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A

GREEK AND ENGLISH
LEXICON

OF THE
NEW TESTAMENT.

BY

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UNIV. OF
CALIFORNIA

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P R E F A C E .

ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt ; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours ; and then sickness intervened ; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted ; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward ; new editions of the Lexicons of Wahl and Bretschneider had appeared ; Winer had pushed his researches further, and brought the results into a better form ; and, above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself and from the auxiliary sources, a new and inde-

pendent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner and Wahl and Bretschneider drew their materials ; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigations ; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin ; investigated its primitive form and signification ; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other ; and, last though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question ; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction.* The first exemplification of it was given by Gesenius, in his Hebrew Lexicon ; and it has been ably followed out by Passow in his Lexicon of the Greek language.*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other ; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language ; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact ; and the sci-

* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101 ; reprinted in the Bibl. Repos. Vol. IV. p. 556 sq.

ence of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meanings and uses of a word can be traced with more or less distinctness.* These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Aelian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to

* Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole etc. P. I; in Bibl. Repos. I. p. 650.

the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramaean, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament *Ἑλληνισταί*, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramaean; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the

* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Buttm. § 1. n. 12. Winer Gramm. p. 28, and marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews ; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue ; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men ; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence ; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle Vav (ו). — From Hebraisms of this kind, the writings of Paul are comparatively free ; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine ; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case,

they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew שָׁלוֹם as a word of salutation or farewell, they employ the Greek word *εἰρήνη*, just as we use the word *peace* in the same way and for the very same reason. Similar is *εὐλογέω* for Heb. בָּרַךְ *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word *πίστις*,—to which may be added *δικαιοσύνη*, *δικαιοῦσθαι*, *ἐκλογή*, *ἀποστολος*, and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.*

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew,† and occasionally the Latin. A general com-

* See generally, H. Planck *De vera natura atque indole Orationis Graecae Nov. Test.* Goetting. 1810; reprinted in Rosenm. *Commentationes Theol.* I. p. 112; also translated in the *Bibl. Repos.* I. p. 638 sq. See also Winer's *Gramm.* §§ 1—4.

† See the articles *λιβανός*, *ὑσσωπος*, *σουδάριον*, etc. To these should be added *λάμπω*, *λαμπάς*, see Gesen. *Heb. Lex.* art. *רָפָף*

parison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it in logical order all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.*—In this connexion, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed; on the one hand, to the Hebrew element or Jewish Greek; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance; since it was probably the only Greek writing with which most of the sacred penmen were acquainted; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next

* Comp. the articles *στέλλω*, *φίω*, *ψάλλω*, etc.

in order are the Apocryphal writings connected with the Septuagint ; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance ; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the 'Observationes' of Loesner and Krebs ; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom ; since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions ; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicons of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Wetstein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word ; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek ; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom ; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages ; in order that the work may in some measure supply the place of a more extended Commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references ; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character.

The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public ; to the execution of which the Author has unweariedly devoted the best powers of the best years of his life ;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures and the pursuit of Sacred Literature ; and thus aid in promoting the cause of sacred learning, and Christian piety in our land !

To those friends by whose kind advice and encouragement the Author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost ; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologist is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand ; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgement is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that Institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the Author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work ; without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

Boston, Oct. 25, 1836.

ERRATA.

THE distance of the author from the press prevented in most cases his revision of the proofs. Of the following *errata*, several were made in correcting, after the sheets had left his hands.

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| <p>Page 15. B. l. 10, for 33, read 31.</p> <p>P. 17. read art. <i>Αἰθίοψ</i>, and so in the head-line.</p> <p>P. 45. art. <i>Ἀνάγω</i>, l. 8, read : a) genr.</p> <p>P. 61. A. l. 7 from bott. read <i>ἔμπορος</i>.</p> <p>P. 69. B. l. 10 from bott. read <i>γεννηθῆναι</i>.</p> <p>P. 89. art. <i>Ἀποπλέω</i> l. 1, read f. <i>πλεύσομαι</i>.</p> <p>P. 94. art. <i>Ἀππιος</i> l. 7, for a few, read : 43 Roman.—Also l. 9, for 13, read 12.</p> <p>P. 150. read art. <i>Γέεννα</i>, and so in col. B. l. 5, 7, 15.</p> <p>P. 167. A. l. 4, for 12, read 22.</p> <p>P. 179. B. l. 15, for 29, read 27.</p> <p>P. 187. read art. <i>Διδνοία</i>.</p> <p>P. 220. A. l. 29, for § 128, read § 127. — B. art. <i>Ἐθίζω</i> l. 7, for § 128. 7, read § 128. 2.</p> <p>P. 224. B. l. 3, for II. 5, read II. δ.</p> <p>P. 253. art. <i>Ἐκπίπτω</i> l. 3, for § 97, read : § 96.</p> <p>P. 266. B. l. 6 from bott. for 19, read 18.</p> <p>P. 291. art. <i>Ἐξοχή</i> l. 2, insert a parenthesis after the word prominent.</p> | <p>P. 315. B. l. 9 from bott. for 8:5, read 9:5.</p> <p>P. 324. A. l. 17, put a period after idol. — Also l. 27, for 32, read 31.</p> <p>P. 337. A. l. 20, for υ', read δ.</p> <p>P. 360. read art. <i>Ἡλίας</i>.</p> <p>P. 438. B. l. 9 from bott. read <i>χείμαρρος</i>.</p> <p>P. 449. read art. <i>Κοινωνέω</i>.</p> <p>P. 583. B. l. 12 from bott. for 2, read 3.</p> <p>P. 636. A. l. 31, read : 2 John 3, 9.</p> <p>P. 648. art. <i>Πόλεμος</i> l. 6, read <i>εἰς πόλεμον</i>.</p> <p>P. 705. A. l. 9, for Arr. read App.</p> <p>P. 753. A. l. 1, read art. <i>Σιτεντός</i>. — Art. <i>Σιτιστός</i> l. 1, put a parenthesis after <i>οἶτος</i>.</p> <p>P. 799. art. <i>Σφάγιον</i> l. 1, put a parenthesis before <i>σφάζω</i>.</p> <p>P. 828. A. ult. read <i>ἡγῆ</i>.</p> <p>P. 831. B. l. 4, read : Also</p> <p>P. 865. B. l. 2 from bott. read <i>ἡγῆ</i>.</p> <p>P. 885. B. l. 13 and 14 from bott. read : <i>τούτω</i>.</p> <p>P. 905. B. l. 5, for 1: 12, read 12: 1.</p> |
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See ADDITIONS AND CORRECTIONS at the end of the Volume.

LEXICON

OF THE

NEW TESTAMENT.

A, *alpha*, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1: 8, 11. 21: 6. 22: 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἐν ἰλουμένον καὶ ἐνοιμένον· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἰρη-
ται.

Ἀαρὼν, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. 6: 20; the brother of Moses, his interpreter (בְּרִיא) before Pharaoh the Egyptian king, Ex. 4: 14 sq. 5: 1 sq. 7: 10 sq. and the first High Priest, Ex. 28: 1 sq. 40: 12 sq.—In N. T. Acts 7: 40. Heb. 5: 4. 7: 11. 9: 4. By Hebraism, *family of Aaron*, Luke 1: 5.

Ἀβαδδὼν, indec. *Abaddon*, Heb. אַבְדֹּן (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is מְשִׁחֵת, Sept. ὁ ὀλοθρεύων, Ex. 12: 23. So Wisd. 18: 25. Compare ὀλοθρευτής 1 Cor. 10: 10.

Ἀβαρής, ἑος, ὁ, ἡ, adj. (*a* pr. and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn.

In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. 11: 9 ἄβαρῃ ὑμῶν ἐμαντὸν ἐτήρησα.—So ἐπιβαρέω q. v. and βαρύν Jos. Ant. 1. 16. 2.

Ἀββᾶ, indec. *Abba*, Hebrew אָבָא, Chaldee form אַבְבָּא, *father*. Mark 14: 36. Rom. 8: 15. Gal. 4: 6.

Ἀβελ, ὁ, indec. *Abel*, Hebrew אָבֶל (transientness), pr. name of the second son of Adam. Matt. 23: 35. Luke 11: 51. Heb. 11: 4. 12: 24. See Gen. 4: 1—16.

Ἀβιά, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. 1: 7. coll. 1 K. 14: 31. 15: 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1: 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. 24: 10.

Ἀβιάθαρ, ὁ, indec. *Abiathar*, Heb. אֲבִיָּתָר (father of abundance), pr. name of a High Priest, Mark 2: 26. Cf. 1 Sam. 22: 21. 1 K. 2: 26, 27, 35. See Calmet.

Ἀβιληνή, ἡς, ἡ, *Abilene*, (in Mss. also Ἀβιλινη and Ἀβιλιάνη,) the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Libanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named Ἀβίλη τοῦ Ἀντωνίου to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly-

sanias, the son of Ptolemy and grandson of Mennaeus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke 3: 1, who is by some supposed to be a descendant of the former, but is nowhere mentioned by Josephus. Indeed nothing is said by Josephus or any other profane writer of this part of Abilene until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Ἀγριππῶν (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Ohss. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Hebrew אֲבִי־יְהוּדָה (Judah is his father), pr. name of a son of Zorobabel, Matt. 1: 13. Omitted in 1 Chr. 3: 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. 1: 1, 2. 22: 32. Heb. 11: 8—19. AL.

Ἀβυσσος, οὗ, ἡ, (a pr. and βύθος v. βύσσος depth, bottom,) in Greek writers, *deep, profound*; as ἡλύμνη ἄβυσσος Di-od. Sic. 5. 25. Herodot. 2. 28. Sept. for אֲבִי־יָם, *abyss*, either of the ocean, Gen. 1: 2. 7: 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus, ἄδης*.

a) genr. Rom. 10: 7.

b) spc. *Tartarus* i. e. that part of ἄδης in which the souls of the wicked were supposed to be confined. Luke 8: 31. Rev. 9: 1, 2, 11. 11: 7. 17: 8. 20: 1,

3. Cf. 2 Pet. 2: 4.—Acta Thomae § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

Ἀγαθος, οὗ, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine Acts 11: 28, and the imprisonment of Paul Acts 21: 10.

Ἀγαθοεργέω, ὦ, f. ἡσω, (ἀγαθός and ἔργον,) Phavorin. ἐνεργείω καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. 6: 18. (coll. Gal. 6: 10.) In Mss. Acts 14: 17 for ἀγαθοποιέω.

Ἀγαθοποιέω, ὦ, f. ἡσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποίεω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3: 4. Luke 6: 9, 35. Acts 14: 17. With an accus. of pers. Acts 6: 33. Sept. for יָרַח־יְהוּדָה Judg. 17: 13. Zeph. 1: 12.—Tob. 12: 13. 1 Mac. 11: 33. 2 Mac. 1: 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. 2: 15, 20. 3: 6, 17. 3 John 11. Cf. 1 Pet. 3: 11.

Ἀγαθοποιᾷα, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. 4: 19; cf. ἀγαθοποιέω no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

Ἀγαθοποιός, οὗ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Ecclus. 42: 14. In N. T. *upright, virtuous*, 1 Pet. 2: 14; cf. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justinii Mart.

Ἀγαθός, ἡ, ὄν, (ἄγαν much, exceedingly,) corresp. to Heb. טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good*, i. e. from the force of the theme, *excellent, distinguished, best*.

a) of persons. Matt. 19: 16 διδάσκαλε ἀγαθέ. v. 17 bis. Mark 10: 17, 18 bis. Luke 18: 18, 19 bis. So Sept. for טוֹב 1 Sam. 9: 2.—Judith 11: 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἀπέκτεινε. Xen. Cyneg. 1. 14.

b) of things. Luke 10: 42 τὴν ἀγαθὴν μερίδα. John 1: 47 τί ἀγαθόν *what remarkable*. 2 Thess. 2: 16 ἐλπὶς ἀγαθῆ, unless this is put for ἐλπὶς ἀγαθῶν. So Sept. for טוֹב Ezra 8: 27 χαλκοῦ ἀγαθοῦ.

2. *good*, absolutely, i. e. of good character, disposition, quality.

a) of persons, *upright, virtuous*. Matt.

5: 45. 12: 35. 22: 10. 25: 21, 23. Luke 6: 45. 19: 17. 23: 50. John 7: 12. Acts 11: 24. So Sept. for חַיִּים 2 Chr. 21: 13. Prov. 13: 2, where ἀγαθός is opposed to παράνομος. 15: 3. Is. 63: 7 κριτὴς ἀγαθός for חַיִּים רַב־.—Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (α) in a physical sense, e. g. δένδρον Matt. 7: 17, 18. γῆ Luke 8: 8. So Sept. γῆ ἁγ. for חַיִּים Ex. 3: 8. —Diod. Sic. 11. 25 χώρα ἁγ. Xen. Oec. 16. 7 γῆ ἁγ.—(β) in a moral sense, good, upright, virtuous; e. g. καρδία Luke 8: 15. ἐντολή Rom. 7: 12. λόγος 2 Thess. 2: 17. θελίμα τοῦ Θ. Rom. 12: 2, and so Sept. for חַיִּים with τὸ πνεῦμα Neh. 9: 20. Ps. 143: 10. Wisd. 8: 19 ψυχὴ ἁγ. Hence συνείδησις ἀγαθὴ, i. e. consciousness of rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21.—So ἔργα ἀγαθὰ, good deeds, virtue, rectitude, Rom. 2: 7. 13: 3. Eph. 2: 10. Col. 1: 10. 2 Tim. 2: 21. 3: 17. Tit. 1: 16. 3: 1. Heb. 13: 21. So Sept. for חַיִּים 1 Sam. 19: 4 ποιήματα ἁγ. Wisd. 3: 15 πόνοι ἁγ.

c) neut. ἀγαθόν and ἀγαθὰ, i. e. virtue, rectitude, love of virtue, Matt. 12: 34, 35. 19: 16. Luke 6: 45. John 5: 29. Rom. 2: 10. 3: 8. 7: 18, 19. 9: 11. 12: 9. 13: 3. 16: 19. 2 Cor. 5: 10. 1 Pet. 3: 11, 13. 3 John 11. Rom. 7: 13 bis τὸ ἀγαθόν that which is in itself good. Rom. 14: 16 where τὸ ἀγαθόν is the good cause, i. e. the religion of Christ. Sept. for חַיִּים Ps. 34: 14. 53: 2, 4.—Xen. Mem. 3. 10. 5.

3. good, in respect to operation or influence on others, i. e. useful, beneficial, profitable.

a) of persons, benevolent, beneficent, Matt. 20: 15. Rom. 5: 7. 1 Thess. 3: 6. Tit. 2: 5. 1 Pet. 2: 18. So Sept. for חַיִּים 2 Chr. 30: 19 ὁ θεός ἁγ. Ps. 73: 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. 7: 11. Luke 11: 13. δόσις James 1: 17. ἔργον Phil. 1: 6. ἀναστροφὴ 1 Pet. 3: 16. καρποί James 3: 17. πίστις Tit. 2: 10. Sept. for חַיִּים 1 Sam. 12: 23 ἁγ. ὁδός. Neh. 9: 13 ἐντολὰι ἁγ.—Matt. 12: 35 ἁγ. θησαυρός, treasure of good things. Luke 6: 45.—So ἔργα ἀγαθὰ, good deeds, benefits, Acts 9: 36. 2 Cor. 9: 8. 1 Tim. 2: 10. 5: 10.—

In the sense of *suitable, adapted to*, Eph. 4: 29 λόγος ἁγ. πρὸς οἰκοδομὴν. Rom. 15: 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθὴ. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρπὸν ἐκτρέφειν ἀγαθὴ.

c) neut. (α) τὸ ἀγαθόν, something useful and profitable, benefit, Rom. 8: 28. 12: 21. 13: 4. Gal. 6: 10. Eph. 4: 28. 6: 8. 1 Thess. 5: 15. Philom. 6, 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθὰ, things good and useful, benefits, blessings. Matt. 7: 11. Luke 1: 53. 16: 25. Gal. 6: 6. Heb. 9: 11. 10: 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.—In the sense of goods, wealth, Luke 12: 18, 19. So Sept. for חַיִּים Gen. 24: 10. 45: 18, 20. Deut. 6: 11.—Xen. Cyr. 3. 3. 20.

4. good, in respect to the feelings excited, i. e. pleasant, joyful, happy. 1 Pet. 3: 10 ἡμέρας ἁγ. Rom. 10: 15 τὰ ἀγαθὰ happy times. Sept. for חַיִּים Ps. 34: 12 ἡμέρας ἁγ. Zech. 8: 19 εὐοχίας ἁγ.—Ecclesi. 14: 14. 1 Macc. 10: 55.

Ἀγαθουργέω, ὦ, f. ἦσω, (contr. for ἀγαθοεργέω q. v.) to do good to others, absol. Acts 14: 17 in some Mss.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ἡ, (for ἀγαθοσύνη; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. I. p. 683,) goodness, viz.

a) of disposition and character, probity, virtue, Rom. 15: 14. Eph. 5: 9. 2 Thess. 1: 11. So Sept. for חַיִּים Ps. 52: 5. חַיִּים 2 Chr. 24: 16.

b) towards others, beneficence, Gal. 5: 22. Sept. for חַיִּים Neh. 9: 25.

Ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of joy, exultation, for חַיִּים Ps. 45: 16. 65: 13. rejoicing, with song, dancing, etc. for חַיִּים Ps. 30: 7. 118: 15. 126: 2. 6. great joy, for חַיִּים Ps. 45: 8. 51: 10, 14.—Tob. 13: 1.

In N. T. joy, gladness, rejoicing, Luke 1: 14, 44. Acts 2: 46. Jude 24.—Acta Thom. § 7 ἐν χαρῇ καὶ ἀγαλλιάσει.—Heb. 1: 9 ἔλαιον ἀγαλλιάσεως from Ps. 45: 8, oil of gladness, i. e. with which guests were anointed at feasts, here put

as an emblem of the highest honour; see Calmet p. 68.

Ἀγαλλιάω, ὤ, Luke 1: 47, elsewhere *ἀγαλλιάομαι*, (*ἀγαν* much and *ἄλλομαι* to leap, dance,) not found in Gr. writers, but often in Sept. for *לָצַח* Ps. 2: 11. *לָצַח* Ps. 68: 4. *לָצַח* Ps. 20: 6. *לָצַח* Ps. 40: 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. to exult, rejoice.

a) absol. Luke 10: 21. Acts 2: 26 *ἡγαλλιάσατο ἡ γλῶσσά μου*, I rejoiced in words, sang aloud. 16: 34.—So *χαίρειν καὶ ἀγαλλ.* emphat. *rejoice exceedingly*, Matt. 5: 12. 1 Pet. 4: 13. Rev. 19: 7. coll. Ps. 90: 14. 40: 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. 1: 8 *ἀγαλλίασθε χαρᾷ ἀνεκκλησίῳ*, rejoice with joy unspeakable, i. e. unspeakably. Winer § 53.3. Matthiae § 408. n. Buttm. § 133.3.

c) seq. *ἵνα* c. subjunct. John 8: 56 *ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν*, he rejoiced that he should see my day, i. e. to see it. Cf. Lücke Comm. in Joh. II. p. 246.

d) seq. *ἐπὶ* c. dat. Luke 1: 47 *ἡγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ*, where it should prob. read *ἡγαλλιάσεται τὸ πν.* coll. Ps. 13: 6 *ἀγαλλιάσεται ἡ καρδία μου*.—So *ἀγάλλεσθαι ἐπὶ τινι* Xen. Mem. 3. 5: 16. Sept. Ps. 9: 15. 21: 2. 35: 9.

e) seq. *ἐν* c. dat. where a simple dative might stand. John 5: 35 *ἀγαλ. ἐν τῷ φωτὶ αὐτοῦ*. 1 Pet. 1: 16.—So Ps. 89: 16 *ἐν τῷ ὀνόματί σου ἀγαλλ.* 13: 5. Xen. Hiero 1. 16 *εὐφραίνεσθαι ἐν τινι*.

Ἀγαμος, ου, ὁ, ἡ, adj. (α pr. and γάμος nuptials,) *unmarried*, i. e. wholly, coelebs, 1 Cor. 7: 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Hom. II. 3. 40.

Ἀγανακτιέω, ὤ, f. ἴσω, (*ἀγαν* much, and *ἄχθος* pain,) pp. *to be pained*, a) in body, Plato Phaedr. c. 97. b) in mind, i. e. *to be solicitous or provoked*, Plato Phaedon. c. 8, 9 ed. Fisch.—In N. T. *to be angry, vexed, indignant*.

a) genr. and absol. Matt. 21: 15. 26: 8. Mark 10: 14. Luke 13: 14. — Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark 14: 4 *ἀγανακτοῦντες πρὸς ἑαυτοὺς καὶ λέγοντες*, indignant among

themselves and saying, for *ἀγανακ. καὶ λέγ. πρὸς ἑαυτοὺς*.

b) by impl. *to complain* of, seq. *περὶ* c. gen. Matt. 20: 24. Mark 10: 41.—Plato Ep. 7. Apollodor. Bib. I. *περὶ Τιτάνων ἀγανακτοῦσα*. More freq. with *ἐπὶ* seq. dat. Jos. Ant. 4. 6. 4. Wisd. 12: 27.

Ἀγανάκτησις, εως, ἡ, indignation. 2 Cor. 7: 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

Ἀγαπάω, ὤ, f. ἴσω, absol. and trans. *to love*; but differing from *φιλέω*, which includes the kind of love or affection expressed by a kiss; see Tittmann de Sypon. in N. T. p. 50.

a) *to love*, i. e. (a) *to regard with strong affection*. Luke 7: 42. John 3: 35. 8: 42. 21: 15 sq. 2 Cor. 9: 7. Rev. 3: 9. al. saep. Sept. for *לָאָה*, Gen. 24: 67. Ruth 4: 15. —With an accus. of the corresp. noun, Eph. 2: 4 *ἀγάπην, ἣν ἡγάπησεν ἡμᾶς*, the love, with which he hath loved us; so 2 Sam. 13: 15. See Buttm. § 131.3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. *ἡγαπημένος*, beloved, Eph. 1: 6. Col. 3: 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. *to love and serve with fidelity*, Matt. 6: 24. 22: 37. Mark 12: 30, 33. Luke 16: 13. Rom. 8: 28. al. saep. Sept. for *לָאָה* 1 Sam. 18: 16.—Hence *οἱ ἀγαπῶντες τὸν κύριον*, the faithful disciples or followers of the Lord, Eph. 6: 24. James 1: 12. 2: 5. Sept. for *לָאָה* Ex. 20: 6. Deut. 5: 10.

b) *to love*, i. e. *to regard with favour, good will, benevolence*. Mark 10: 21 *ἡγάπησεν αὐτόν*. Luke 7: 5. John 10: 17. In other passages the effects of benevolence are expressed, *to wish well to, do good to*, etc. *ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθρούς*, etc. Matt. 5: 43 sq. 19: 19. 22: 39. Luke 6: 32. al. For the fut. *ἀγαπήσεις* as imperat. in Matt. 5: 43, see Winer § 44.3. Matth. § 498. c.—2 Cor. 12: 15 *εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἦτον ἀγαπῶμαι, even if, having conferred greater benefits on you, I receive less from you*.

c) spoken of things, *to love*, i. e. *to delight in*. Luke 11: 43 *ἀγαπᾶτε τὴν πρωτοκαθεδρίαν*. John 3: 19. Heb. 1: 9. 1 John 2: 15. Sept. for *לָאָה* Ps. 45: 8.—

Xen. Cyr. 7. 5. 24 μάλιστα ἂν ἀγαπᾷν τὴν παρ' αὐτῷ δίαίταν. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ἀποθανόντα, καὶ φυλακὴν τῆς πίστεως ἡγάπησαν, i. e. they were delighted with, etc. cf. Kypke Obs. Sac. I. p. 179.—Οὐκ ἀγαπᾷν, not to love, i. e. to neglect, to disregard, to contemn. Rev. 12: 11 οὐκ ἡγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, they contemned their lives even unto death, i. e. they willingly exposed themselves to death. See Οὐ, and comp. Gesen. Lehrp. p. 832. Stuart § 537. Winer § 59. 1. So Eccus. 15: 13 οὐκ ἀγαπήτορ, detestable. AL.

Ἀγάπη, ης, ἡ, 1. love, i. e. affectionate regard, good will, benevolence.

a) genr. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε πραότητος; shall I come to you with a rod, or in love? i. e. full of love, all love. Col. 1: 13 ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός, beloved son; for this gen. instead of an adjunct. see Gesen. p. 643. Stuart § 440. Winer § 34. 2. Buttm. § 123. n. 4.—Spoken more especially of that good will towards others, that love of our neighbour, that brotherly affection, which the religion of Jesus commands and inspires. John 15: 13. 17: 26. Rom. 13: 10. 1 Cor. 13: 1 sq. Heb. 6: 10. 1 John 4: 7. al. saep. 2 Cor. 13: 11 ὁ θεὸς τῆς ἀγάπης, the God of love, i. e. the author and source of love, who is himself love. Rom. 15: 30 ἀγάπη τοῦ πνεύματος, that love which the Spirit inspires.—Followed by εἰς c. accus. 2 Thess. 1: 3 ἡ ἀγάπη εἰς ἀλλήλους. 2 Cor. 2: 4, 8. 1 Pet. 4: 8. Followed by ἐν c. dat. in the looser late Greek usage, instead of εἰς c. accus. Joh. 13: 35 ἀγάπη ἐν ἀλλήλοις. 2 Cor. 8: 7. See Winer § 54. 4.

b) spc. ἡ ἀγάπη τοῦ θεοῦ v. τοῦ Χριστοῦ, the love of God or of Christ. Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies the love which God or Christ exercises towards Christians. So of God, Rom. 5: 5. Eph. 2: 4. 2 Thess. 3: 5. Followed by εἰς τινα, Rom. 5: 8; and by ἐν τινι, 1 John 4: 9, 16; see above in a. So of Christ, 2 Cor. 5: 14.

(β) objectively or pass. that love of

which God or Christ is the object in the hearts of Christians. So of God, Luke 11: 42. John 5: 42. 1 John 2: 5; and so absol. 1 John 4: 16, 18 ter. 3 John 6. So of Christ, John 15: 10. Rom. 8: 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. μου, we find Joh. 15: 9 ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i. e. in the love of me.

c) by meton. the effect or proof of love, beneficence, benefit conferred. Eph. 1: 15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. 3: 19. 1 Joh. 3: 1. 2 Thess. 2: 10 τὴν ἀγάπην τῆς ἀληθείας, the true love, i. e. the true and real benefits conferred by God through Christ. Buttm. § 123. n. 4.

2. In the plur. ἀγάπαι, ὧν, αἱ, agapae, love-feasts, i. e. public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but as they became subject to abuses, they were afterwards discontinued. See Tertull. Apol. c. 39. Calmet p. 27.—Jude 12. Comp. Acts 2: 42, 46. 6: 2. 1 Cor. 11: 17—34. AL.

Ἀγαπητός, ἡ, ὁ, beloved, dear, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ—ἀγαπητὴ συνεργὸς τεχνίταις. So Sept. for רַחֵם Ps. 84: 2.—In N. T.

1. beloved, dear, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts 15: 25. Rom. 12: 19. 2 Cor. 7: 1. 12: 19. Col. 1: 7. 4: 14. 1 Thess. 2: 8. Heb. 6: 9. 1 Pet. 2: 11. 4: 12. 2 Pet. 3: 1, 8, 14, 15, 17. 1 John 3: 2, 21. 4: 1, 7, 11. 3 John 1, 2, 5, 11. Jude 3, 17, 20. 1 Tim. 6: 2 πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love.—1 Cor. 15: 58 ἀδελφοὶ ἀγαπητοί, beloved brethren, i. e. Christians. Eph. 6: 21. Phil. 4: 1 bis. Col. 4: 7, 9. Philem. 1, 2, 16. James 1: 16, 19. 2: 5.—So ἀγα-

πῆτοὶ Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1:7. 11:28. Eph. 5:1. So Sept. ἀγαπητοὶ σου for יְרֵי, spoken of the worshippers of God, Ps. 60:8. 108:7. 127:2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16:5; so 16:8, 9, 12; comp. 1 Cor. 4:17 Τιμόθεον, ὃς ἐστὶ τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1:2. So also of a whole church gathered by himself; 1 Cor. 4:14 τέκνα μου ἀγαπητοί. 10:14. Phil. 2:12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. 3:17. 12:18. 17:5. Mark 1:11. 9:7. Luke 3:22. 9:35. 2 Pet. 1:17. So in the parable, Mark 12:6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20:13. So Sept. for יְדִיד Gen. 22:2, 12. and in the phrase πένθος ἀγαπητοῦ for יְרֵי, *mourning for an only son*, i. e. most vehement, Jer. 6:26. Amos 8:10. Zech. 12:10.—Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ἂν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. Cf. Kypke Obs. Sac. I. p. 312.

“*Αγαρ*,” ἡ, indec. *Hagar*, Heb. הָגָר (flight), pr. name of a maid-servant of Abraham; and the mother of Ishmael. In Gal. 4:24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

“*Άγγαρεύω*,” f. εἶσω, pp. *to send off* an ἄγγαρος or *public courier*. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἱππῶνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might

serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. 8:10, 14. See Heeren's Ideen etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἄγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἄγγαρεύεσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. 5:41 ὅστις σε ἄγγαρεύσει μίλιον ἓν. Also genr. Matt. 27:32. Mark 15:21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

“*Άγγεῖον*,” ου, τό, (dimin. from ἄγγος,) *a vessel, utensil*, Matt. 13:48. 25:4. Sept. for כֶּזַי Gen. 42:25. Num. 4:9.—Xen. Anab. 6. 4. 23.

“*Άγγελία*,” ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John 3:11. Sept. for כֶּזַי Prov. 12:25.

“*Άγγελος*,” ου, ὁ, (ἀγγέλλω.) 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. 11:10. Luke 7:24. 9:52. Gal. 4:14. James 2:25 coll. Josh. 6:17. al. In 1 Cor. 11:10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for מַלְאָכִים Mal. 2:7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. 1:20 sq. *the angels of the seven churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1:20. 18:10. 22:30. Acts 7:30. al. As to the numbers of the angels, see Heb. 12:22. Rev. 5:11. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες

τὴν ξαντῶν ἀρχῶν, 2 Pet. 2: 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατάν, *angels of the devil or Satan*, Matt. 25: 41. 2 Cor. 12: 7. Rev. 12: 9. al.—Rev. 9: 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβυδάων. AL.

"Αγε, imper. of ἄγω, used as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James 4: 13. 5: 1. Sept. for אָגֵּי Judg. 19: 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, a herd; used in N.T. only of swine, Matt. 8: 30, 31, 32 bis. Mark 5: 11, 13. Luke 8: 32, 33. Sept. for אָגֵּי Judg. 5: 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (α priv. and γενεαλογέω,) *without genealogy, whose descent is unknown*, Heb. 7: 3. Found only in N.T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. 40: 15. Num. 3: 10. See in Ἀμῆτωρ.

Ἀγενής, έος, ὁ, ἡ, adj. (α priv. and γένος race,) spoken of one who is without ancestors, or without descendants. In N.T. *low born, ignoble, base*, 1 Cor. 1: 28, where it is opposed to εὐγενής in v. 26.—Plut. Pericl. c. 24.

Ἀγιάζω, f. ἁύω, (ἄγιος"q. v.) not found in Greek writers, but often used in Sept. for אָגֵּי. In N.T. pp. *to render ἄγιον*.

1. *to make clean, render pure*. a) pp. Heb. 9: 13 ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. *to render clean in a moral sense, to purify, to sanctify*. Rom. 15: 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, that the offering of the Gentiles may be acceptable, *being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6: 11. Eph. 5: 26. 1 Thess. 5: 23. 1 Tim. 4: 5. Heb. 2: 11. 10: 10, 14, 29. 13: 12. Rev. 22: 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in gen-

eral, Acts 20: 32. 26: 18. 1 Cor. 1: 2. Jude 1. So 1 Cor. 7: 14 ἡγιασται ὁ ἀνὴρ —ἡγιασται ἡ γυνή, the unbelieving husband or wife *is made clean or sanctified*, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἄγιος, 1. b. β.—So Sept for אָגֵּי passim.

2. *to consecrate, to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. 23: 17 ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν. 23: 19. 2 Tim. 2: 21 σκεῦος ἡγιασμένον. Sept. for אָגֵּי Lev. 8: 10 sq. 30.

b) spoken of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will. John 10: 36 ὃν ὁ πατὴρ ἡγίασε, *whom the father hath consecrated and sent into the world etc.* 17: 17 ἁγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, *consecrate them through or in the promulgation of thy truth*, comp. v. 18. 17: 19 bis.—Ecclus. 45: 4. 49: 7.

3. *to regard and venerate as holy, to hallow*. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου. Luke 11: 2. 1 Pet. 3: 15. Sept. for אָגֵּי Is. 9: 13. 29: 23.

Ἀγιασμός, οῦ, ὁ, (from ἁγιάζω, but not found in Greek writers,) pp. *consecration*, Sept. for אָגֵּי Judg. 17: 3. In N.T. *sanctification, purity of heart and life, holiness*. Rom. 6: 19, 22. 1 Thess. 4: 3, 4, 7. 1 Tim. 2: 15. Heb. 12: 14.—2 Thess. 2: 13 ἐν ἁγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1: 2.—Meton. *cause or author of this sanctification*, 1 Cor. 1: 30.

"Αγιος, ἱα, ἰον, a word rarely found in Attic writers, who prefer ἄγνός, but used every where in the Sept. for אָגֵּי and אָגֵּי. Hence the ground idea is *pure, clean*, (see Gesen. Lex. art. אָגֵּי,) like ἄγνός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

1. *pure, clean*, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. *perfect, without blemish*, Rom. 12: 1 θυσία ἁγία.

b) metaph. *morally pure, upright, blameless in heart and life, virtuous, holy.* (a) genr. Mark 6: 20 Ἰωάννην—ἄνδρα δίκαιον καὶ ἅγιον. Rom. 7: 12. 1 Cor. 7: 34. Eph. 1: 4. 5: 27. 1 Pet. 1: 16. al. Sept. for קָדוֹשׁ Lev. 11: 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, *a saint*; and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians*, Acts 9: 13 coll. v. 14. 9: 32, 41. 26: 10. Rom. 1: 7. 8: 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7: 14. See ἁγιάζω, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss*, the pledge of Christian affection, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4: 5. 7: 6. 24: 15. 27: 53. Acts 6: 13. 7: 33. (1 Pet. 2: 5.) e. g. of persons, ἀπαρχὴ ἁγία Rom. 11: 16. Luke 2: 23. of apostles, Eph. 3: 5. of prophets, Luke 1: 70. Acts 3: 21. 2 Pet. 1: 21. of angels, Matt. 25: 31. 1 Thess. 3: 13. al. (Others in such passages prefer the sense of *venerandus*; see no. 3.)—Hence τὸ ἅγιον is spoken of *the temple*, (a) genr. Acts 6: 13. 21: 28. Heb. 9: 1. (β) spc. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. 9: 2. or *celestial* Heb. 9: 8, 12, 24. 10: 19. Heb. 9: 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary*. So Sept. for קֹדֶשׁ קָדְשׁ Ex. 26: 33. 2 Chr. 3: 8 sq. 5: 7 sq.—So τὰ ἅγια, *sacred things, religious worship*, Heb. 8: 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John 17: 11. Rev. 4: 8. 6: 10. So Sept. for קָדוֹשׁ Is. 5: 16. 6: 3.—So of his name, Luke 1: 49. Sept. for קָדְשׁ Lev. 22: 2.—So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit*, Matt. 1: 18, et passim; see Πνεῦμα.—Luke 1: 72 διαθήκη ἁγία. Rom. 1: 2 ἐν γραφαῖς ἁγίαις. Sept. for קָדְשׁ Dan. 11: 23, 30.—Some refer hither the passages cited under no. 2. AL.

Ἀγιότης, ητος, ἡ, (ἅγιος,) pp. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. 12: 10.—1 Mac.

15: 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἀγιοσύνη, ης, ἡ, (ἅγιος,) for the comm. ἁγιοσύνη, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue*, 2 Cor. 7: 1. 1 Thess. 3: 13.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*. Rom. 1: 4 πνεῦμα ἁγιοσύνης, i. q. πνεῦμα ἅγιον, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σαρκά in the preceding verse. Sept. for קִדְּשׁ Ps. 97: 12; but also for קִדְּשׁ Ps. 96: 6, and for קִדְּשׁ Ps. 145: 6. See Stuart's Comm. in loc. For the gen. as adj. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.

Ἀγκάλη, ης, ἡ, *the arm*. Luke 2: 28, coll. Mark 9: 36. Sept. for חֵיקָא 1 K. 3: 20.—Xen. Cyr. 7. 5. 50.

Ἀγκιστρον, ου, τό, *a fish-hook*. Matt. 17: 27. Sept. for חֲזָקָה 2 K. 19: 28. חֲזָקָה Hab. 1: 15. חֲזָקָה Ezek. 32: 3.—Aelian. V. H. 1. 5.

Ἀγκυρα, ας, ἡ, *an anchor*. Acts 27: 29, 30, 40. Heb. 6: 19.—Xen. Anab. 3. 5. 10.

Ἀγναφος, ου, ὁ, ἡ, adj. (*a priv. and γναφεῖς a fuller*), *not yet fulled or dressed*; hence by implic. *new*. Matt. 9: 16. Mark 2: 21. In Luke 5: 36 it is καυρός.

Ἀγνεία, ας, ἡ, (ἄγνος,) metaph. *purity*, in the sense of *chastity*, 1 Tim. 4: 12. 5: 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἀγνίζω, f. ἴσω, (ἄγνός,) trans.

1. *to purify, to lustrate*; as John 11: 55, where ἁγνίζειν ἑαυτὸν is to prepare one's self by *purification* for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. 19: 10, 14 sq. Sept. for בִּטְחָה 2 Chr. 29: 16, 18. בִּטְחָה Num. 8: 21. שִׁבְטָה Ex. 19: 10.

2. Mid. ἁγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνίσθην with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite. Acts 21: 24, 26. 24: 18. See

Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6: 2—21. Sept. for ἁγῆ Hiph. Num. 6: 3. See Jahn § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. to render pure in a moral sense, to reform. James 4: 8 ἁγιάσατε καρδίας. 1 Pet. 1: 22 τὰς ψυχὰς ὑμῶν ἡγνισότες. 1 John 3: 3. — Apollodor. 2. 928.

Ἀγνισμός, οὐ, ὁ, (ἁγνίζω,) pp. *lustration*, Sept. for ἁγῆ and ἁγῆ Num. 8: 7, 8. Dion. Hal. Ant. 3. 22.—In N. T. religious abstinence etc. in consequence of a vow, Acts 21: 26, see ἁγνίζω 2. So Sept. for ἁγῆ Num. 6: 5. ἁγῆ Amos 2: 11.

Ἀγνοέω, ὠ, f. ἴσω, (α pr. and νοέω,) absol. and trans.

1. not to know, i.e. a) to be ignorant of, unacquainted with, Acts 17: 23. Rom. 6: 3. 7: 1. Gal. 1: 22. 1 Tim. 1: 13. (2 Pet. 2: 12.) Spoken of voluntary ignorance, 1 Cor. 14: 38 bis; where others prefer the meaning, to act foolishly, as in Sept. Num. 12: 11.—Xen. Mem. 3. 5. 23. — Rom. 1: 13 οὐ θέλω ὑμᾶς ἄγνοεῖν, I would not have you ignorant, i. e. be well assured. 11: 25. 1 Cor. 10: 1. 12: 1. 2 Cor. 1: 8. 1 Thess. 4: 13. — 2 Cor. 2: 11 οὐκ ἄγνοεῖν, not to be ignorant of, i. e. to know well. So Wisd. 12: 10.—Jos. Ant. 6. 12. 4 οὐ γὰρ ἄγνοῦ τοὺς ὅρκους. ib. 7. 9. 6.

b) not to understand or comprehend, Mark 9: 32. Luke 9: 45. Rom. 2: 4. 10: 3.—Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) not to acknowledge or receive, i. e. to reject. Acts 13: 27 τοῦτον ἄγνοήσαντες. (17: 23.) Pass. ἄγνοούμενοι, unknown, i. e. rejected, condemned, 2 Cor. 6: 9.

2. to sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; but in N. T. this idea no longer remains. Heb. 5: 2 τοῖς ἄγνοοῦσι, those who commit sin. 2 Pet. 2: 12 ἐν οἷς ἄγροῦσι, against whom they sin; others, in things which they know not.

So Sept. for ἁγῆ Lev. 5: 18. ἁγῆ Lev. 4: 13.—Polyb. 5. 11. 5.

Ἀγνόημα, αἰος, τό, (ἄγνοέω,) pp. *ignorance, involuntary error*, Sept. for ἁγῆ Gen. 43: 12. In N. T. sin, error, Heb. 9: 7.—Ecclus. 23: 2. Tob. 3: 3. Diod. Sic. 1. 1.

Ἀγνοία, ας, ἡ, (ἄγνοέω,) *ignorance*, Acts 3: 17. Spoken of ignorance of God and divine things, Acts 17: 30. Eph. 4: 18. 1 Pet. 1: 14. — Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἀγνός, ῆ, ὁρ, *pure, clean*; pp. Eurip. Orest. 1620. In N. T. metaph. a) *pure, i. e. perfect, holy*; so of God, 1 John 3: 3; and of his σοφία, James 3: 17. Sept. for ἁγῆ Ps. 12: 7. 19: 10. Comp. Wisd. 7: 22 sq.

b) *innocent, blameless, sceleris purus*. 2 Cor. 7: 11 ἄγνους εἶναι ἐν παντί πράγματι. Phil. 4: 8. 1 Tim. 5: 22.—Herodian. 1. 11. 12.

c) *modest, chaste*, 2 Cor. 11: 2. Tit. 2: 5. 1 Pet. 3: 2.—Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἀγρότης, ητος, ῆ, (ἄγρός,) pp. *purity*; metaph. *pureness, sc. of life*, 2 Cor. 6: 6.

Ἀγνῶς, adv. *with pure intention, sincerely*. Phil. 1: 16. — Hesiod. Op. et D. 334.

Ἀγνώσια, ας, ἡ, (α pr. and γνῶσις,) pp. *ignorance*, Thuc. 8. 66. In N. T. metaph. *wilful ignorance, blindness*, etc. 1 Cor. 15: 34 ἄγνοσιαν θεοῦ, contempt of God. 1 Pet. 2: 15. — So Sept. Job 35: 16. Wisd. 13: 1.

Ἀγνώσιος, ου, ὁ, ῆ, adj. (α pr. and γνωστός,) *unknown*. Acts 17: 23 ἄγνωστον θεῷ, to the unknown God; see Calmet p. 49. — Wisd. 11: 19. 18: 3. 2 Macc. 1: 19. 2: 7.

Ἀγορά, ας, ἡ, (ἀγέλω to collect, convoke,) *any place of public resort* in the towns and cities, where the people came together.

a) *a public place, a broad street*, etc. Matt. 11: 16. 20: 3. 23: 7. Mark 6: 56. 12: 38. Luke 7: 32. 11: 43. 20: 46. So Sept. for ἁγῆ Ecc. 12: 4, 5. Cant. 3: 2. — Esdr. 2: 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.

b) *a forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts 16: 19. 17: 17. See Jahn § 247. Calmet p. 657.—Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2.—Mark 7: 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζονται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some Mss. read ἐὰν ἐλθῶσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos Ell. Gr. p. 158. So Ecclus. 31: 25 βαπτίζομενος ἀπὸ νεκροῦ sc. ἐλθὼν.—Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obs. p. 85. For the construction ἐσθίειν ἀπὸ see Mark 7: 28. Matt. 15: 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. ἄσω, (ἀγορά,) *to market*, Herodot. 2. 35. In N. T. *to buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark 6: 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. 20: 12; or by ἐκ c. gen. of price, Matt. 27: 7, cf. Ep. of Jerem. 25. Palaeph. Fab. 46; or by ἐν c. dat. of price, Rev. 5: 9, coll. Sept. 1 Chr. 21: 24.

a) pp. Matt. 13: 44 τὸν ἄγρὸν ἐκείνον. v. 46. 14: 15 βρώματα. 25: 9, 10. al. Sept. for תְּרַבֵּן Is. 24: 2. תְּרַבֵּן Gen. 41: 57.—Thuc. 6. 51.

b) metaph. *to redeem, to acquire for one's self* by a ransom or price paid; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. 6: 20 and 7: 23 ἡγοράσθητε τιμῆς. 2 Pet. 2: 1. Rev. 14: 3, 4. AL.

Ἀγοραῖος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts 19: 38 ἀγόραιοι ἄγοντες, sc. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178.—Jos. Ant. 14: 10. 21 ἄγοντι τὸν ἀγόραιον.—Spoken of persons who frequent the markets and

public places, *an idler, lounge, subrostratus*, Acts 17: 5.—Xen. H. G. 6. 2. 12.

NOTE. The ancient grammarians make a distinction between ἀγοραῖος and ἀγόραιος. Suidas affirms that with the circumflex it signifies *an idler*, as above; but with the accent on the antepenult, *a judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs l. c. Kuinoel on Acts 19: 38. Passow sub voc.

Ἄγρᾱ, ας, ἡ, *a hunting, catching*. In N. T. spoken only of *fishing*, Luke 5: 4. Meton. *the thing taken, prey, draught of fishes*, Luke 5: 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγραμματος, ου, ὁ, ἡ, adj. (α pr. and γράμμα,) *illiterate, unlearned*, Acts 4: 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John 7: 15.—Diod. Sic. 12. 13.

Ἀγραυλέω, ᾧ, f. ἦσω, (ἄγρος and ἀνλίζομαι,) *to remain in the fields, sub dio agere*, absol. Luke 2: 8 ποιμένες ἦσαν—ἄγραυλοῦντες, cf. Winer § 46. 8. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βοσκῶν κατὰ τὸν Αἰτνὴν χιματός τε καὶ θέρους ἡγραυλεῖ.

Ἀγρεύω, f. εὔσω, (ἄγρᾱ,) pp. *to take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10: 16. In N. T. metaph. *to ensnare* sc. by insidious questions, trans. Mark 12: 13. Sept. for תְּרַבֵּן Prov. 5: 22. תְּרַבֵּן Prov. 6: 25.

Ἀγριέλαιος, ου, ὁ, (ἄγριος and ἐλαία,) *a wild olive-tree, oleaster*, i. q. κότινος, Rom. 11: 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. de Caus. Plant. 2. 3, 4.

Ἄγριος, ἰα, ἰον, *wild, ferus*, i. e.

a) *not domestic, silvestris*. Matt. 3: 4 and Mark 1: 6 μέλι ἄγριον *wild honey* or *honey dew*, (φρούμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

Comp. 1 Sam. 14: 25 sq. Jahn § 77. Calmet p. 499. — Polyb. 12. 4. 1. Xen. Anab. 1. 2. 7.

b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13. — Wisd. 14: 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οὔ, ἑ, *a field*, spec. *a cultivated field*, Matt. 13: 24. Luke 15: 25. al. — Xen. Mem. 1. 1. 8. — By synecd. of part for the whole, *the country, rus*, as distinguished from the city, Matt. 6: 28, 30. Mark 15: 21. — Xen. Oec. 11. 15. — So οἱ ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark 6: 36, 56. al. — Sept. for חַרְשׁ Deut. 28: 3 et passim. — Xen. Mem. 3. 9. 11. AL.

Ἀγρυπνέω, ὦ, f. ἴσω, (*a pr.* and ὑπνος, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark 13: 33. Luke 21: 36. Eph. 6: 18. In Heb. 13: 17 ἀγρυπνεῖν ὑπὲρ τινος *to watch over any one, to take care of him*. — Wisd. 6: 15. Esdr. 8: 59. Sept. for חָרַץ Ezr. 8: 29.

Ἀγρυπνία, ας, ἡ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. 6: 5. 11: 27. — 2 Macc. 2: 26. Eccclus. 38: 26 sq. Xen. Mem. 4. 5. 9.

Ἄγω, f. ἄξω, (so Acts 22: 5. 1 Thess. 4: 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. 22: 13. Num. 5: 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἤγαγον Buttm. § 114, aor. 1. pass. ἤχθη. Sept. very often for אָנַח and חָיַח.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἔξω, *to lead out, bring forth*, John 19: 4, 13. — (β) seq. ἔως, Luke 4: 29. Acts 17: 15. So Mich. 1: 15. — (γ) seq. ἐπὶ c. accus. of person or place, *to lead or conduct to, to bring before*, Matt. 10: 18. Luke 21: 12. 23: 1. Acts 17: 19. 18: 12. So Sept. Ex. 22: 13. Jer. 25: 9. Ez. 43: 1. — Somewhat dif-

ferently Acts 8: 32 ἐπὶ σφαγῇ, coll. Sept. Is. 53: 7. — (δ) ἄγω ὧδε, *to lead or bring hither*, Luke 19: 27. So Sept. Judg. 18: 3 ἤγαγε ὧδε, where others read ἤνεγκε. — (ε) *to lead or bring to any one, adducere*, seq. πρὸς τινα, Luke 4: 40. 18: 40. 19: 35. John 1: 43. 8: 3. 9: 13. Acts 9: 27. 23: 18. So Sept. Gen. 2: 19, 22. — Xen. Cyr. 4. 6. 1. — In the same sense c. dat. Matt. 21: 2 ἀγάγετέ μοι. So 1 Macc. 7: 2. — The verb alone is also used in the same sense of *adducere*, Matt. 21: 7. Mark 11: 2, 7. Luke 19: 30. John 7: 45. 10: 16. Acts 5: 21, 26, 27. 19: 37. 20: 12. 25: 6, 17, 23. — (ζ) *to bring with one*, Acts 21: 16 ἄγοντες παρ' ὃ ξενισθῶμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4. — So Jos. Ant. 10. 9. 6 ἀπῆρεν εἰς τὴν Αἴγυπτον, ἄγων καὶ τὸν Ἱερεμίαν. — 1 Thess. 4: 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. v. 17. 2 Tim. 4: 11 ἄγε μετὰ σεαυτοῦ. — (η) *to lead out or away, deducere*; either simply, Luke 23: 32 ἤγοντο ἀναιρεθῆναι. Mark 13: 11. Luke 22: 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke 4: 1, 9. 10: 34. John 18: 28. Acts 6: 12. 9: 2. 11: 25. 21: 34. 22: 5, [24.] 23: 10, 31. Acts 17: 5 εἰς τὸν δῆμον. Heb. 2: 10 εἰς δόξαν. — Jos. Ant. 2. 7. 3 εἰς ἀπόλανσιν ἀγαθῶν ἤγαγον τοῦτον. — So seq. ἐπὶ, Acts 9: 21. — (θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts 13: 23 ἤγαγε τῷ Ἰσραὴλ σωτηρίαν Ἰησοῦν, where others read ἤγειρε. So Sept. for אָנַח Zech. 3: 8. Is. 46: 11.

b) metaph. *to lead, to induce, to incite, to guide*. Rom. 2: 4 εἰς μετάνοιαν. — Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξεν τὸν βασιλέα. — 1 Cor. 12: 2 ὥς ἂν ἤγεσθε, just as ye happened to be led, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. 3: 1. Is. 11: 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπιθυμίας 2 Tim. 3: 6. — Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke 24: 21 τρίτην ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. 14: 6

ἄγειν τὰ γενέσθαι. Acts 19: 38 ἄγομαι ἄγονται, see Ἀγόμαι. So Sept. for ἄγω Esth. 9: 18, 19, 21, 22.—2 Macc. 2: 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with ἐαυτὸν etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμᾶς αὐτοὺς, *let us go*, Matt. 26: 46. Mark 14: 42. John 11: 16. seq. ἐν-τεῦθεν John 14: 31. seq. εἰς Mark 1: 38. John 11: 7. seq. πρὸς, John 11: 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ἥς, ἡ, (ἄγω,) pp. *a leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26. — In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. 3: 10. — 2 Macc. 6: 8. 11: 24. Jos. Ant. 14. 10. 2 πρὸς τῆς Ἰουδαίων ἀγωγῆς. ib. 12. 1. 1. Diod. Sic. 5. 6. See Loesner Obs. in N. T. e Phil. p. 420.

Ἀγών, ὄρος, ὁ, *place of assembly*, where games were often celebrated, Hom. Il. 18. 376. *a stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. *a stadium, place of contest*, etc. i. e. *a course of life full of toil and conflict*, Heb. 12: 1.—Chrysost. Hom. 85.

2. *a contest, combat*; pp. *a conflict in the public games*, 2 Macc. 4: 18; or in battle, 2 Macc. 10: 28. 14: 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. 6: 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. 4: 7. See Buttm. § 131. 3. Wiener § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. 1: 30. Col. 2: 1. 1 Thess. 2: 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἄγων,) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke 22: 44.—2 Macc. 3: 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ἵσται, depon.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. 9: 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend with an adversary*, viz.

a) pp. absol. John 18: 36. — 2 Macc. 8: 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

b) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. 6: 12, see Ἀγών 2. a. 2 Tim. 4: 7.

3. *to exert one's self, to strive earnestly*, absol. Luke 13: 24. Col. 1: 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπὲρ c. gen. Col. 4: 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. 1: 27 sq. Acts 17: 26. — Luke 3: 38. Rom. 5: 14 bis. 1 Cor. 15: 22, 45. 1 Tim. 2: 13, 14. Jude 14. In 1 Cor. 15: 45 Jesus is called the *second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (*a pr. and δαπανᾶω to expend*), *without expense, gratuitous*, 1 Cor. 9: 18. — Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke 3: 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ἥς, ἡ, (ἀδελφός,) *a sister*.

a) pp. Luke 10: 39. — Xen. Cyr. 2. 4. 5. — So Matt. 12: 50. 19: 29. Mark 3: 35. Luke 14: 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and רִיבָּתָא Gen. 12: 13, 19.

b) metaph. *a female friend, one esteemed and beloved* sc. like a sister. — (α) genr. 1 Tim. 5: 2. Rom. 16: 1.—(β) as *a sister of the same faith, a female Christian*, 1 Cor. 7: 15. 9: 5. James 2: 15. al. See Ἀδελφός 2. e. AL.

Ἀδελφός, οῦ, ὁ, (α of unity, and δελφός uterus; see Buttm. § 120. n. 11.)

1. pp. *a brother*, whether derived from the same father only (πατράδελφος) Matt. 1: 2. Luke 3: 1, 19, or also born of the same mother (μητράδελφος) Luke 6: 14. al. — Xen. Mem. 2. 3. 1. — It is sometimes to be supplied; as before Ἰακώβου Luke 6: 16. Acts 1: 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schaefer. Fischer ad Platon. Phaedo. 57, et ad Crit. 16. In this tropical use of the

word ἄδελφός, however, the sacred writers appear rather to have followed the usus loquendi of the Hebrews in regard to the word פֶּן. Hence

a) a near relative, kinsman by blood, cousin. Matt. 12: 46. John 7: 3. Acts 1: 14. Gal. 1: 19. So Sept. and פֶּן Gen. 13: 8. 14: 16.

b) one born in the same country, descended from the same stock, a fellow-countryman, Matt. 5: 47. Acts 3: 22. Heb. 7: 5. al. So Sept. and פֶּן Ex. 2: 11. 4: 18.

c) one of equal rank and dignity, Matt. 23: 8. Comp. Sept. and פֶּן Job 30: 29. Prov. 18: 9.

d) spoken of disciples, followers, etc. Matt. 25: 40. Heb. 2: 11, 12.

e) one of the same faith, a fellow-Christian, Acts 9: 30. 11: 29. 1 Cor. 5: 11. al. Comp. פֶּן Amos 1: 9.

f) an associate, colleague, in office or dignity, etc. 1 Cor. 1: 1. 2 Cor. 1: 1. 2: 12. In Rev. 6: 11 it is joined with σύνδουλος, coll. 19: 10. 22: 9.—So Sept. and פֶּן Ezra 3: 2.

g) one of the same nature, a man, i. q. ὁ πλήσιον. Matt. 5: 22, 23, 24. 7: 5. Heb. 2: 17. 8: 11. al. So Sept. and פֶּן Gen. 13: 11. 26: 31.

h) by impl. one beloved, sc. as a brother, in a direct address, Acts 2: 29. 6: 3. 1 Thess. 5: 1. AL.

Ἀδελφότης, τητος, ἡ, (ἀδελφός,) pp. brotherly affection and intercourse, 1 Macc. 12: 10, 17. In N. T. a fraternity, the christian brotherhood, 1 Pet. 2: 17. 5: 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α pr. and δῆλος,) not manifest, not obvious, sc.

a) to the sight, hidden, Luke 11: 44. cf. Sept. Ps. 51: 6.—Xen. Cyr. 6. 3. 13.

b) to the ear, or to the mind, not distinct, uncertain. 1 Cor. 14: 8.—2 Macc. 7: 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἀδηλος,) in-distinctness, uncertainty. 1 Tim. 6: 17 ἐπὶ πλούτου ἀδηλόγητι, for πλοῦτος ἀδηλος, uncertain riches. Stuart § 440. Winer § 34. 2. 6. Buttm. § 123. n. 4.

Ἀδήλως, adv. (ἀδηλος,) not openly, secretly, Polyb. 2. 47. 9. In N. T. un-

certainly, i. e. irresolutely, 1 Cor. 9: 26. —Plat. Symp. p. 1180. C.—See Elsnher Obs. Sac. II. p. 104.

Ἀδημονέω, ὦ, f. ἦσω, (ἀδήμων satiated, wearied, from ἄδος satiety, etc.) to be dejected, full of anguish, absol. Matt. 26: 37. Mark 14: 33. Phil. 2: 26. —Symm. for הִיָּסָה Ps. 61: 3. יִפְּסָה Ps. 116: 11. Xen. H. G. 4. 4. 3.

Ἄιδης, i. e. ἄδης, ου, ὁ, (for αἰδής, from α pr. and ἰδεῖν to see,) pp. what is in darkness; hence Pluto, Il. 15. 188. more usually in classic writers orcus, the infernal regions. Sept. very freq. for Heb. הֵיָסָה, as Is. 14: 9 sq.—Hence also in N. T. the abode or world of the dead, hades, orcus. According to the notions of the Hebrews, ἄδης was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) genr. Acts 2: 27, 31, εἰς ἄδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. 1: 18. In this sense hades is personified, 1 Cor. 15: 55. Rev. 6: 8. 20: 13, 14. For Matt. 16: 18, πύλαι ἄδου, see Πύλη.—Metaph. ἕως ἄδου καταβιβασθῆναι, i. e. be cast down to the very lowest place. ad infima, Matt. 11: 23. Luke 10: 15.

b) by meton. of the whole for a part, the abyss of hades, place of punishment, Luke 16: 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω,) pp. not to be distinguished, Polyb. 15. 12. 9. In N. T. metaph. not open to distinction or doubt, unambiguous, i. e. sincere, James 3: 17. —Others, actively, making no distinction, impartial. Others, without strife, from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, adj. (α pr. and διαλείπω,) unceasing, constant, Rom. 9: 2. 2 Tim. 1: 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.

Ἀδιαλείτως, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. 1: 9. 1 Thess. 1: 2. 2: 13. 5: 17.—2 Macc. 15: 7. Polyb. 9. 3. 8.

Ἀδιαφθορία, ας, ἡ, (α pr. and διαφθείρω to corrupt,) pp. *incorruptibility*; in N. T. metaph. *uncorruptness, purity*, Tit. 2: 7. — Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

Ἀδικέω, ὦ, f. ἦσω, (ἄδικος.)

1. to do wrong, to act unjustly, viz.

a) in respect to law, to break the law, to transgress, to trespass, absol. Acts 25: 10, 11. 2 Cor. 7: 12. Col. 3: 25. Rev. 22: 11 bis. Sept. for Heb. אֲדִיקָה Jer. 37: 18. מִצַּח 2 Chr. 26: 16. Ez. 17: 20. עָשָׂה 1 K. 8: 47. Ps. 106. 6.

b) in respect to others, trans. to wrong, to injure. Matt. 20: 13. Acts 7: 26, 27. 1 Cor. 6: 8. 2 Cor. 7: 2. With two accus. Gal. 4: 12. Philem. 18 εἰ δέ τι ἡδίκησέ σε. Buttm. § 131. 5. — Pass. ἀδικέομαι, to be wronged, to suffer wrong or injury, Acts 7: 24. 2 Cor. 7: 12.—Mid. to suffer one's self to be wronged, 1 Cor. 6: 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. to hurt, to injure, Luke 10: 19. Rev. 2: 11. G. 6. 7: 2, 3. 9: 4, 10, 19. 11: 5. Sept. for הִזְכִּיר Is. 51: 23. הִזְכִּיר Is. 10: 20. עָשָׂה Lev. 6: 2. אֲדִיקָה Is. 3: 15. — Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

Ἀδίκημα, ατος, τό, (ἀδικέω,) wrong, transgression, iniquity. Acts 18: 14. 24: 20. Rev. 18: 5. Sept. for רָעָה 1 Sam. 26: 18. עָוֹן 1 Sam. 20: 1. Is. 59: 12. חַטָּה 2 Sam. 22: 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

Ἀδικία, ας, ἡ, (ἄδικος.)

1. wrong, injustice. a) genr. Luke 8: 6 κριτὴς τῆς ἀδικίας, the unjust judge, as described in v. 2. Rom. 9: 14. Sept. for עָוֹן Deut. 32: 4. — Xen. Mem. 4. 2. 12.

b) as done to others, wrong, injury, 2 Cor. 12: 13. Sept. for עָוֹן Ps. 7: 3. הִזְכִּיר Mic. 3: 10.—Thuc. 3. 66.

2. from the Heb. where צַדִּיקָה, δικαιοσύνη, is often used of life and conduct, ἀδικία takes by antith. the sense of improbity, iniquity, unrighteousness,

wickedness. Luke 13: 27 ἐργάται τῆς ἀδικίας, workers of iniquity, i. e. wicked men. Acts 1: 18. Rom. 1: 29. 3: 5. 6: 13. 2 Tim. 2: 19. 2 Pet. 2: 13. Heb. 8: 12. 1 John 5: 17. So 1 John 1: 9, where the sense is, 'God, who himself is δίκαιος, will not only pardon sin, but also render man δίκαιος.' For James 3: 6, κόσμος τῆς ἀδικίας, see Κόσμος. Sept. for חַטָּה Gen. 6: 11, 13. Ps. 11: 5. עָוֹן 1 Sam. 3: 13, 14. Zech. 3: 9.—This wickedness is seen more especially in the neglect of the true God and his laws and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀληθεία or piety towards God, means impiety, ungodliness, contempt of God. So Rom. 1: 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thess. 2: 10, 12. 2 Pet. 2: 15. So Sept. for עָוֹן has νειὸς ἀδικίας, idolater, 2 Sam. 7: 10. for עָוֹן Ez. 9: 9.

3. fraud, deceit, guile. John 7: 18. Luke 16: 8 οἰκόνομος ἀδικίας, a dishonest steward. 16: 9 μωμωνᾶς τῆς ἀδικίας, wealth fraudulently acquired.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἄδικος. — Acts 8: 23. 1 Cor. 13: 6. Sept. for מִרְמָה Hos. 12: 7. for עָוֹן, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through the frauds of thy traffic, Ez. 28: 18. for עָוֹן Deut. 19: 18. Mic. 6: 12. — Comp. Jos. Ant. 4. 6. 5, where Balaam excusing himself says, ἦν τέ μοι δι' εὐχῆς μηδὲν ἀδικῆσαι σου τὴν ἐπιθυμίαν, 'I was unwilling to deceive your expectation.'

Ἀδικος, ου, ὁ, ἡ, adj. (α pr. and δίκη.)

1. unjust, sc. towards others, Luke 18: 11. Rom. 3: 5. Heb. 6: 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, wicked, impious, ungodly. Matt. 5: 45. Acts 24: 15. 1 Cor. 6: 9. 1 Pet. 3: 18. 2 Pet. 2: 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς. Sept. for עָוֹן Ex. 23: 1. Job 16: 11. Ez. 21: 3. עָוֹן Prov. 15: 26.—Hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies an idolater, i. e. an unbeliever, a pagan, 1 Cor. 6: 1, coll. v. 6.

3. fraudulent, false, deceitful, Luke

16: 10 bis, 11. Comp. Ἀδικία no. 3. Sept. for רַשָׁע Deut. 19: 18. Jer. 5: 31. 29: 9.

Ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. 2: 19. Sept. for רַשָׁע Prov. 1: 11, 17.—Wisdom. 12: 13. 2 Macc. 8: 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (a pr. and δόκιμος,)

1. *not approved, rejected*; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25: 4. Is. 1: 22. In N. T. metaph. *worthy of condemnation, reprobate*. Rom. 1: 28. 1 Cor. 9: 27. 2 Cor. 13: 5, 6, 7. 2 Tim. 3: 8. — Polyb. 16. 14. 19.

2. by impl. *ineptus, useless, worthless*. Tit. 1: 16. Heb. 6: 8 γῆ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον· πονηρόν, ἀπόβλητον, ἄχρηστον.

Ἀδολος, ου, ὁ, ἡ, adj. (a pr. and δόλος,) *without guile or falsehood*, spoken of a person, Thuc. 5. 18, 47. In N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. 2: 2.—Pollux. On. 3. 86 ἀργύριον ἀδολον.

Ἀδραμυτιηνός, ἡ, ὄν, of *Adramyttium*; derived from Ἀδραμύτιον v. Ἀδραμύτιον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts 27: 2.

Ἀδρίας, ου, ὁ, sc. πόντος, κόλπος, etc. *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πῆλαγος· ὁ νῦν Ἀδρίας. —Acts 27: 27.

Ἀδρότης, τητος, ἡ, (ἀδρός fully grown, ripe,) pp. *maturity, fulness*; spoken of stature, Hom. Il. 16. 857. In N. T. *abundance, copiousness*, 2 Cor. 8: 20.—Hesych. ἀδρότης· δύναμις, μέγεθος.

Ἀδυνατέω, ὦ, f. ἦσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. *to be impossible*, i. e. unable to be done; c. dat. of pers. Matt. 17: 20 οὐδὲν ἀδυνατήσει ὑμῖν. So Sept. Job 42: 2. Wisdom. 13: 16.—Seq. παρά c. dat. Luke 1: 37

οὐκ ἀδυνατήσει παρὰ τῷ θεῷ πᾶν ἔργον. So Sept. Gen. 18: 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (a pr. and δυνατός fr. δύναμαι,) pp. *deficient in strength or power*, Sept. Joel 3: 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. *infirm, feeble, weak*, sc. in body, Acts 14: 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § 33. 3. So in mind, judgment, etc. Rom. 15: 1.

2. Neut. or Pass. *impossible*. Rom. 8: 3 τὸ ἀδύνατον τοῦ νόμου, *that which the law could not do*.—So ἀδύνατόν ἐστι παρά τινι, *impossible with or for any one*, Matt. 19: 26. Mark 10: 27. Luke 18: 27. With ἐστὶ implied seq. infin. Heb. 6: 4, 18 ἀδύνατον ψεῦσασθαι θεόν. 10: 4. 11: 6. See Buttm. § 140. 3. — Xen. Mem. 2. 6. 16.

Ἀιδω, i. e. ἄδω, f. ἔσω, (contr. fr. αἰδω,) *to sing*, trans. as ᾄδην Rev. 5: 9. 14: 3. 15: 3. So Sept. for רַשָׁע Ex. 14: 32. Num. 21: 17.—Jos. Ant. 3. 3.—Seq. dat. of pers. *to sing in praise or honour of any one, to celebrate*, Eph. 5: 19. Col. 3: 16. So Sept. for רַשָׁע Ex. 15: 21. 1 Chr. 16: 23. — Xen. Conv. 3. 1.

Ἀεί, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. 6: 10. Tit. 1: 12. 1 Pet. 3: 15. So Sept. Is. 51: 13. —In the sense of *every time, on every occasion*, as circumstances require or permit. 2 Cor. 4: 11 ἀεὶ γὰρ παραδιδόμεθα. Acts 7: 51. Heb. 3: 10. So Sept. Ps. 95: 10. 2 Macc. 14: 15. — Mark 15: 8 καθὼς ἀεὶ ἐποίησεν, *as he always did*, i. e. customarily, every year. So Sept. Judg. 16: 21 ποιήσω καθὼς ἀεὶ, where the Vatican text reads ὡς ἀπαξ καὶ ἀπαξ.—By impl. *assiduously*, 2 Pet. 1: 12.—Jos. Ant. 3. 2. 4.

Ἀειός, οὔ, ὁ, an eagle, Rev. 4: 7. [8: 13.] 12: 14. So Sept. for רַשָׁע Ps. 103: 5. In Matt. 24: 28 and Luke 17: 37, where the αἰετός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. רַשָׁע, Sept. αἰετός, is put probably for the *vultur barbatus* or *vultur percnopterus*, Job 39: 27 coll. v. 30. Prov. 30: 17. See Gesen. Lex. Heb. art. רַשָׁע.

The eagle feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

Ἄζυμος, ου, ὁ, ἡ, adj. (α pr. and ζύμη leaven,) unleavened.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάγανα, οἱ ἄζυμοι sc. ἄρτοι, unleavened cakes or bread, Heb. חֲמֻצִים, cf. Lev. 2: 4. Num. 6: 15. 1 Chr. 23: 29. Hence ἐορτὴ ν. αἱ ἡμέραι τῶν ἁζύμων, and τὰ ἄζυμα, are put for the festival day or days in which the Jews were to eat unleavened bread in commemoration of their departure from Egypt, i. e. the passover. Mark 14: 1. Luke 22: 1, 7. Acts 12: 3. 20: 6. and ἡ πρώτη ἡμέρα τῶν ἁζύμων is the first day of the festival of the passover, Matt. 26: 17. Mark 14: 12. See Bibl. Repos. IV. p. 111 sq.

b) metaph. unmixed, unadulterated, uncorrupted, 1 Cor. 5: 7, 8 τὸ ἄζυμον, genuineness.

Ἀζώρ, ὁ, indec. Azor, (fr. Heb. אֲזָרָה to help,) pr. name of a man, Matt. 1: 13, 14.

Ἀζωτος, ου, ἡ, Azotus, Heb. אֲשְׁדּוֹד, Ashdod, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. 13: 3. 1 Sam. 6: 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. 15: 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. 5: 1. 2 Chr. 26: 6. Neh. 4: 1. 13: 23. The city was captured by the Assyrians, Is. 20: 1; by Judas Maccabaeus, 1 Macc. 5: 68; and was afterwards burned by his brother Jonathan, ib. 10: 84. It was rebuilt by the Romans under Gabinius; and is now called Esdud. Acts 8: 40. See Calmet.

Ἀήρ, αἶρος, ἡ, (ἄω v. ἄημι to breathe,) the air, the atmosphere, (as opp. to αἰθήρ, the higher, purer region, Hom. II. 14. 288,) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2. 16: 17. The phrases εἰς αἶρα λαλεῖν, to speak into the air, 1 Cor. 14: 9, and εἰς αἶρα δέγειν, to beat the air, 1 Cor. 9: 26, (Buttm. Lexil. I. p. 115,) are proverbial, and correspond to the Latin *ventis verba profundere* Lucr. 4. 929, and *verberare ictibus auras*

Virg. Aen. 5. 376; the sense is, 'to speak or act in vain.'—In Eph. 2: 2, Satan is called ἀρχὴν τῆς ἐξουσίας τοῦ αἵρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain αἴρ here by darkness, as in profane writers; so Eustath. in Hom. II. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find αἰρίον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether αἰρίον here refers to darkness or to the air.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. α pr. and θάνατος death,) immortality, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (α pr. and θεμιτός fr. θεμῆς law,) unlawful, forbidden by law, Acts 10: 28. Hence criminal, 1 Pet. 4: 3.—2 Macc. 6: 5. 7: 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἀθεός, ου, ὁ, ἡ, adj. (α pr. and θεός,) pp. godless, impious, Xen. Anab. 2. 5. 39. In N. T. estranged from the knowledge and worship of the true God, Eph. 2: 12.

Ἀθεσμος, ου, ὁ, ἡ, adj. (α pr. and θεσμος law,) lawless, and by impl. wicked, impious, 2 Pet. 2: 7. 3: 17.—3 Macc. 5: 12 ἄθεσμος πρόθεσις. Diod. Sic. 1. 14 τῆς ἀθέσμου βίας.

Ἀθετέω, ᾧ, f. ἤσω, (ἀθετός fr. α pr. and τίθημι,) pp. to displace, i. e. to abrogate, abolish, get rid of, Polyb. 31. 18. 1. Sept. chiefly for בָּנָה and also for בָּרַךְ and בָּרַךְ, and construed mostly with ἔν τινι or εἰς τινα. In N. T. trans. to reject, i. e.

a) to make void, render null, τὴν ἐντολήν Mark 7: 9. τὴν βουλὴν τινα Luke 7: 30. 1 Cor. 1: 19, coll. Is. 29: 14. Gal. 2: 21. 3: 15. So Sept. for אָבָה Ps. 33: 10. בָּנָה Is. 24: 16. בָּרַךְ Ez. 22: 26.—1 Macc. 11: 36.—Hence, not to keep, to cast off, τὴν πρώτην πίστιν 1 Tim. 5: 12. Sept. for בָּנָה Jer. 3: 20. בָּרַךְ Ps. 132: 11.

b) to deny, to despise, contemn, νόμον Μωϋσέως Heb. 10: 28. Spoken of per-

sons, Mark 6: 26. Luke 10: 16 quater. John 12: 48. 1 Thess. 4: 8 bis. Jude 8. Sept. for עֲשֵׂה Is. 1: 2. עָשָׂה Ex. 21: 8. עָשָׂה 1 Sam. 2: 17.—Jos. Ant. 15. 2. 6.

Ἀθετήσις, εὖς, ἡ, (ἀθετέω,) *abolition*, Heb. 7: 18. 9: 26.

Ἀθῆναι, ὤν, αἱ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth place of an unusual number of illustrious men. Acts 17: 15, 16. 18: 1. 1 Thess. 3: 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts 17: 21, 22.

Ἀθλέω, ὦ, f. ἦσω, *to contend*, to be a champion in the public games, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2: 5 bis. —Aelian. V. H. 10. 1.

Ἀθλησις, εὖς, ἡ, *contention*, *combat*, pp. in the public games, Polyb. 5. 64. 6. Aelian. V. H. 2. 23. In N. T. metaph. a conflict, struggle, sc. with afflictions. Heb. 10: 32.

Ἀθυμέω, ὦ, f. ἦσω, (α pr. and θύμος,) *to despond*, *be disturbed in mind*, *disheartened*, absol. Col. 3: 21. Sept. for עֲרָבָה Gen. 4: 5. 2 Sam. 6: 8. —Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ου, ὁ, ἡ, adj. (α pr. and θωή penalty,) pp. *impunis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. innocent, Matt. 27: 4. In Greek writers ἀθῶος is constr. with a gen. but in Matt. 27: 24 we find ἀθῶος ἀπὸ τοῦ αἵματος, like the Sept. for Heb. מֵן בְּקִי 2 Sam. 3: 28. Gen. 24: 41.

Ἀίγειος, εἶη, εἶον, (αἶς, αἶγός, goat,) *caprinus*, of a goat. Heb. 11: 37 ἐν αἰγείοις δέρμασιν, in goat-skins. Sept. for עֲרֵבָה Ex. 25: 4. 35: 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Ἀιγιαλός, οὔ, ὁ, (ἄγνυμι to break, and ἄλς sea,) *the shore*, *coast*, of a sea, lake, etc. Matt. 13: 2, 48. John 21: 4.

Acts 21: 5. 27: 39, 40. Sept. for עֲרָבָה Judg. 5: 17.—Ecclus. 24: 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Αἰγύπτιος, ἰα, ἰον, *Egyptian*, Acts 7: 22, 24, 28. Heb. 11: 29. In Acts 21: 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Αἰγυπτίος, ου, ἡ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2: 13, 14, 15. Acts 2: 10. al. In Rev. 11: 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. AL.

Ἀἰδιός, ου, ὁ, ἡ, adj. (αἶδι,) *always existing*, *eternal*, *everlasting*. Rom. 1: 20 αἰδιός αὐτοῦ δύναμις, coll. Wisd. 7: 26. —Jude 6 δεσμοὶ αἰδίου, *everlasting bonds*. —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, οος, οὔς, ἡ. 1. *modesty*, 1 Tim. 2: 9. —Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence*, *veneration*, Heb. 12: 28.—Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Ἀιθίοψ, οπος, ὁ, (αἶθομαι to burn, and ὤψ face,) *an Ethiopian*, Heb. עֲשָׂוִי, *Cushite*. Acts 8: 27 bis. The Ethiopia designated here, and the עֲשָׂוִי in Jer. 13: 23. Is. 18: 1. Ez. 30: 4, 5, 9, is

what is called Upper Ethiopia or *Ha-besch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet art. *Cush*.

Αἷμα, αἰος, τό, blood. Sept. every where for ⲙⲧ.

a) pp. (α) genr. Mark 5: 25, 29. Luke 8: 43, 44. 13: 1.—Diod. Sic. 4. 50. Platon to Phaedo. 45.—Trop. any thing is said to be or become *blood*, or *as blood*, from its dark colour; Acts 2: 19 coll. Joel 3: 3, 4. [2: 30, 31.]—Rev. 8: 7, 8. 11: 6. 16: 3, 4. Acts 2: 20 *εἰς αἷμα*, for *ὡς αἷμα* in Rev. 6: 12.

(β) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. 9: 7, 12, 13, 18—25. 10: 4. 11: 28. 13: 11. So Acts 15: 20, 29. 21: 25; where *ἀπέχεσθαι τοῦ αἵματος*, etc. is, *to abstain from eating blood*, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. 17: 10—14, coll. 3: 17. Gen. 9: 4. Deut. 12: 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke 13: 1. John 19: 34. Rev. 17: 6. 14: 20 where human blood is spoken of under the symbol of the *blood of grapes*, or *wine*, *αἷμα σταφυλῆς*, comp. Gen. 49: 11. Deut. 32: 14. Eccus. 39: 26. So *αἷμα δικαίων* Matt. 23: 35, and *αἷμα ἁθῶν* Matt. 27: 4, for *αἷμα τῶν δικαίων*, *αἷμα τοῦ ἁθῶν*. Sept. for ⲙⲧ ⲙⲧ 1 Sam. 19: 5. 25: 26. 1 K. 2: 5. Hist. of Sus. v. 62.—So of the *blood of Christ* shed on the cross, *αἷμα τοῦ Χριστοῦ*, e. g. in relation to the sacred supper, Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 10: 16. 11: 25, 27. Perhaps too 1 John 5: 6, 8; and especially John 6: 53—58, where the phrases *φαγεῖν τὴν σάρκα καὶ πίνειν τὸ αἷμα τοῦ Χριστοῦ*, *to eat the flesh and drink the blood of Christ*, signify, 'to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one's self all the benefits of his advent, to be wholly conformed to Christ;' comp. Rom. 8: 28. Col. 3: 10. Further, in relation to his church, Acts 20: 28. Col. 1:

20. Eph. 2: 13; to the atonement made by his death, Rom. 3: 25. 5: 9. Eph. 1: 7. Col. 1: 14. Heb. 9: 12, 14. 10: 19. 1 Pet. 1: 2, 19. 1 John 1: 7. Rev. 1: 5. 5: 9; and to the new covenant, Heb. 10: 29. 12: 24. 13: 20. So *αἷμα τοῦ ἁγίου*, Rev. 7: 14. 12: 11. 19: 13.

(γ) *σὰρξ καὶ αἷμα, flesh and blood*, i. e. the animal human body, *man*, with the idea of imbecility, *mortal man*, Matt. 16: 17. 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Heb. 2: 14. coll. Eccus. 14: 18.

(δ) *αἷμα ἐκχύνειν*, *to shed blood*, i. e. *to kill, put to death*, Luke 11: 50. Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So Sept. for ⲙⲧ ⲙⲧⲱⲱ Gen. 9: 6. 37: 22. Ez. 18: 10. Hence

b) *bloodshed*, i. e. *death, violent death, slaughter, murder*, Matt. 23: 30. 27: 6, 8, 24. Acts 1: 19. Rev. 6: 10. 18: 24. 19: 2. So Sept. and ⲙⲧ Gen. 4: 10. 2 Sam. 16: 7. Ez. 24: 6, 9.—Heb. 12: 4 *μέχρις αἵματος, unto death*, i. e. with exposure of life.

c) from the Heb. *blood-guiltiness*, i. e. *the guilt and punishment of shedding blood*, Matt. 23: 35. 27: 25. Acts 5: 28. 18: 6. 20: 26. So Sept. and ⲙⲧ Num. 35: 27. Josh. 2: 19. Ez. 9: 9. 33: 4. 2 Sam. 1: 16. coll. Lev. 16: 21 sq. et Herodot. 2. 39.

d) *blood-relationship, kindred, lineage, progeny, seed*. Acts 17: 26 *ἐξ ἐνὸς αἵματος, of one blood*, i. e. *kindred*.—Sept. 2 Sam. 21: 1. Jos. Ant. 2. 6. 3 *ἐσμέν ἀδελφοὶ καὶ κοινὸν αἷμα*. ib. 20. 10. 1 *ἐξ αἵματος Ἀαρῶντος*.—John 1: 13 *οἱ οὐκ ἐξ αἱμάτων, not born of blood*, i. e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 *ἁλῶν τραφεῖς ἀπ' αἱμάτων*, spoken of a mother.—Jos. Ant. 4. 8. 45 *τις ἐξ αἵματος*, i. e. an Israelite. Eustath. ad Hom. Il. 6. 211 *αἵματος ἀντὶ τοῦ σπέρματος*.—See Kypke and Loesner Obs. in N. T. ad Acts 17: 26. AL.

Αἱματεκχυσία, ας, ῆ, (αἷμα and ἐκχύνει fr. ἐκχέω to pour out,) shedding of blood, Heb. 9: 22.

Αἱμορρόεω, ὦ, (αἷμα and ῥόος fr. ῥέω flow,) to have a flow or issue of blood, absol. Matt. 9: 20.—Plut. X. p. 791. ed. Reisk. or Mor. VI. p. 464. ed. Tauchn.

Αἰνέας, ου, ὁ, *Aeneas*, pr. name of a man, Acts 9: 33, 34.

Αἰνεῖς, εως, ἡ, (αἰνέω,) *praise*, Heb. 13: 15 θυσία αἰνέσεως. So Sept. for הַלְלֵה Ps. 26: 2, et saep. הַלְלֵה Ps. 66: 2. — Ecclus. 32 [35]: 2 θυσίαῶν αἰνέσεως. Clem. Alex. Strom. 7. 6.

Αἰνέω, ὦ, f. ἦσω or ἔσω (Buttm. § 95. n. 4), *to praise, to celebrate*, trans. spoken in N. T. only of God. Luke 2: 13, 20, 19: 37. 24: 53. Acts 2: 47. 3: 8, 9. Rom. 15: 11. Rev. 19: 5. Sept. for הַלְלֵה Gen. 49: 8. הַלְלֵה 1 Chr. 16: 4, 10, et saep. הַלְלֵה Ps. 100: 4.

Αἰνίγμα, ατος, τό, (αἰνίσσομαι *to* hint obscurely, Ael. V. H. 2. 29), *an enigma, riddle*; so Sept. for חֵידָה 1 K. 10: 1. Prov. 1: 6. Ecclus. 39: 3. 47: 15. — In N. T. metaph. *obscure intimation*. 1 Cor. 13: 12 ἐν αἰνίγματι, i. e. *enigmatically, obscurely*. So Sept. for חֵידָה Num. 12: 8, where it is opp. to τὸ εἶδος *the clear reality*.

Αἶνος, ου, ὁ, (αἰνέω,) pp. *discourse, narration*, i. q. μῦθος, Hom. Od. 14. 508. Ecclus. 15: 9, 10; and so of Esop's fables. — In N. T. *praise*, Matt. 21: 16 coll. Ps. 8: 3. Luke 18: 43. Sept. for יָדָה Ps. 8: 3. — Wisd. 18: 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, οἱ αἶνοι, *praises of God in the churches*.

Αἰνῶν, ἡ, indec. *Enon*, (fr. עֵינַן fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John 3: 23.

Αἵρεσις, εως, ἡ, (αἰρέω,) pp. *capture* sc. of a city, Thuc. 2. 58 ἡ αἵρεσις τῆς πόλεως. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. — In N. T. *a chosen way of life*, i. e.

1. *a sect, school, party*, etc. Acts 5: 17. 15: 5. 24: 5, 14. 26: 5. 28: 22. — Dioc. Sic. 2. 29 αἵρεσις τῶν φιλοσόφων. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. 11: 19. Gal. 5: 20. 2 Pet. 2: 1.

Αἰρεῖσθαι, f. ἴσω, (αἰρετός *captus, electus*, fr. αἰρέω,) a word of the Alexandrine age, used in Sept. for αἰρέομαι;

— *to choose*, Sept. for בָּחַר Judg. 5: 8 et saep. 1 Macc. 9: 30. — In N. T. *to prefer, to love*, trans. Matt. 12: 18 coll. Is. 42: 1. Sept. for בָּחַר Num. 14: 8. בָּחַר Gen. 30: 20. — Hesych. ἡρετισμός· ἡγάπησα, ἐπεθύμησα. Sturz de Dial. Alex. p. 144.

Αἰρετικός, οῦ, ὁ, (αἰρετίζω,) *one who creates dissensions, introduces errors, etc. a factious person*, Tit. 3: 10. — This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

Αἰρέω, ὦ, f. ἦσω, aor. 2 εἶλον, *to take* e. g. a city or camp, Xen. Ag. 1. 32. — In N. T. only Mid. αἰρέομαι f. ἦσομαι, aor. 2 εἶλον, *to take for one's self*, i. e. *to choose, to elect, to prefer*, trans. and absol. 2 Thess. 2: 13. Heb. 11: 25. — Phil. 1: 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2. Buttm. § 139. n. 7. Winer § 42. 4. — Sept. for בָּחַר Job 34: 4. 2 Sam. 15: 15. — 2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 αἰρούνται βασιλεῖα Ἀδοῦντον.

Αἶρω, (for αἰρέω,) f. ἄρῶ, aor. 1 ἦρα, perf. ἦρα Col. 2: 14, perf. pass. ἦρμαι John 20: 1, *to take up*, trans. corresponding in Sept. generally to the Heb. נָשָׂא.

1. *to take up*, simply, i. e. *to lift up, to raise*. a) pp. as stones from the ground, John 8: 59. serpents, Mark 16: 18. — Xen. Eq. 6. 7. — So of anchors, Acts 27: 13 ἄραντες sc. ἀγκύρας, see Bos Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So ἄρας, ἄραντες, often stands in Greek writers in the sense *to sail away, to depart*, as Arrian. Exp. Alex. 6. 21 ἄρας ἐκ Πατάλων. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 ἐκείθεν ἄραντες εἰς Παφιδὴν ἦγον, spoken of the camp of the Israelites in the desert. Fully written, i. e. ἄραντες ἀγκύρας, Polyb. 31. 22. 13. {Plut. Pomp. c. 50. — Spoken of the hand Rev. 10: 5. So Sept. for נָשָׂא Deut. 32: 40. Is. 49. 22. — Xen. Anab. 7. 3. 6. — Pass. ἄρθητι, Matt. 21: 21, better under no. 3.

b) trop. *to raise, to elevate*, as the eyes, John 11: 41. So Sept. and נָשָׂא Ps.

121: 1. 123: 3.—the voice, i. e. to cry out, to sing, etc. Luke 17: 13. Acts 4: 24. So Sept. and נִשָּׁן Judg. 21: 2. 1 Sam. 11: 4.—So αἰεῖν ψυχὴν τιος, to hold the mind of any one suspended, i. e. in suspense, doubt, John 10: 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 διημέρους τῇ διανοίᾳ καὶ ταῖς δόξαις. The phrase לֹא שָׁנָה נִשָּׁן, αἰεῖν τὴν ψυχὴν πρὸς, to lift the soul towards, i. e. to desire, does not belong here; comp. Deut. 24: 15. Ps. 86: 4. al. Gesen. Lex. Heb.

2. to take up and place on one's self, to take up and bear, i. e. to bear, to carry. Matt. 4: 6 ἐπὶ χειρῶν ἀγοῦσί σε, coll. Sept. and נִשָּׁן Ps. 91: 12. — Matt. 11: 29 ἄρατε τὸν ζυγόν μου, coll. Sept. and נִשָּׁן Lam. 3: 27. — So the cross, Matt. 27: 32. Mark 15: 21. al. and metaph. Matt. 16: 24. al. — So to take or carry with one, Mark 6: 8. Luke 9: 3. al. Sept. and נִשָּׁן Gen. 44: 1. 2 K. 7: 8.

3. to take up and carry away, i. e. to take away, to remove, sc. by carrying, spoken of a bed, Matt. 9: 6. John 5: 8 sq. al. of a dead body, a person, etc. Matt. 14: 12. 22: 13. Acts 20: 9. al. — 1 Macc. 9: 19.—Spoken of bread etc. with the idea of laying up, making use of, Matt. 14: 20. 15: 37. Mark 8: 8, 19, 20. al. So genr. Matt. 17: 27. Acts 21: 11. al. Pass. ἄρθητι Matt. 21: 21 be thou removed. — Trop. αἰεῖν τὴν ἁμαρτίαν τιος, to take away the sin of any one, i. e. the imputation or punishment of sin, John 1: 29. 1 John 3: 5. So the Engl. Vers. and Sept. αἰεῖν τὸ ἁμαρτήματα for חָטְאָה חֲטִי' 1 Sam. 15: 25. But as עָרַן נִשָּׁן etc. often means to bear the punishment of sin, as Lev. 5: 17. Num. 5: 31. 14: 33. al. (Sept. λαβεῖν, ἀναφέρειν,) and as αἰεῖν often has in the Sept. the sense to bear, as above, we may here also admit for αἰεῖν the sense to bear the punishment of sin, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν, etc. coll. Matt. 8: 17. 1 Pet. 2: 24. Or perhaps the sensus praeagnans is better, viz. to take away by taking upon one's self.

4. to take away, to remove, simply, the idea of lifting etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke 6: 29, 30. 11: 22. Matt.

9: 16 αἰεῖ sc. τὴν, i. e. the new piece tears away still more of the old garment. Mark 2: 21. Spoken of branches, to cut off, prune, John 15: 2. — Spoken of persons, to take away or remove, e. g. from a church, i. e. to excommunicate, 1 Cor. 5: 2 ἀρθῇ, where some editions read ἐξαρθῇ. So to take away or remove out of the world, by death, etc. John 17: 15. Matt. 24: 39. Acts 8: 33 bis, ἐν τῇ ταπεινώσει αὐτοῦ ἡ κοίσις αὐτοῦ, ἡρῃ — αἰεταί, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. 53: 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinoel in loc. Others, his punishment was taken away. So Sept. for חָטְאָה Is. 57: 1, 2. עָרַן Is. 53: 8. In a somewhat stronger sense, especially in the imperat. αἰε, ἄρον, away with! i. e. put out of the way, kill, Luke 23: 18. John 19: 15. Acts 21: 36. 22: 22.

b) trop. John 11: 48 ἀροῦσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, and destroy our city and nation. 1 Cor. 6: 15 ἄρατε τὰ μέλη τοῦ Χριστοῦ, taking away wrongfully the members which belong to Christ, etc. — So in the sense to deprive of, e. g. the kingdom of heaven Matt. 21: 43. the word of God, Mark 4: 15. Luke 8: 12, 18. gifts, Mark 4: 25. joy, John 16: 22, coll. Sept. Is. 16: 10. — Spoken of vices, to put away, Eph. 4: 31. of a law, to abrogate, Col. 2: 14.—1 Macc. 3: 29. AL.

Αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ἡσθόμην, (αἶω, αἰσθώ, Buttm. § 112. 13,) a Mid. deponent, to perceive, pp. with the external senses, Xen. Mem. 1. 2. 31. In N. T. metaph. to understand, trans. Luke 9: 45. Sept. for בִּין Job 23: 5. יָדַע Prov. 24: 14.—Xen. Cyr. 1. 1. 2.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) pp. perception by the external senses, Xen. Mem. 1. 4. 5. In N. T. metaph. understanding, the power of discerning, Phil. 1: 9. Sept. for דָּעה Prov. 1: 4, 22. חָכְמה Ex. 28: 3.—Judith 16: 17. Aelian. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pp. seat of the senses, Hesych. αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα. In N.

T. metaph. *internal sense; faculty of perception*, Heb. 5: 14. So Sept. Jer. 4: 19 τὰ αἰσθητήρια τῆς καρδίας.—4 Macc. 2: 22.

Αἰσχροκερδής, ἑός, οὗς, ὁ, ἡ, adj. (*αἰσχρός* and *κέρδος*), *eager even for dishonourable gain, sordid*, 1 Tim. 3: [3,] 8. Tit. 1: 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροκερδῶς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. 5: 2, coll. Tit. 1: 11.

Αἰσχρολογία, ας, ἡ, (*αἰσχρολογία*), *obscene language, scurrility*, Col. 3: 8.—Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχρός, ἄ, ὄν, pp. *deformed*, opp. to *καλός*, Xen. Conv. 4. 19. Sept. for צר Gen. 41: 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and christian purity, as Eph. 5: 12. Tit. 1: 11; or to the manners and customs of a community, as 1 Cor. 11: 6. 14: 35.—Jos. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116. 13.

Αἰσχροτης, τητος, ἡ, (*αἰσχρός*), pp. *deformity*. In N. T. trop. *impropriety, indecorum*, either in words or actions, Eph. 5: 4, i. q. αἰσχρολογία q. v.

Αἰσχύνη, ης, ἡ, (*αἶσχος*), *shame, i. e.*
a) *subjectively, feeling of shame, fear of disgrace*, Luke 14: 9.—Eccclus. 4: 21. 20: 23. Xen. Anab. 3. 1. 10.

b) *objectively, disgrace, reproach, ignominy*, Heb. 12: 2. So Sept. for חָשָׁב Job 8: 22. חָשָׁב Is. 50: 6. חָשָׁב Ps. 69: 20.—Eccclus. 22: 3. 25: 22. Xen. Anab. 2. 6. 6.

c) *cause of shame, i. e. a shameful thing or action, disgraceful conduct*. 2 Cor. 4: 2 τὰ κρυπτά τῆς αἰσχύνης, *hidden things of shame, i. e. clandestine conduct of which the disciples of Christ should be ashamed*. Phil. 3: 19. Jude 13.—In Rev. 3: 18 αἰσχύνη τῆς γυμνότητος is by Hebraism for γυμνότης αἰσχύς, *shameful nakedness*, Stuart § 440. Buttm. § 123. n. 4. So Sept. and חָשָׁב 1 Sam. 20: 30.—Aeschin. 23, 41.

Αἰσχύνω, f. νᾶ, (*αἶσχος*), *to*

shame, put to shame; Pass. *to be made ashamed, to be put to shame*.

a) pp. 2 Cor. 10: 8. Phil. 1: 20. 1 John 2: 28 μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *that we be not put to shame before him, etc.* So Sept. for מִן בְּיָדֶיךָ Jer. 22: 22.

b) Mid. *to shame one's self, to feel ashamed, to feel dishonoured*, Luke 16: 3. 1 Pet. 4: 16. So Sept. for בְּיָדֶיךָ Ps. 25: 3. 119: 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ὦ, f. ἴσω, *to ask*, usually with accus. of pers. or thing or of both, Buttm. § 131. 5. also with accus. of thing and παρά c. gen. of pers. Matt. 20: 20. Jam. 1: 5. and Sept. Deut. 10: 12. Dan. 2: 49. For the Mid. see Buttm. § 135. 4.

a) *genr.* Matt. 5: 42. 7: 9, 10. Mark 6: 22—25. Luke 11: 9—13. 1 John 5: 14—16. al. Sept. for לְפָנָיו Josh. 15: 18. 19: 50.—Palaeph. Fab. 40.—Spoken in respect to God, *to supplicate, to pray for*, Matt. 6: 8. 7: 11. 18: 19. James 1: 5, 6. The case of θεός being omitted, Matt. 7: 7, 8. Col. 1: 9. James 4: 2, 3. al. Sept. for לְפָנָיו Is. 7: 11, 12.

b) *to ask or call for, to require, to demand*, Luke 1: 63. 12: 48. 23: 23. Acts 3: 14. 25: 15. 1 Pet. 3: 15. So Sept. for מִן בְּיָדֶיךָ Job 6: 22. for Chald. מִן בְּיָדֶיךָ Dan. 2: 49.—2 Macc. 7: 10 τὴν γλῶσσάν σου αἰτῶναι, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts 7: 46. So Sept. and לְפָנָיו 1 K. 19: 4. Ecc. 2: 10. So לְפָנָיו Deut. 14: 26 where Sept. ἐπιθυμῶ. Jon. 4: 8. AL.

Αἶτημα, ατος, τό, (*αἶτω*), *thing asked for, object sought, request*, Luke 23: 24. 1 John 5: 15. Sept. for לְפָנָיו 1 Sam. 1: 17, 27.—From the Heb. *desire*, Phil. 4: 6; see in αἰτέω c. So Sept. τὰ αἰτήματα τῆς καρδίας for לְפָנָיו Ps. 37: 4.—Ep. Pseudo-Socr. 24.

Αἰτία, ας, ἡ, (*αἶτω*), *a cause, viz.*

a) *efficient cause, motive, reason, ground*, Matt. 19: 3. Luke 8: 47. Acts 22: 24. 28: 20. 2 Tim. 1: 6, 12. Tit. 1. 13. Heb. 2: 11.—Diod. Sic. 1. 7.

b) *in the sense of affair, matter, case, Lat. ratio*. Acts 10: 21. 23: 28.—Hist. of Susan. 14.—Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία κ. τ. λ. *if such is the case, etc.*—

Philostr. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. דָּבַר is sometimes *thing*, *affair*, Gen. 20: 8. Ecc. 7: 8, and sometimes *case*, *manner*, Deut. 15: 2. 19: 4. 1 K. 9: 15.

c) in a forensic sense, *cause*, i. e. (α) *an accusation of crime*, *charge*, Acts 25: 18, 27. Matt. 27: 37. Mark 15: 26. — Phavorin. αἴτια· ἡ κατηγορία. Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(β) *fault*, *guilt*, *crime*, John 18: 38. 19: 4, 6. Acts 13: 28. 28: 18. So Sept. for עָוֹן Gen. 4: 13. for פְּשָׁעַן Prov. 28: 17.—Xen. Mem. 1. 2. 28.

Αἰτίαμα, αἰτος, τό, *charge*, *crimination*. Acts 25: 7.—Thuc. 7. 72.

Αἰτιάομαι, ὦμαι, *to accuse*, *to charge*, absol. Rom. 3: 9 in some Mss. — Xen. Mem. 1. 1. 2.

Αἴτιος, ἰα, ἰον, (αἴτια,) pp. *causative*. In N. T. used substantively, viz.

1. Masc. ὁ αἴτιος, *the causer* or *author* of anything, Heb. 5: 9 αἴτιος τῆς σωτηρίας. — Jos. Ant. 3. 3 θένον τῆς σωτηρίας αἴτιον. Bel and Drag. 42. 2 Macc. 4: 47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἴτιον, *a cause*, i. e.

a) *reason*, *motive*, *ground*, Acts 19: 40. — Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. αἴτια q. v. *fault*, *guilt*, *crime*. Luke 23: 4, 14, 22. — So αἴτιος *guilty*, *criminal*, Hist. of Sus. 53. Sept. 1 Sam. 22: 22 for כָּבֵב.

Αἰτιάωμα, αἰτος, τό, (αἰτιάομαι,) *charge*, *accusation of crime*, i. q. αἰτίαμα, but less usual; it is read in Griesb. Acts 25: 7.—Thuc. 5. 72.

Αἰφνίδιος, ἰον, ὁ, ἡ, adj. (ἄφνης i. q. ἀφανής fr. α pr. and φαίνω,) *unforeseen*, *sudden*, Luke 21: 34. 1 Thess. 5: 3. It has the force of an adverb; Buttm. § 123. n. 3. — Wisd. 17: 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

Αἰχμαλωσία, ας, ἡ, (αἰχμή and ἄλίσκω,) *captivity*.

a) pp. Rev. 13: 10 εἰς αἰχμαλωσίαν. Sept. for שְׁבִי Deut. 28: 41.

b) meton. for αἰχμάλωτοι, *captives*, *a captive multitude*. Eph. 4: 8. Rev. 13: 10 αἰχμαλωσίαν συνάγει. So Sept. for שְׁבִי Ps. 68: 19. Num. 21: 1. שְׁבִי Ez. 3: 11. גְּזִלָּה 2 Chr. 28: 5. — 1

Macc. 9: 70, 72. Test. XII Patr. in Fabric. Cod. Pseudep. V. T. I. p. 654. Diod. Sic. 17. 70.

Αἰχμαλωτεύω, f. εὔσω, (αἰχμάλωτος,) *to take prisoner*, *lead captive*, trans. This is a later word, for which earlier writers used αἰχμάλωτον ποιεῖω, see Lobeck ad Phryn. p. 442.

a) pp. Eph. 4: 8. Sept. for שְׁבִי Ps. 68: 19. גְּזִלָּה Ez. 39: 23. קָבַל Job 1: 15, 17. נָחַם 1 Sam. 30: 2. — Const. Porphy. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. 3: 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος,) a later word for αἰχμάλωτον ποιεῖω, see Lobeck ad Phryn. p. 442; *to lead captive*, *Pass. to be carried away captive*.

a) pp. Luke 21: 24. Sept. for שְׁבִי 1 K. 8: 46.—Diod. Sic. 13. 59. — In the sense of *to captivate*, 2 Tim. 3: 6, in later editions.—Judith 16: 9 τὸ κάλλος αὐτῆς ἡχμαλώτισε ψυχὴν αὐτοῦ.

b) by impl. *to subdue*, *bring into subjection*. Rom. 7: 23. 2 Cor. 10: 5.

Αἰχμάλωτος, ου, ὁ, ἡ, *a prisoner*, *a captive*, Luke 4: 18. Sept. for גְּזִלָּה Ez. 12: 4. שְׁבִי Is. 61: 1. — 1 Macc. 2: 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

Αἰών, ὄνος, ὁ, (poet. ἡ,) *life*, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμεροθῆς marrow, Hom. Hymn. in Merc. 42.—Also in classic usage and in N. T.

1. *aevum*, *age*, i. e. an indefinitely long period or lapse of time, *perpetuity*, *ever*, *forever*, *eternity*. Sept. everywhere for עוֹלָם.

a) spoken of time future, in the foll. phrases, viz.

(α) εἰς τὸν αἰῶνα, *ever*, *forever*, *without end*, *to the remotest time*; spoken of Christ, Heb. 6: 20. 7: 17. 7: 24, 28. — Spoken of the happiness of the righteous, John 6: 51, 58. 2 Cor. 9: 9. 1 John 2: 17. al. of the punishment of the wicked, 2 Pet. 2: 17. Jude 13.—With a negative, *never*; Matt. 21: 19. Mark 3: 29. John 4: 14. 8: 51, 52. 10: 28. 11: 26. al. So Sept. for עוֹלָם Is. 40: 8. 51: 6, 8. עוֹלָם Deut. 29: 29. עוֹלָם Is. 28: 28. Jer. 50: 39. — So εἰς ἡμέραν αἰῶνος, 2 Pet. 3: 18, i. q. εἰς τὸν

αἰῶνα χρόνον Sept. Ex. 14: 13 for עַד עוֹלָם Is. 13: 20 for עַד עוֹלָם — Eclus. 18: 1. Diod. Sic. 1. 92.

(β) εἰς τοὺς αἰῶνας, in the same sense, ever, forever, to all eternity etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐκ ἔσται τέλος. Heb. 13: 8. So Sept. for עַד עוֹלָם Ps. 77: 8. — The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββατα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. forever and ever, comp. Stuart l. c. spoken of God, Gal. 1: 5. Phil. 4: 20. 1 Tim. 1: 17. 1 Pet. 5: 11. So in the expression εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, Eph. 3: 21.—Spoken of Christ 2 Pet. 3: 18. Rev. 1: 18. 5: 13. 11: 15. of the happiness of the saints, Rev. 22: 5. of the punishment of the wicked, Rev. 14: 11. 19: 3. 20: 10. — So Sept. εἰς αἰῶνα αἰῶνος for עַד עוֹלָם Ps. 19: 10. 110: 3, 10.—Tob. 6: 18.—For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, of old, from everlasting, etc. Luke 1: 70. Acts 3: 21. 15: 18. So ἀπὸ τῶν αἰώνων, Eph. 3: 9. Col. 1: 26. Also ἐκ τοῦ αἰῶνος οὐ, never, John 9: 32. πρὸ τῶν αἰώνων, i. e. before time began, from eternity, 1 Cor. 2: 7. — Sept. ἀπ' αἰῶνος for עַד עוֹלָם Gen. 6: 4. Ps. 90: 2. Jer. 2: 20. Sept. πρὸ αἰώνων for עַד עוֹלָם Ps. 55: 19.—Diod. Sic. 1. 6 ἐξ αἰῶνος.

2. from the Heb. or rather Chald. and Rab. the world, *seculum*, either present or future, corresponding to the עוֹלָם הַזֶּה and עוֹלָם הַבָּא of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλων v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, "Mundum futurum, sive עוֹלָם הַבָּא, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animae cum corporibus suis rursum conjunguntur.— Quidam per עוֹלָם הַבָּא intelligunt עוֹלָם הַמְּשִׁיחִי, dies Messiae, quibus scilicet venturus Messias, quem Judaei adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel.

in Pirke Aboth c. 4." In N. T. αἰὼν is used of the future world chiefly in the first of these senses.

a) *this world and the next*; (α) as implying duration, Matt. 12: 32 οὔτε ἐν τούτῳ τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι, neither in this world nor the next, i. e. never. Mark 10: 30. Luke 18: 30. — 4 Esdr. 7: 43. Wisd. 4: 2 αἰὼν the world to come.

(β) *the present world, with its cares, temptations, and desires*; the idea of evil, both moral and physical, being every where implied, Matt. 13: 22. Luke 16: 8. 20: 34. Rom. 12: 2. 1 Cor. 1: 20. 2: 6, 8. 2 Tim. 4: 10. Tit. 2: 12. Hence it is called αἰὼν πονηρός, evil world, Gal. 1: 4. and Satan is called the god of this world, 2 Cor. 4: 4.—So Sept. and עוֹלָם הַזֶּה Ecc. 3: 11. See Gesen. Lex. Heb.

(γ) by meton. *the men of this world, wicked generation*, etc. Eph. 2: 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere νῆοι τοῦ αἰῶνος τούτου, Luke 16: 8. 20: 34.

(δ) by meton. *the world itself*, as an object of creation and existence, Heb. 1: 2 δι' οὗ τοὺς αἰῶνας ἐποίησε, cf. Stuart l. c. and no. 1. a. β, above. Heb. 11: 3. Matt. 13: 40. 24: 3. 1 Tim. 1: 17.

b) spoken in reference to the advent of the Messiah, (see above,) *seculum, age*, viz. (α) *the age or world before the Messiah*, עוֹלָם הַזֶּה, i. e. *the Jewish dispensation*, 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων. — (β) *the age or world after the Messiah*, עוֹלָם הַבָּא, i. e. *the gospel dispensation, the kingdom of the Messiah*, Eph. 2: 7. Heb. 6: 5, coll. 2: 5.—Comp. Κόσμος and Βασιλεία. — This special sense of αἰὼν coincides again with classic usage, *aevum, seculum*. AL.

Αἰώνιος, ἰόν, ὁ, ἡ, also αἰώνιος, ἰα, ἰον, (αἰών,) *perpetual, everlasting, eternal*, viz.

a) spoken chiefly of time future, (α) of God, Rom. 16: 26. 1 Tim. 6: 16. So Sept. for עוֹלָם Gen. 21: 33. Is. 40: 28.—Baruch 4: 8, 10. — (β) of the happiness of the righteous, Matt. 19: 29. 25: 46. Mark 10: 30. John 3: 15, 16. 36. Rom. 2: 7. 2 Cor. 4: 17. al.—2 Macc. 7: 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. 3: 13, 15, 16. Acta Thom. § 7.

—In some passages this *ζωὴ αἰώνιος* is equivalent to *εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ*, John 3: 15, coll. v. 3, 5. Matt. 19: 16. Acts 13: 46. See *αἰών* 2. b.—(γ) of the punishment of the wicked, Matt. 18: 8. 25: 41, 46. Mark 3: 29. 2 Thess. 1: 9. Heb. 6: 2. Jude 7. So Sept. for *עָוֹן* Dan. 12: 2.—Fabr. Cod. Pseud. V. T. 1. c. — (δ) *γενρ.* 2 Cor. 4: 18. 5: 1. Heb. 9: 14. 13: 20. 1 John 1: 2. Rev. 14: 6. — Philem. 15 *αἰώνιον* as an adv. *forever, always*, Buttm. § 123. n. 3. — So Sept. *διαθήκη αἰώνιος* for *עָוֹן* Gen. 9: 16. 17: 7. — Ecclus. 45: 15. Jos. Ant. 7. 14. 5 *ἡγεμονία αἰωνία*. Diod. Sic. 1. 93 *οἰκιστὶς αἰώνιος*.

b) spoken of time past, Rom. 16: 25 *χρόνοις αἰώνις*, *ancient ages*, i. e. of old. 2 Tim. 1: 9 and Tit. 1: 2 *πρὸ χρόνων αἰώνων*, i. q. *πρὸ αἰώνων*, i. e. before time was, *from eternity*; see *αἰών* 1. b. So Sept. for *עָוֹן* Ps. 24: 7, 9. AL.

Ἀκαθαρσία, ας, ἡ, (*ἀκάθαρτος* fr. α pr. and *καθαρός*), *uncleanness, impurity, filth*.

a) pp. in a physical sense, Matt. 23: 27. Sept. for *עָוֹן* 2 Sam. 11: 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. 1: 24. 6: 19. 2 Cor. 12: 21. Gal. 5: 19. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 4: 7, coll. v. 3 sq. So Sept. for *עָוֹן* Ez. 22: 15. 36: 25. — Spoken of avarice, 1 Thess. 2: 3, coll. v. 5.

Ἀκαθάρτης, τητος, ἡ, (sync. for *ἀκαθαρότης*), *uncleanness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. 17: 4 in text. recept. Others τὰ ἀκάθαρτα. So *עָוֹן* and Sept. *ἀκαθαρσία* Ez. 36: 25.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α pr. and *καθαίρω*), *unclean, impure*.

a) in the Levit. sense, see Lev. 5: 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts 10: 14. 11: 8. of birds, Rev. 18: 2. So Sept. for *עָוֹן* Deut. 14: 7. Lev. 11: 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts 10: 28. 1 Cor. 7: 14. 2 Cor. 6: 17. See *Ἀγιάζω* 1. b. So Sept. and Heb. *עָוֹן* Is. 52: 1. Amos 7: 17. Cf. *Ἀκαθαρσία*.

b) in the sense of *lewd, lascivious*,

Eph. 5: 5. Spoken of *idolatry*, Rev. 17: 4 in later editions; comp. *Ἀκαθάρτης*. In this sense, partly, the devils or demons are called *πνεύματα ἀκάθαρτα, unclean or foul spirits*, Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 33, 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. So Sept. for *עָוֹן* Zech. 13: 2. For the origin of the epithet, see Gen. 6: 2. Tob. 3: 8. 6: 14. They are also probably so called as being *impious, wicked, πορνικά*, Tob. 3: 8, 17. 6: 7. and as the authors and objects of idolatry, Sept. Ps. 96: 5. 2 Cor. 4: 4. Baruch 4: 7.

Ἀκαιρόμαι, οὔμαι, (α pr. and *καιρός*), *to lack opportunity*, Phil. 4: 10. It is a word of the later Greek, Lobeck ad Phryn. p. 126.

Ἀκαίρως, adv. (*ἄκαιρος* fr. α pr. and *καιρός*), *out of season*. 2 Tim. 4: 2 *εἰκαίρως ἀκαίρως*, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. 2: 5, 7.—Ecclus. 35: 4 *ἀκαίρως μὴ σοφίζου*. Jos. Ant. 6. 7. 2.

Ἀκακος, ου, ὁ, ἡ, adj. (α pr. and *κακός*), *void of evil, harmless, blameless, well disposed*, Heb. 7: 26. Sept. for *עָוֹן* Job 2: 3. 8: 20. — Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simple-hearted, confiding*, Rom. 16: 18. Sept. for *עָוֹן* Prov. 1: 4. 14: 15.

Ἀκανθα, ης, ἡ, (*ἀκὴ* point), *thorn*, Matt. 7: 16. Luke 6: 44. Heb. 6: 8, coll. Gen. 3: 18, where Sept. for Heb. *עָוֹן* Is. 32: 13.—So *σπείρειν ἐπὶ ἀκάνθας* etc. Matt. 13: 7 bis, 22. Mark 4: 7 bis, 18. Luke 8: 7 bis, 14. Sept. for *עָוֹן* Jer. 4: 3. *עָוֹן* Cant. 2: 2.—So *στέφανον ἐξ ἀκανθῶν*, *crown of thorns*, Matt. 27: 29. John 19: 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark 15: 17. John 19: 5. — Sept. Is. 34: 13.

Ἀκαρπος, ου, ὁ, ἡ, adj. (α pr. and *καρπός*), *without fruit, barren, sterile*.

a) pp. Jude 12 *δένδρα ἀκαρπα*.—Sept. Jer. 2: 6 *ἐν γῇ ἀκαρπῶ*. Polyb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. 13: 22. Mark 4: 19. 1 Cor. 14: 14. Tit. 3: 14. 2 Pet. 1: 8.

c) by impl. *producing bad fruit*, i. e. *poitious, wicked*, Eph. 5: 11 *ἔργα ἁκαρπα τοῦ σκότους*.—Wisd. 15: 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (α pr. and *καταγινώσκω* to condemn,) pp. *not worthy of condemnation* sc. by a judge, 2 Macc. 4: 47. In N. T. metaph. *irreprehensible*, Tit. 2: 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (α pr. and *κατακαλύπτω*,) *unveiled*, 1 Cor. 11: 5, 13. — Sept. Lev. 13: 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (α pr. and *κατακρίνω*,) *uncondemned*, Acts 16: 37. 22: 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (α pr. and *καταλύω*,) *indissolvable*; hence, *enduring, everlasting*, Heb. 7: 16. — Dion. Hal. Ant. 10. 31 *ἀκατάλυτον κράτος τῆς ἐπαρχίας*.

Ἀκατάπαστος, ου, ὁ, ἡ, adj. (α pr. and *καταπαύω*,) *unable to desist, which cannot be restrained*, sc. from any thing; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. 2: 14 *ὀφθαλμοὶ ἀκατάπαστοι ἁμαρτίας*, *eyes which cannot be restrained* sc. from lascivious gazing. — Polyb. 4. 17. 4 *ἐν ἀκαταπᾶστοις σιάσεσιν*.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος,) pp. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke 21: 9. 1 Cor. 14: 33. 2 Cor. 12: 20. James 3: 16. So in 2 Cor. 6: 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for *התהוה* Prov. 26: 28. — Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (α pr. and *καθίσταμαι*,) *unstable, inconstant*. James 1: 8. Sept. for *רעב* Is. 54: 11. — Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (α pr. and *κατέχω* to coerce,) *not coercible, untameable, not to be restrained*, James 3: 8. — Diod. Sic. 14. 53, 54. Jos. B. J. 2. 17. 1.

Ἀελδαμά, indec. from the Syro-Chaldaic *ܐܠܕܡܐ* *ܠܒܢܐ*, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts 1: 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α pr. and *κεράω* v. *κεράννυμι* to mix,) pp. *unmixed*, Eurip. Phoen. 950. In N. T. metaph. *artless, blameless, without guile*. Matt. 10: 16. Rom. 16: 19. Phil. 2: 15. — Jos. Ant. 1. 2. 2 *ἀκέραιος βίος*. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, έος, ους, ὁ, ἡ, adj. (α pr. and *κλίνω*,) *not declining, unwavering*, Heb. 10: 23. — Pollux. Onom. 8. 10 *δικαστής ἀκλινής*. Symmach. Job. 41: 4. Aelian. V. H. 12. 64.

Ἀκμάζω, f. ἄσω, (ἀκμή,) *to flourish, ripen, be in one's prime*, intrans. Rev. 14: 18. — Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμήν, adv. pp. accus. of ἀκμή, *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Buttm. § 115. 4. In later writers and in N. T. for *κατ' ἀκμήν χρόνον*, *at this point of time*, i. e. *yet, still, even now*, Matt. 15: 16. — Polyb. 1. 13. 12. Strabo 1. 56. — See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ἡς, ἡ, (ἀκούω,) 1. *hearing*. a) *the sense or faculty of hearing*, 1 Cor. 12: 17. 2 Pet. 2: 8. — Xen. Mem. 1. 4. 6.

b) *the instrument of hearing, the ears*, Mark 7: 35 et Luke 7: 1 *εἰς τὰς ἀκοὰς τοῦ λαοῦ*. Acts 17: 20. Heb. 5: 11. 2 Tim. 4: 3 *κηθόμενοι τὴν ἀκοήν*, cf. *κηθω* and Buttm. § 131. 6. 2 Tim. 4: 4. — Ecclus. 27: 15. 2 Macc. 15: 39. Jos. Ant. 7. 11. 4. Herodian. 4. 15. 3. — So *ἀκοῇ ἀκούειν*, *to hear with the ears*, i. e. *attentively*, Matt. 13: 14. Acts 28: 26. This is *Hebraism*; so Sept. for inf. absol. *שָׁמַעַתְּ* Ex. 15: 26. 19: 5. al.

2. *that which is heard*, viz. a) *thing announced, instruction, teaching, preaching*. John 12: 38, coll. Is. 53: 1 where Sept. for *הִשְׁמָעַתְּ*. Rom. 10: 16, 17 bis. So *ἀκοῇ πίστεως*, i. e. *doctrine taught and received with faith*, Gal. 3: 2, 5. *λόγος ἀκοῆς* i. q. *λόγος ἀκουσθεῖς*, *the word taught and heard*, 1 Thess. 2: 13. Heb. 4: 2. — Xen. Hiero 1. 14.

b) *from the Heb. rumor, report*, Matt. 4: 24. 14: 1. 24: 6. Mark 1: 28. 13: 7. So Sept. for *הִשְׁמָעַתְּ* 2 Sam. 13: 30. *הִשְׁמָעַתְּ* Jer. 50: 43. — Thuc. 2. 41. Dem. 497. 12.

Ἀκολουθέω, ὤ, f. ἴσω, (ἀκόλου-
θος way; Buttm. § 120. n. 11,) *to go
with, to accompany, to follow*; constr. c.
dat. or c. μετά τινος Luke 9: 49. al. see
Lobeck ad Phryn. p. 353 sq.—or c. ὀπί-
σω τινός Matt. 10: 38. al. from the Heb.
לְאַחֲרָיָהוּ and Sept. 1 K. 19: 20, 21.
Is. 45: 14.

a) genr. Matt. 4: 25. 8: 1. 9: 19, 27.
Mark 5: 24. 10: 32. Luke 22: 54. John
11: 31. 1 Cor. 10: 4. al. Sept. for רַבִּי
Ruth 1: 14. לְאַחֲרָיָהוּ 1 Sam. 25: 42.
—Xen. H. G. 3. 4. 7. ib. 5. 2. 26.
Dem. 608. 14.

b) spec. *to follow a teacher*, i. e. *to be
or become the disciple of any one*, viz.

(α) *to accompany him personally*, as
was usual with the followers of Jewish
doctors and Greek philosophers, Matt.
4: 20, 22. 9: 9. 19: 27, 28. Mark 1: 18.
John 1: 41. Sept. for רַבִּי 1 K. 19: 20,
21.—So Mark 9: 38 οὐκ ἀκολουθεῖ ἡμῖν,
i. e. *he is not a disciple*.

(β) *to be or become the disciple of any
one as to faith and practice, to follow
his teaching etc.* Matt. 10: 38. 16: 24.
Mark 8: 34. Luke 9: 23. John 8: 12.
12: 26. — 2 Macc. 8: 36. Jos. Ant. 4.
6. 11.

c) *to follow in succession, to succeed*,
Rev. 14: 8, 9.

d) *spoken of things, actions, etc. to
accompany.* Rev. 14: 13 τὰ δὲ ἔργα
αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, *their good
deeds accompany them*, sc. *to the judg-
ment-seat of God*, i. e. *they bear them
with them and receive an immediate
reward.* So vice versa Rev. 18: 5 ἡκο-
λουθήσαν in the earlier editions; others
read ἐκολλήθησαν.—Judith 12: 2 τὰ ἡκο-
λουθηκάτα μοι, i. e. *'food which I have
brought with me.'* AL.

Ἀκούω, f. ἀκούσω a later form
Matt. 13: 14, 15. al. see H. Planck in
Bibl. Repos. I. p. 643, 666; better fut.
ἀκούσομαι Buttm. § 113. 4 and n. 7;
perf. ἀκήκοα Buttm. § 85. 2. § 97. n. 5;
perf. pass. ἤκουσμαι Buttm. § 98. n. 6;
aor. 1 pass. ἤκουσθην. Comp. Winer § 15.

1. *to hear.* a) intrans. i. e. *to have the
faculty of hearing*, spoken of the deaf,
etc. Matt. 11: 5. Mark 7: 37. al. Rom.
11: 8 ὅτι τοῦ μὴ ἀκούειν, *ears unable to*

hear. Matt. 13: 14 ἀκοῇ ἀκούσετε *hearing
ye shall hear*; for this Hebraism see un-
der ἀκοή, and comp. Buttm. § 133. 3. 1.
Acts 28: 26.—Sept. for שָׁמַע Ex. 15: 26.
19: 5. al. — Matt. 13: 15 βαρεῖος ἀκούειν,
to be dull of hearing.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr.
c. acc. or gen. of the thing heard and
usually c. gen. of the person from whom,
Buttm. § 132. 5. 3 and marg. note. In-
stead of the gen. of thing, we find περί
seq. gen. Mark 5: 27. Acts 9: 13.—Xen.
Anab. 2. 5. 26. — Instead of the gen. of
person, we have ἀπό seq. gen. Acts 9:
13. 1 John 1: 5.—Thuc. 1. 125.—παρά
seq. gen. John 8: 26. al. — Xen. Anab.
1. 2. 5. — ἐκ seq. gen. 2 Cor. 12: 6. —
Hom. Od. 15. 374. — *to hear, to perceive
with the ears.*

(α) genr. Matt. 2: 9, 18. 9: 12. 10: 27.
Mark 7: 25. 10: 41. Luke 7: 3, 9. John
3: 8. al. saep. Sept. for שָׁמַע Gen. 3: 8,
10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of *to give ear, hear with
attention, listen*, Mark 4: 3. 7: 14. 12:
29. Acts 2: 22. — So in respect to a
teacher, Mark 6: 20. Luke 15: 1. 19: 48.
Hence οἱ ἀκούοντες, *hearers*, i. e. *disci-
ples*, Luke 6: 27. Hence

(γ) by impl. *to give heed to, to obey*,
Matt. 10: 14. 17: 5. 18: 15. Mark 6: 11.
Luke 10: 16. John 5: 24. 18: 37. Acts
3: 22, 23. 4: 19. 1 John 4: 5, 6. al. So
Sept. and שָׁמַע Gen. 3: 17. Ex. 16: 20.
Deut. 11: 27. al. saep. שָׁמַע 2 Chr. 20:
14. Is. 48: 18.—Esd. 5: 69. Xen. Cyr.
8. 6. 1. Aelian. V. H. 3. 16.—Here be-
longs the phrase, ὁ ἔχων οὖς, ὧτα, ἀκου-
σάτω, *whosoever hath ears, let him hear*,
i. e. *give heed, obey, etc.* Rev. 2: 7, 11,
17, 29. 3: 6, 13, 22. 13: 9. Matt. 11: 15.
13: 9, 13. Comp. the phrases ὁ ἔχων νοῦν
Rev. 13: 18, and ὁ ἔχων σοφίαν Rev. 17:
9. — In the writings of John spoken of
God, *to heed, regard*, i. e. *to hear and
answer prayer*, John 9: 31. 11: 41, 42.
1 John 5: 15. So שָׁמַע Ps. 10: 17 where
Sept. εἰσακούειν.

2. *to hear, i. e. to learn by hearing, to
be informed, to know.*

a) genr. Matt. 2: 3, 22. 4: 12. 5: 21,
27. 11: 2. Mark 5: 27. 6: 14. Acts 14:
14. 15: 24. al. So Sept. and שָׁמַע Gen.
41: 15. 42: 2. — Spoken of instruction,
doctrines etc. John 8: 40. 15: 15. Acts

1: 4. 4: 20. Rom. 10: 14, 18. Heb. 2: 1. 1 John 2: 7, 24, coll. v. 27.—Pass. *to be heard of*, i. e. *to be reported, to be noised abroad*, etc. Matt. 28: 14. Mark 2: 1. Luke 12: 3. Acts 11: 22. 1 Cor. 5: 1. Sept. for אָזַר 2 Chr. 26: 15. — Xen. Cyr. 1. 1. 4.

b) in a forensic sense, *to hear*, sc. as a judge or magistrate, *to try, to examine judicially*, Acts 25: 22. John 7: 51.

c) in the sense of *to understand, comprehend*, Mark 4: 33. John 6: 60. 1 Cor. 14: 2. Gal. 4: 21. So Sept. for שָׁמַע Gen. 11: 7. 42: 23. — Aelian. V. H. 13. 45. Porphyr. de Abstin. Anim. 3. p. 248. Ἀραβες μὲν κοράκων ἀκούουσιν. Τυφῆηνοι δὲ ἀετῶν. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής,) *incontinence*, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδικία. — Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, έος, οὔς, ό, ἡ, adj. (a pr. and κράτος strength,) *incontinent, impotens sui*, 2 Tim. 3: 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἀκρατος, ου, ό, ἡ, adj. (a pr. and κεράννυμι,) *unmixed*, spoken of wine undiluted, 3 Macc. 5: 2. In N. T. by implic. *strong, fiery, intoxicating*, Rev. 14: 10. So Sept. for יַיִן בְּחֵמָה wine of wrath Jer. 25: 15. for יַיִן חֲמַר Ps. 75: 9.

Ἀκριβεία, ας, ἡ, (ἀκριβής,) *exactness, preciseness, extreme accuracy*. Acts 22: 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρῷου νόμου, *instructed in all the exactness, the precise discipline and observance, of the traditional law*. — Eccclus. 42: 4 ἀκριβεία ζυγοῦ καὶ σταθμῶν, *exactness of balance and weights*. 16: 25. Wisd. 12: 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. Oec. 8. 17. Aelian. V. H. 4. 3. — Others, *severity, rigorous discipline*.

Ἀκριβής, έος, οὔς, ό, ἡ, adj. (ἀκρος, fr. ἀκμή point,) *exact, accurate, precise*; ἀκριβέστερον as adv. *more accurately, more perfectly*, Acts 18: 26. 23: 15, 20. 24: 22. See Buttm. § 115. 5. In Acts 26: 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the most exact sect*, i. e. *most exact and subtle in the exposition*

and observance of τῶν ἐθνῶν καὶ ζητημάτων in v. 3. — Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2. — Others *severe, rigorous*.

Ἀκριβόω, ὤ, f. ὥσω, (ἀκριβής,) *to know or do any thing accurately*, Aquila Is. 49: 16. Herodian. 1. 15. 4. In N. T. *to inquire accurately, assiduously*, absol. and trans. Matt. 2: 7, 16, i. q. ἀκριβῶς ἐξετάζω in v. 8.—Xen. Oec. 20. 10.

Ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Matt. 2: 8. Luke 1: 3. Acts 18: 25. 1 Thess. 5: 2.—Xen. Oec. 2. 3. — In the sense of *circumspectly*, Eph. 5: 15. Sept. for בְּרִיבָרְבָּ, *well*, Deut. 19: 18.

Ἀκρίς, ίδος, ἡ, *a locust*, Matt. 3: 4. Mark 1: 6. Rev. 9: 3, 7. Sept. for אַרְבֵּעַ Ex. 10: 4, 12 sq. אַרְבֵּעַ Is. 33: 4. אַרְבֵּעַ Lev. 11: 22. אַרְבֵּעַ Joel 2: 25. אַרְבֵּעַ Jer. 51: 14, 27. Locusts are one of the most terrific scourges of oriental countries; Ex. 10: 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. 11: 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι *to hear*,) Lat. *auditorium, place of hearing, place of trial*, Acts 25: 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, ου, ό, (ἀκροάομαι,) *a hearer*, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, *a hearer of the law*, etc. i. e. *one who merely hears, but does not regard*; Rom. 2: 13. James 1: 22, 23, 25.—Thuc. 2. 35 ἀκροατής ξυνειδῶς καὶ εὐνους.

Ἀκροβυστία, ας, ἡ, (ἀκρον and βύω *to cover*,) a word not found in profane writers. In N. T.

1. *the prepuce, foreskin*. Acts 11: 3 ἀκροβυστίαν ἔχοντες, i. e. *uncircumcised gentiles*. Sept. for עֲרֵלָה Gen. 17: 11, 14. Lev. 12: 13.—Judith 14: 10.

2. *state of uncircumcision, gentilism, paganism*, comp. Acts 11: 3.

a) pp. Rom. 2: 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. 7: 18, 19. Gal. 5: 6. 6: 15. Col. 2: 13. That this refers to the external rite, and to the state of a gentile, is shewn by the addition of σάρξ, in Eph. 2: 11; and not to the uncircumcision of the heart, Deut. 10: 16.

b) by meton. *preputiati, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. 2: 26 init. 2: 27. 3: 30. 4: 9, 10 bis, 11 bis, 12. Gal. 2: 7. Col. 3: 11. Eph. 2: 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. 14: 3. 15: 18. Is. 52: 1.

Ἀκρογωνιαίος, α, ον, (ἄκρον and γωνία angle,) spoken of a stone, λίθος, a *corner-stone*, i. e. *foundation-stone*, Eph. 2: 20. 1 Pet. 2: 6, coll. Is. 28: 16. So Sept. for כִּנֹּחַן יִסְדֵּי Is. 28: 16, and λίθος γωνιαίος for the same, Job 38: 6. Sept. has also κεφαλὴ γωνίας for כִּנֹּחַן Ps. 118: 22, coll. Matt. 21: 42, but this is the *top-stone or coping*. — Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαίος sc. λίθος, Eph. 2: 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. 2: 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others.—Barnab. Ep. c. 6.

Ἀκροθίνιον, ἰου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θίν, a heap,) pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον· ἀπαρχὴ τῶν θινῶν· θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213. — In N. T. *the best of the spoils*, Heb. 7: 4. The Greeks were accustomed after a battle to collect the

spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsner Obs. in N. T. II. p. 348.

Ἄκρος, α, ον, (ἀκμή,) *pointed*; hence neut. τὸ ἄκρον as subst. a *point, end, extremity*, Matt. 24: 31. Mark 13: 27. Luke 16: 24. Heb. 11: 21. So Sept. for כִּנֹּחַן Deut. 4: 32. 28: 64. Is. 13: 5.—Xen. Cyr. 3. 2. 1.

Ἀκύλας, ου, ὁ, Aquila, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts 18: 2, 18, 26. Rom. 16: 3. 1 Cor. 16: 19. 2 Tim. 4: 19.

Ἀκυρόω, ᾧ, f. ὥσω, (α pr. and κῦρος,) *to deprive of authority, annul, abrogate*, trans. Matt. 15: 6 ἐντολήν. Mark 7: 13 λόγον. Gal. 3: 17 διαθήκην. Sept. for כִּנֹּחַן Prov. 1: 26.—Esdr. 6: 32. Did. Sic. 16. 24.

Ἀκωλύτως, adv. (α pr. and κωλύω to hinder,) *without hindrance, freely*, Acts 28: 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. 7: 22 ἀκώλυτος.

Ἄκων, ἄκουσα, ἄκων, (α pr. and ἐκὼν volens,) *unwilling, invitus*, 1 Cor. 9: 17. — Sept. Job 14: 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, a *box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenaeus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2.—In N. T. a *vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. 26: 7. Mark 14: 3 bis. Luke 7: 37. — Aelian. V. H. 12. 18. Theoc. Id. 15. 114 χρύσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον· σκεῦος τι ἐξ ὑέλου, ἢ μυροθήκη.—These vases often had a long narrow neck,

the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14: 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) ostentation, boasting, and by impl. arrogance, pride, James 4: 16. 1 John 2: 16. — Theodot. for אַרְזָּא Prov. 14: 3. Symmach. for אַרְזָּא Job. 9: 13. Wisd. 5: 8. 2 Macc. 9: 8. Xen. Mem. 1. 7. 1.

Ἀλαζών, όνος, ό, (ἀλη, ἀλάομαι rove about,) pp. a vagabond, mountebank, comp. Passow. In N. T. a boaster, braggart, Rom. 1: 30. 2 Tim. 3: 2. Sept. for אַרְזָּא Hab. 2: 5. אַרְזָּא Job 28: 8. — Jos. Ant. 8. 10. 4 ἀλαζών ἀνὴρ καὶ ἀνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

Ἀλαλάζω, f. άσω, (ἀλαλή or ἀλαλά war-cry,) pp. to raise the cry of battle, Sept. for אַרְזָּא Josh. 6: 20. Judg. 15: 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. to utter a loud cry, e. g. of rejoicing, to shout, Sept. for אַרְזָּא Ps. 47: 2. 66: 1. Judith 14: 9. — In N. T. spoken of mournful cries, to lament aloud, to wail, intrans. Mark 5: 38. So Sept. for אַרְזָּא Jer. 25: 34. 47: 2. — Spoken of cymbals, to give a clattering, clanging sound; 1 Cor. 13: 1 κίμβαλον ἀλαλάζων, clanging, clattering cymbal.

Ἀλάλητος, ου, ό, ἡ, adj. (α pr. and λαλέω,) unutterable, not to be expressed in words, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jac.

Ἀλαλος, ου, ό, ἡ, adj. (α pr. and λαλέω,) dumb, Mark 7: 37. So Symmach. for אַרְזָּא Hab. 2: 18. — In Mark 9: 17, 25, πνεῦμα ἄλαλον, dumb spirit, is a malignant spirit dumb or silent through obstinacy; contrary to their usual character, coll. Mark 1: 24, 34. 5: 7. al. hence Christ says this kind of demons are difficult to be cast out, v. 29. — Plut. de defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

Ἀλας, αιος, τό, (a form of common life for ἄλς, ἑλός, ό,) salt.

a) pp. Matt. 5: 13. Mark 9: 49, 50 bis.

Luke 14: 34 bis. Sept. for אַרְזָּא Lev. 2: 13. Judg. 9: 45. al. — Hom. II. 9. 214 ἄλς.

b) metaph. wisdom and prudence, both in words and actions, Mark 9: 50 ult. Col. 4: 6. Matt. 5: 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, ye are the salt of the earth, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour. — Diog. Laert. 8. 1. 19.

Ἀλείω, f. ψω, to besmear, Hom. Od. 12. 47, 177. In N. T. to anoint, trans. Matt. 6: 17. Mark 6: 13. 16: 1. Luke 7: 38, 46 bis. John 11: 2. 12: 3. James 5: 14. Sept. for אַרְזָּא Ez. 13: 10, 11, 12. אַרְזָּא Gen. 31: 13. al. אַרְזָּא 2 Sam. 12: 20. — Aelian. V. H. 3. 38. Xen. Oec. 10. 5. — The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. 23: 5. 104: 15. Ecc. 9: 8. Judith 16: 8. Gen. 50: 2. John 19: 40. Lightfoot. Hor. Heb. et Tal. ad Matt. 6: 17 et Mark 6: 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ and φωνή,) cock-crowing; pp. Aesop. Fab. 79, 316. In N. T. put for the third watch of the night, about equidistant from midnight and dawn, Mark 13: 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333. — Niceph. Greg. 9. 14. 284. C. — On the form, see Lob. ad Phryn. p. 229.

Ἀλέκτωρ, ορος, ό, (ἀλεκτορος sleepless,) a cock, gallus, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27. — Aristoph. Vesp. 1490. — For the form, see Lobeck ad Phryn. p. 229.

Ἀλεξανδρεύς, έως, ό, an Alexandrine, i. e. a Jew of Alexandria, Acts 6: 9. 18: 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2.

Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria*.

Ἀλεξανδροῦνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts 27: 6. 28: 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark 15: 21.

2. of a man who had been High Priest, Acts 4: 6.

3. of a certain Jew, Acts 19: 33 bis.

4. of a brazier or coppersmith, χαλκεύς. 1 Tim. 1: 20. 2 Tim. 4: 14.

Ἀλευρον, ου, τό, (ἀλέω to grind,) *flour, fine meal*. Matt. 13: 33. Luke 13: 21. Sept. for אֵילָן Num. 5: 15. Judg. 6: 19. — Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth*, i. e. verity, reality, conformity to the nature and reality of things, viz.

a) as evinced in the relation of facts, etc. Mark 5: 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. — Jos. B. J. 7. 2 πυνθόμενος πᾶσαν ἀλήθειαν. — John 5: 33. 2 Cor. 6: 7 ἐν λόγῳ ἀληθείας in speaking the truth. So λαλεῖν τὴν ἀλήθειαν, to speak the truth, John 16: 7. Rom. 9: 1. Eph. 4: 25. 1 Tim. 2: 7. Sept. and אֱמֶת 2 Chr. 18: 15. 1 K. 22: 16. — So ἐπ' ἀληθείας, of a truth, as the fact or event shews, Luke 4: 25. 22: 59. Acts 4: 27. 10: 34. Sept. for אֱמֶת Job 9: 2. Is. 37: 18. and so ταῖς ἀληθείαις 2 Macc. 3: 9. — Xen. Mem. 2. 6. 36. Plat. Apol. Socr. § 5.

b) spoken of what is true in itself, purity from all error or falsehood. Mark 12: 32. Acts 26: 25. Rom. 2: 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, the form of true knowledge in the law. 2 Cor. 7: 14 ult. 12: 6. Col. 1: 6. 2 Tim. 2: 18. 3: 7, 8. 4: coll. Eccclus. 4: 28, 31. So ἡ ἀλήθεια τοῦ εὐαγγελίου, the truth, verity of the gospel, Gal. 2: 5, 14. — So ὁ λόγος τῆς ἀληθείας, i. e. the true word, true doctrine, etc. Eph. 1: 13. Col. 1: 5. 2 Tim. 2: 15. James 1: 18. So Sept. αἱ ἐντολαὶ σου ἀλήθεια for אֱמֶת

Ps. 119: 86. ὁ νόμος σου ἀλήθεια for אֱמֶת Ps. 119: 142. Neh. 9: 13.

2. *truth*, i. e. love of truth, both in words, conduct, etc. *sincerity, veracity*. Matt. 22: 16. Mark 12: 14. Luke 20: 21. John 4: 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, with a sincere mind, with sincerity of heart, not with external rites, coll. Sept. and אֱמֶת 1 Sam. 12: 24. 1 K. 2: 4. 3: 6. — John 8: 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. 2: 2. 3: 7. 15: 8. 1 Cor. 5: 8. 2 Cor. 7: 14 ἐν ἀληθείᾳ. 11: 10 ἔστιν ἀλήθεια X. ἐν ἐμοί, i. e. as I truly, sincerely, follow Christ. Eph. 4: 24 ἐν ὁσιότητι τῆς ἀληθείας, in true and sincere holiness, cf. Butt. § 123. n. 4. Eph. 5: 9. 6: 14. Phil. 1: 18. 1 John 1: 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, we do not act in sincerity, i. q. ψευδόμεθα. v. 8. 2: 4. 3: 18, 19. 5: 6 τὸ πνεῦμά ἐστιν ἡ ἀλήθεια, i. e. ἀληθινόν, true, veracious. 2 John 1, 3. 3 John 1. So Sept. for אֱמֶת 2 Sam. 2: 6. Josh. 2: 6. אֱמֶת Ps. 36: 5. 2 Chr. 19: 9. — Eccclus. 7: 20.

3. In N. T. especially, *divine truth, the faith and practice of the true religion*; and called ἀλήθεια either as being true in itself and derived from the true God; or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence *divine truth, gospel truth*, as opposed to heathen and Jewish fables; John 1: 14, 17. 8: 32 bis, γνώσεσθε τὴν ἀλήθειαν. 8: 40, 45, 46. 16: 13. 17: 17 bis, 19. 18: 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, every one who loves divine truth. 18: 38. Rom. 1: 18, 25, see in Ἀδιμία. 2 Cor. 4: 2. 13: 8 bis. Gal. [3: 1.] 5: 7. 2 Thess. 2: 10, 12, 13. 1 Tim. 2: 4, 7. 3: 15. 2 Tim. 2: 25. Tit. 1: 1, 14. Heb. 10: 26. James 1: 18. 3: 14. 1 Pet. 1: 22. 2 Pet. 1: 12. 2: 2. 1 John 2: 21 bis. 2 John 2, 4. 3 John 8. — Hence Jesus is called ἡ ἀλήθεια, the truth, i. e. teacher of divine truth, John 14: 6. — Esdr. 4: 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατὴρ ἀληθείας. — So τὸ πνεῦμα τῆς ἀληθείας, spirit of truth, i. e. who declares or reveals divine truth, John 14: 17. 15: 26. 16: 13. 1 John 4: 6. — So οἱ ἐγνωκότες τὴν ἀλήθειαν, who know the truth, i. e. are disciples of Christ, 2 John 1. 1 Tim. 4: 3. So Heb. אֱמֶת and Sept. ἀλήθεια,

the true religion, Ps. 25: 5. 26: 3. 86: 11. see Gesen. Lex. Heb. — Clem. Alex. Strom. proœm. § 1. ib. 1. 5. Act. Thom. § 1 τοῖς Ἰνδοῖς κηρύξαι τὴν ἀλήθειαν.

4. conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion. John 3: 21 ὁ ποιῶν τὴν ἀλήθειαν who acts uprightly, opp. to ὁ φαῦλα πράσσων in v. 20. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, he did not remain in his integrity. Rom. 2: 8 et 1 Cor. 13: 6, opp. to ἀδικία. Eph. 4: 21. 1 Tim. 6: 5. James 5: 19. 3 John 3 bis, 4, 12. So Sept. and חַיִּימִים Ps. 119: 30. חַיִּימִים Is. 26: 10. עֲמִי Prov. 28: 6. — Fabr. Pseudepig. V. T. I. p. 604 οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εὔσω, (ἀληθής,) to act truly, speak the truth, be sincere. Gal. 4: 16. Eph. 4: 15. So Sept. for חַיִּימִים Gen. 42: 16. Sept. Prov. 21: 3. — Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. εὖς, οὖς, ὅ, ἥ, adj. (α pr. and λήθω,) pp. unconcealed, open. Hence,

1. true, real, conformed to the nature and reality of things. John 8: 16. 19: 35. Acts 12: 9. So Sept. for חַיִּימִים Prov. 22: 21. — Wisd. 1: 6. Xen. Venat. 3. 9. — John 4: 18 τοῦτο ἀληθές εἶρηκας, i. e. ἀληθῶς, Buttm. § 115. 4. 1 John 2: 8. — Hence also true, sc. as shewn by the result or event, John 10: 41. Tit. 1: 13. 2 Pet. 2: 22. — Hence credible, not to be rejected, as μαρτυρία, John 5: 31, 32. 8: 13, 14, 17. 21: 24. 3 John 12. χάρις 1 Pet. 5: 12. a teacher, 2 Cor. 6: 8. 1 John 2: 27. So Sept. for חַיִּימִים Dan. 8: 26. חַיִּימִים Gen. 41: 32. Job 42: 7, 8. — Jos. Ant. 4. 8. 15.

2. true, i. e. loving truth, sincere, veracious. Matt. 22: 16. Mark 12: 14. John 3: 33. 8: 26. Rom. 3: 4. — Herodian. 1. 7. 5.

3. true, sc. in conduct, sincere, upright, honest, just, John 7: 18. So Phil. 4: 8, which others refer to no. 1. So Sept. in Cod. Alex. for חַיִּימִים 2 Chr. 31: 20. חַיִּימִים Is. 41: 26.

Ἀληθινός, ἥ, ὅν, (ἀληθής.)

1. true, conformed to truth, John 4: 37. 19: 35. In the sense of real, unfeigned,

not fictitious, John 17: 3 μόνος ἀληθινός θεός, the only true God, not feigned like idols. 1 Thess. 1: 9. 1 John 5: 20 ter. Rev. 3: 7. So Sept. for חַיִּימִים Is. 65: 16. חַיִּימִים 2 Chr. 15: 3. — Spoken of what is true in itself, genuine, real, opp. to that which is false, pretended, etc. John 1: 9. 4: 23. 1 John 2: 8. So ὁ ἄμπελος John 15: 1, coll. Jer. 2: 21. Zech. 8: 3, where Sept. for חַיִּימִים. So ἅγιος ἀπ' οὐρανοῦ John 6: 32, of which the manna was the type. So σκηνὴ ἀληθινή Heb. 8: 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. 9: 8. Ecclus. 24: 8—12. also ὁ ναός ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. 1. p. 550. So τὰ ἀληθινὰ ἄγια Heb. 9: 24 in the same sense, as opposed to the earthly copy; cf. Rev. 11: 19. 15: 5. — Luke 16: 11 τὸ ἀληθινόν, real, genuine good, as opp. to the goods of this world. — Aelian. V. H. 2. 3.

2. true, i. e. loving truth, veracious, and hence worthy of credit, John 7: 28. Rev. 3: 14. 19: 9, 11. 21: 5. 22: 6. Sept. for חַיִּימִים Prov. 12: 20.

3. true, i. e. sincere, upright, c. g. καρδία, Heb. 10: 22, coll. Is. 38: 3 where Sept. for חַיִּימִים; and so Sept. for חַיִּימִים Job 2: 3. 8: 6. חַיִּימִים Job 27: 17. — Spoken of a judge or judgment, upright, just, Rev. 6: 10. 15: 3. 16: 7. 19: 2. So Sept. for חַיִּימִים Is. 25: 1. 59: 4. חַיִּימִים Deut. 25: 15. חַיִּימִים Ezra 9: 15. — Esdr. 8: 89. Song of 3 Childr. 7.

Ἀλήθω, f. ἥσω, (a later form for ἀλέω, Lob. ad Phryn. p. 151,) to grind, sc. with a hand-mill, Matt. 24: 41. Luke 17: 35. Sept. for חַיִּימִים Judg. 16: 21. Ecc. 12: 3. — Diod. Sic. 3. 13. — The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. Corn.

Ἀληθῶς, adv. (ἀληθής,) truly, really, i. e. in truth, in very deed, certainly. Matt. 14: 33. 26: 73. 27: 54. Mark 14: 70. 15: 39. John 1: 48. 4: 18, 42. 6: 14, 55 bis. 7: 26 bis, 40. 8: 31. 17: 8. Acts 12: 11. 1 Thess. 2: 13. 1 John 2: 5. — So ἀληθῶς λέγειν, to speak with certainty, assuredly, Luke 9: 27. 12: 44.

21: 3.—Sept. for ירמיה Jer. 28: 6. ירמיה Gen. 20: 12.—Herodian. 8. 3. 21.

Ἀλιεύς, ἑὸς, ὁ, (ἄλς sea, ἄλιος marine,) *a fisher, fisherman*. Matt. 4: 18, 19. Mark 1: 16, 17. Sept. for ירמיה Jer. 16: 16. ירמיה Ez. 47: 11. — Xen. Oec. 16. 7.—The apostles were metaph. *fishers of men*, because they brought men to become followers of Christ; comp. θηρεῖν ἡδονάς, αὐχμημα, etc. Sept. Jer. 51: 41. Eccclus. 27: 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Loesner Obs. in N. T. p. 8.

Ἀλιεύω, f. εἶσω, (ἄλιεύς,) *to fish*, absol. John 21: 3. Sept. for ירמיה Jer. 16: 16.

Ἀλίζω, f. ἰσω, (ἄλς salt,) *to sprinkle with salt, to preserve by salting*. Pass. Mark 9: 49 θυσία πᾶσα ἀλλ' ἁλισθῆσεται, *every victim offered to God is to be sprinkled with salt*; comp. Lev. 2: 13, where Sept. for ירמיה. — Matt. 5: 13 ἐν τίνι ἁλισθῆσεται, spoken of salt which has become insipid, *how can it be itself preserved or recovered?*—Hence metaph. Mark 9: 49 πᾶς γὰρ πρὸς ἁλισθῆσεται *for every one shall be seasoned, tried, with fire*, i. e. the wicked with eternal fire (v. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Ols-hausen.

Ἀλίσγημα, αἰτος, τό, (ἁλισγέω to defile, not found in profane writers, but in Sept. for ירמיה Dan. 1: 8. Mal. 1: 7, 12. and Eccclus. 40: 29. prob. fr. ἄλλω to roll about,) in N. T. *defilement, pollution, abomination*, spoken of meat sacrificed to idols, Acts 15: 20, coll. v. 29 where it is εἰδωλόθυσια. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schoettgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13.

26, 27. Kuinoel in loc.—Hesych. ἁλισγημάτων τῆς μεταλήψεως τῶν μυστηρίων θυσίων.

Ἀλλά, an adversative particle fr. ἄλλος, neut. plur. ἄλλα, and hence indicating a reference to *something else*. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies *but*, in various modifications, viz.

1. *but*, as denoting antithesis or transition.

a) in direct antith. after the neg. part, οὐ, μή. Matt. 4: 4 οὐκ ἐπ' ἄρτοῦ μόνου ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ῥήματι. Matt. 5: 17 οὐ ἤλθον καταλῦσαι, ἀλλὰ πληρῶσαι. al. saep. So Sept. for י Job 38: 11. י 1 Sam. 6: 3.—2 Macc. 10: 4.—So οὐ μόνον—ἀλλὰ καί, *not only—but also*, John 5: 18. 11: 52. 12: 9. saep. Phil. 1: 18 ἐν τούτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, *but, but rather, but on the contrary*. Luke 1: 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 13: 3. Rom. 3: 31. μή γένοιτο· ἀλλὰ νόμον ἰστώμεν. Luke 13: 5. 18: 13. John 7: 12. Acts 16: 37. 19: 2 οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδὲ κ. τ. λ. Rom. 3: 27. 7: 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke 14: 10, 13. Acts 2: 16. 1 Cor. 12: 22. 1 Pet. 2: 20. Sept. for ירמיה Job 32: 8.—So ἀλλ' οὐ, ἀλλ' οὐχί, interrogatively, *non potius? not rather?* Luke 17: 8. Heb. 3: 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Wiener § 57. 4. E. g.

(α) by an objection, Rom. 10: 18, 19. 1 Cor. 15: 35. Sept. for ירמיה Job 11: 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark 14: 36 παρένεγκε τὸ ποιήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θεῖλω. v. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John 11: 11, 15, 22. Rom. 11: 4. 1 Cor. 8: 7. Phil. 2: 27. et passim. Sept. for ירמיה Ezra 10: 13.

(γ) by some phrase modifying or explaining what precedes; especially after μέν, γάρ, δέ. Matt. 24: 6 δὲ γάρ, πάντα γενέσθαι· ἀλλ' οὕτω ἐστὶ τὸ τέλος. Mark 9: 13 Ἰησῆς μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· ἀλλὰ λέγω ὑμῖν. John 16: 20 ὑμεῖς δὲ λυπήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. John 11: 30. 12: 42. Luke 21: 9. Acts 5: 13. 1 Cor. 4: 4. 7: 7. 14: 17. saep. — Not unfrequently μὲν is omitted, John 3: 8. 8: 37. 16: 33. Rom. 10: 2. 1 Cor. 3: 6. 6: 12. 2 Cor. 4: 8, 9. et passim. So Sept. 1 Sam. 15: 30. 29: 9.

(δ) by an interrogation; as Matt. 11: 8, 9, τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; Luke 7: 25. Cf. Kypke Obs. I. p. 59.

(ε) by a phrase of incitement, urging, etc. where it is followed by an imperat. Acts 10: 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς, *but arise now and go down and go with them.* 26: 16. Matt. 9: 18. Mark 9: 22. 16: 7. Luke 22: 36. So Sept. Job. 12: 7. 36: 21. 40: 15. — 1 Macc. 10: 56. Jos. Ant. 5. 8. 6. Xen. Cyr. 1. 5. 13. ib. 2. 2. 4. ib. 5. 5. 24. — Cf. Palairèt Obs. in N. T. p. 128, 298. Krebs Obs. p. 208.

(δ) ἀλλά is employed to mark a transition to something else, without direct antithesis, e. g. Mark 14: 28 ἀλλὰ μετὰ τὸ ἐγεργῆναι με, προῶντες ὑμᾶς εἰς τὴν Γαλιλαίαν. John 16: 7. Acts 20: 24. 1 Cor. 8: 6. 9: 12. 10: 5. 2 Cor. 1: 9. et saep. So Sept. Is. 43: 17. Job. 36: 10. — So after an interrogation implying a negative. John 7: 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. Rom. 8: 35—37. 1 Cor. 10: 20. Sept. Job 14: 4.

2. *but*, i. e. as continuative, *but now*, *but indeed*, *but further*, *moreover*.

a) genr. as marking a transition in the progress of discourse. Mark 13: 24. Luke 6: 27. 11: 42. John 6: 36, 64. Rom. 10: 16. Gal. 2: 14. Eph. 5: 24. Rev. 10: 7. et passim. Sept. for הִנֵּה 1 Sam. 16: 6. — Jos. Ant. 5. 10. 4. — Hence ἀλλ' εἰ, *but if*, *but if indeed*, 1 Cor. 7: 21. 1 Pet. 3: 14. — So ἀλλ' οὐ, *neither*, *but neither*, John 10: 8. Gal. 2: 3. Sept. Job 32: 21.

b) emphatically, where there is a gradation in the sense, *but still more*, *yea*, *even*, and with a neg. *nay*, *not even*. Luke 23: 15 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ· — ἀλλ' οὐδὲ Ἡρώδης. John 16: 2 ἀποσυναγώγους πότινσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα κ. τ. λ. Luke 12: 7. 16: 21. 2 Cor. 7: 11. Phil. 3: 8 ἀλλὰ μὲν οὖν καί, *yea indeed and therefore I count*, etc.

3. *yet*, *nevertheless*, *at least*, *yet assuredly*, in an apodosis after the conditional particles εἰ, ἐάν, etc. Rom. 6: 5 εἰ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, *yet assuredly also*. 1 Cor. 4: 15. 9: 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γε ὑμῖν εἰμὶ. Mark 14: 29. 2 Cor. 5: 16. 11: 6. Col. 2: 5. — 1 Macc. 2: 20. Lucian. Pisc. 24. Aelian. H. An. 11. 31. Xen. Cyr. 4. 3. 14. cf. Kypke Obs. II. 197. — Sometimes the protasis must be supplied; e. g. Acts 15: 11 ἀλλὰ — πιστευόμενοι σωθῆναι, i. e. [although we observe the law only in part] *yet we hope to be saved even as they*. Rom. 5: 14 [although sin is not imputed where there is no law,] *nevertheless, death reigned*, etc.

4. ἀλλ' ἢ, after a negative, *other than*, *except*, *unless*, (pp. i. q. τὰ ἄλλα ἢ,) Mark 9: 8 οὐκ εἶπα οὐδένα εἶδον, ἀλλὰ [ἢ] τὸν Ἰησοῦν μόνον. 1 Cor. 3: 5 τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι. Luke 12: 51. 2 Cor. 1: 13. So Sept. ἀλλ' ἢ for וְאִם Num. 13: 28. 23: 13. 27: 17. Deut. 4: 12. 17: 3. Dan. 10: 7, 21. 2 Chr. 19: 3. 2 Chr. 18: 30. 21: 17. — 1 Macc. 9: 6, 9. Xen. Anab. 7. 7. 53. Cf. Herm. ad Viger. p. 812. AL.

Ἀλλάσσω, or ἀλλάττω, f. ἄξω, (ἄλλος,) *to change*, *trans.*

a) pp. *to change*, sc. the form or nature of a thing, *to transform*. e. g. τὴν φωνήν, the voice or tone, Gal. 4: 20. So *to change* for the better, Pass. 1 Cor. 15: 51, 52. Sept. for הִנֵּה Jer. 13: 23. Wisd. 12: 10. — or for the worse, *to corrupt*, *cause to decay*, e. g. οἱ οὐρανοί Heb. 1: 12, i. e. the heavens shall grow old, lose their splendour, decay; cf. Ps. 102: 27, where Sept. for הִנֵּה, coll. Is. 51: 6. — Wisd. 4: 11. — So ἀλλάξει τὰ ἔθνη, *to change the customs*, i. e. do them away, Acts 6: 14. So Sept. for Chald. נִשְׁבְּרִי

Ezra 6: 11, 12.—Diod. Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) *to change*, sc. one thing for another, *to exchange*. Rom. 1: 23 ἡλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιωμάτι, *they changed the glory of God for an image*, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for רַחֵץ Ps. 106: 20. ἄλλ. c. dat. for רַחֵץ Lev. 27: 10, 33. of garments, for שָׁחַף Gen. 41: 14. 2 Sam. 12: 20.

Ἀλλαχόθεν, *adv. from another place, aliunde*, John 10: 1. — Sept. Esth. 4: 14. Jos. Ant. 4. 8. 21. Aelian. V. H. 6. 2.

Ἀλληγορέω, ὦ, f. ἴσω, (ἄλλος and ἀγορεύω), *to allegorize, speak in an allegory*. Gal. 4: 24 ἅτινά ἐστιν ἀλληγορούμενα, *which things are said allegorically, in a mystical sense*.—Jos. Ant. procem. 4. Porphy. Vit. Pythag. p. 185. Clem. Alex. Protr. 11 ὅφισι ἀλληγορεῖται ἡ δυνάμις ἐπὶ γαστέρα ἐξουονσα. id. Strom. 5. 11. Not found in Sept. — The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλούϊα, Alleluia, Heb. הַלְלוּיָהּ, Hallelujah, *praise ye Jehovah*. Rev. 19: 1, 3, 4, 6. Cf. Ps. 104: 35. — Tob. 13: 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οἰς, αἰς, οἰς; Accus. οὓς, ας, α; *each other, one another*. Matt. 24: 10. John 15: 12, 17. et saepiss. Buttm. § 74. 4.—Xen. Oec. 8. 13. AL.

Ἀλλογενής, ἑός, ὅ, ἡ, adj. (ἄλλος and γένος,) *of another race, or nation*, i. e. *not a Jew*, Luke 17: 18, coll. v. 16. Sept. for רַי Job 15: 19. Ex. 29: 33. רַיִן־בְּנֵי־יִשְׂרָאֵל Ex. 12: 43. Is. 56: 3, 6.

Ἀλλομαι, f. ἀλοῦμαι, aor. 1 ἤλαμην (Buttm. p. 266), *to leap, jump, spring*, intrans. Acts 3: 8. 14: 10. Sept. for רַחֵץ Job 6: 10. רַחֵץ 1 Sam. 10: 10.—Wisd. 5: 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John 4: 14. So Lat. *salio*, Virg. Ecl. 5. 47.

Ἄλλος, η, ο, *other, not the same*.

a) without the article, *other, another, some other*. (α) simply, Matt. 2: 12 δι' ἄλλης ὁδοῦ. 13: 33. 26: 71. 27: 42. Gal. 1: 7. et saepiss.—*another*, sc. of the same kind, Mark 7: 4, 8. John 21: 25. *another besides*, Matt. 25: 16, 17. Mark 12: 32. 15: 41. John 6: 22. 14: 16 ἄλλον παράκλητον. al. saep. — So as marking succession, i. e. in the second or third place, Mark 12: 4, 5. Rev. 12: 3. 13: 11. — John 20: 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these, but also others*; for this καὶ see Herm. ad Viger. p. 838. — Sept. chiefly for רַחֵץ, as Gen. 41: 3. Num. 23: 13. 1 K. 13: 10. — Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15. — (β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, *this—that, one—another*, Matt. 8: 9. οἱ μὲν—ἄλλοι δέ, *some, — others*, Matt. 16: 14. ἄλλοι—ἄλλοι, *some—others*, Matt. 13: 5—8. Mark 4: 7, 8. 6: 15. 8: 28. 1 Cor. 12: 8, 9, 10.—So Acts 2: 12 ἄλλος πρὸς ἄλλον, *one to another*. Acts 19: 32 et 21: 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, *some cried one thing, and some another*.—Xen. Anab. 2. 1. 15. Wisd. 18: 18 ἄλλος ἄλλοζῃ.

b) with the article, ὁ ἄλλος, etc. *the other*. Matt. 5: 39. 10: 23. 12: 13. John 18: 15, 16. et passim. — Rev. 17: 10 ὁ ἄλλος, *the other, the remaining one*. So οἱ ἄλλοι, *the others, the rest, ceteri*, 1 Cor. 14: 29. John 21: 8. al. saep. — Xen. Cyr. 3. 3. 4. Cf. Buttm. § 127. 5. AL.

Ἀλλοτριοεπίσκοπος, ὅπου, ὁ, (ἄλλοτριος, ἐπίσκοπος,) found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἀλλοτρίων ἐπίσκοπος, i. e. *either an inspector of foreign or strange things, a director of heathenism, etc. or else one who busies himself with what does not concern him, a busy-body, in the sense of seditious, factious*. So ἀλλοτριοπραγέω, Passow.

Ἀλλότριος, ἱα, ἰον, (ἄλλος,) *alien, not one's own*.

a) pp. *another's, belonging to another, different*, Luke 16: 12. John 10: 5 bis, where it may be rendered *unknown*, as in Ecclus. 8: 18.—Rom. 14: 4. 15: 20. 2 Cor. 10: 15, 16. 1 Tim. 5: 22. Heb. 9: 25. Sept. for רַי Prov. 7: 5. Ps. 109: 10. רַיִן Hos. 8: 12. — 1 Macc. 15:

33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῆ Acts 7: 6. Heb. 11: 9. So Sept. for נִכְרִי Ex. 2: 22. 18: 3. נִכְרִי Deut. 31: 18, 21. — Wisd. 19: 15. Eccclus. 11: 34. — Spoken of persons *who do not belong to one's own family, strangers*, Matt. 17: 25, 26. So Sept. for נִכְרִי Ps. 49: 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. 11: 34. So Sept. for נִכְרִי Ps. 54: 3. נִכְרִי 1 K. 8: 41. Ezra 10: 2. Comp. Eccclus. 21: 25. 29: 21. 1 Mace. 1: 38. — Diod. Sic. 18. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φύλον,) *of another race or nation*, i. e. not a Jew, Acts 10: 28. Sept. for נִכְרִי Is. 61: 5. נִכְרִי Is. 2: 6. נִכְרִי Syria, 2 K. 8: 28. — 2 Macc. 10: 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

ἄλλως, adv. *otherwise*. 1 Tim. 5: 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ κατὰ ἔργα. — Sept. Job 11: 12. Esth. 1: 19. 9: 27. Dem. 1466. 5.

Ἀλοάω, ὦ, f. ἡσω, *to drive round in a circle*, especially oxen etc. upon grain, in order to thresh it, *to thresh with oxen etc. trituro*, absol. 1 Cor. 9: 9, 10. 1 Tim. 5: 18. Sept. for שָׁרַף Is. 41: 15. שָׁרַף Deut. 25: 4. שָׁרַף Jer. 51: 53. — Xen. Oec. 18. 2, 3, 4. — See Calmet art. *Threshing*. Jahn § 64.

Ἀλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος,) *without reason*, i. e.

a) *irrational, brute*. 2 Pet. 2: 12. Jude 10 ἄλογα ζῶα. — Wisd. 11: 16. Xen. Hiero 7. 3.

b) *unreasonable, absurd*, Acts 25: 27 ἄλογον γὰρ μοι δοκεῖ. — Jos. Ant. 3. 1. 5. Diod. Sic. 1. 40. Xen. Agesi. 11. 1.

Ἀλοή, ἡς, ἡ, vulg. ξυλαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *garo*.

It is, of course, entirely different from the herb which produces the *aloes* of the shops. John 19: 39. Heb. מִי־הַבְּרִיָּה v. מִי־הַבְּרִיָּה Num. 24: 6. Ps. 45: 9. Prov. 7: 17. Cant. 4: 4. See Calmet art. *Aloe*.

Ἄλς, ἁλός, τό, *salt*, Mark 9: 49; see Ἄλς. Sept. for מֶלַח Gen. 14: 5. Lev. 2: 13.

Ἀλυκός, ἡ, ὄν, (ἀλύκη sea, from ἄλς,) *of the sea*; by impl. *salt, bitter*, James 3: 12. Sept. for מֶלַח Num. 34: 3, 12.

Ἀλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη,) *free from sorrow*. Phil. 2: 28 καὶ ὡς ἄλυπτος εἶ, *that I may be less sorrowful*. — Xen. Hiero 9. 9.

Ἀλυσις, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523,) *a bond, a chain*.

a) pp. Rev. 20: 1. Acts 21: 33. — Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9. — Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark 5: 3, 4 bis. Luke 8: 29. Acts 12: 6, 7.

b) *trop. bonds, imprisonment, state of custody*, Eph. 6: 20. 2 Tim. 1: 16. prob. Acts 28: 20. — Trop. Wisd. 17: 17.

Ἀλυσιτελής, έος, ὁ, ἡ, adj. (α pr. and λυσιτελής,) pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. 13: 17. — Xen. de Vect. 4. 6. Diod. Sic. 1. 35.

Ἀλφαῖος, αἰου, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13; and husband of Mary the sister of our Lord's mother, Mark 15: 40, coll. John 19: 25 where he is called Κλωπᾶς, and comp. Matt. 27: 56. Luke 24: 10. From these passages it appears that the mother of James was the sister of Jesus's mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name מִרְיָם, which Matt. and Mark give without the aspirate, Ἀλφαῖος, as Sept. Ἀγγαῖος for מִרְיָם Hag. 1: 1; while John exchanges the מ for the Greek K, as Sept. in φασέκ for מִרְיָם 2 Chr. 30: 1.

2. of the father of Matthew or Levi, Mark 2: 14.

Ἄλων, ὠνος, ὁ and ἡ, (also ἄλω, gen. ἄλω, ὁ, ἡ,) a *threshing floor, area*, Sept. for תְּלָא Gen. 50: 10, 11. Xen. Oec. 18. 6, 7, 8.—In N. T. by meton. *the produce of the threshing floor, corn, grain*, Matt. 3: 12. Luke 3: 17. So Sept. and תְּלָא Job 39: 12. Sept. Ex. 26: 2. Ruth 3: 2. Judg. 15: 5.—See in Ἀλοάω.

Ἀλώηξ, ηκος, ἡ, a *fox*, Matt. 8: 20. Luke 9: 58. Sept. for חֲסִידִי Judg. 15: 4. Ez. 13: 2.—Aelian. V. H. 1. 5. — Metaph. a *shrewd, cunning man*, Luke 13: 32.—Plut. Sulla 28. Palaeoph. de Incred. 8.

Ἀλώσις, εως, ἡ, (ἄλλωσις,) *capture*, 2 Pet. 2: 12. So Aquila for חֲסִידִי Job 24: 5. חֲסִידִי Jer. 50: 46. — Jos. Ant. 2. 10. 2. ib. 5. 1. 5 τὴν ἄλωσιν τῆς πόλεως.

Ἄμα, adv. and prep. (Buttm. § 146. 2.) *together, together with, viz.*

a) as adv. spoken of time, *at the same time*, Acts 24: 26. 27: 40. Col. 4: 3. 1 Tim. 5: 13. Philem. 22.—Xen. Mem. 2. 3. 19. — Spoken of persons, etc. *together, in company*, etc. 1 Thess. 4: 17 ἅμα σὺν αὐτοῖς ἀπαγγεσόμεθα ἐν νεφέλαις. 5: 10. Rom. 3: 12 πάντες ἐξέκλιναν, ἅμα ἡχρεώθησαν, *they are altogether become unprofitable*, coll. Ps. 14: 3 where Sept. for יַחְדָּם; and so Gen. 13: 6. 22: 6. al.

b) as prep. *with, together with*, c. dat. Matt. 13: 29 μήποτε ἅμα αὐτοῖς ἐκρίζωσῃτε τὸν σίτον. So Sept. for יַחְדָּם Deut. 33: 5. יַחְדָּם Jer 31: 24. — Jos. Ant. 5. 7. 4 ἅμα γυναιξὶ καὶ τέκνοις. ib. 4. 7. 1. —Matt. 20: 1 ἐξῆλθεν ἅμα πρωΐ, *with the dawn*. — Jos. Ant. 6. 3. 5 ἅμα ἔω. So ἅμα τῇ ἡμέρᾳ Mic. 2: 1. 1 Macc. 4: 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. 7: 3. Cf. Kypke Obs. I. p. 93.

Ἀμαθής, έος, ὁ, ἡ, adj. (α pr. and μαθητῶν,) *unlearned, uninstructed*, 2 Pet. 3: 16.—Aelian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (α pr. and μαράννομαι,) *unfading; hence, enduring*, 1 Pet. 5: 4.—Philostr. Heroic. 19.

Ἀμαράντιος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος,) *unfading; hence, enduring*, 1 Pet. 1: 4.—Wisd. 6: 12.

Ἀμαρτῖάνω, f. ἀμαρτίσω (Buttm. § 112. 13), aor. 1 ἡμάρτησα, aor. 2 ἡμαρτον. The forms ἀμαρτίσω and ἡμάρτησα belong to the later Greek; the earlier form was ἀμαρτίσομαι etc. Lobeck ad Phryn. p. 732. Buttm. § 113. n. 7. § 114.—Ἀμαρτάνω is pp. *to miss, err from*, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. *to err, to swerve from the truth, go wrong*, absol. 1 Cor. 15: 34 καὶ μὴ ἀμαρτάνετε, i. e. *beware lest ye be drawn into errors*, sc. of faith, of which the apostle is speaking. Tit. 3: 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἀμαρτοίμῃ εἰπὼν, *I should not be wrong in saying*. Ant. 3. 7. 6, 7.

2. *to err in action*, in respect to a prescribed law, i. e. *to commit errors, to do wrong, to sin*.

a) genr. *to sin*, spoken of any sin, absol. Matt. 27: 4. John 5: 14. 8: 11. 9: 2, 3. Rom. 2: 12 bis. 3: 23. 5: 12, 14, 16. 6: 15. 1 Cor. 7: 28 bis, 36. Eph. 4: 26. 1 Tim. 5: 20. Heb. 3: 17. 10: 26. 1 Pet. 2: 20. 2 Pet. 2: 4. 1 John 1: 10. 2: 1 bis. 3: 6 bis, 8, 9. 5: 16, 18. So Sept. for נִשְׁחָת Ex. 9: 28, 35. al. saep. — So ἀμαρτάνειν ἀμαρτίαν, *to sin a sin*, 1 John 5: 16, Buttm. § 131. 3. So Sept. for נִשְׁחָת Lev. 4: 14, 23, 28. Ex. 32: 29, 30.

b) seq. εἰς, c. acc. *to sin against* any one, *to offend, to wrong*; Matt. 18: 15, 21. Luke 15: 18, 21. 17: 3, 4. Acts 25: 8. 1 Cor. 6: 18. 8: 12 bis. So Sept. for יַחְדָּם Gen. 20: 6, 9. 43: 9. 1 Sam. 2: 25.—Xen. H. G. 2. 4. 21.

c) ἀμαρτάνειν ἐνώπιόν τινος, from the Heb. *to do evil in the sight* of any one, i. e. *to sin against, to wrong*, as above. Luke 15: 21. So Sept. for יַחְדָּם 1 Sam. 7: 6. 12: 23. and so ἐναντί v. ἐναντίον Deut. 1: 41. 20: 18. Gen. 39: 9. τινὶ 1 Sam. 14: 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἀμαρτίημα, ατος, τό, (ἀμαρτάνω,) pp. *a mistake, miss*, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. *an error, sin, transgression*. Mark 3: 28, and v. 29 in Mss. 4: 12. Rom. 3: 25. 1 Cor.

6: 18. Sept. for חַטָּא Gen. 31: 36. al. saep. חַטָּא Ex. 28: 38. al. חַטָּא Is. 58: 1. al. saep.—Wisd. 2: 12. 17: 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) pp. *miss, failure*, etc. In N. T. metaph.

1. *aberration from the truth, error*; John 8: 46 τίς ἐλέγχει με περὶ ἀμαρτίας; where it is opp. to ἡ ἀλήθεια. John 16: 8, 9.—Thuc. 1. 32.

2. *sin*, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.

a) genr. Matt. 3: 6. 9: 2, 5, 6. Mark 1: 4, 5. 1 Cor. 15: 3. Heb. 4: 15. al. saep. Sept. for חַטָּא Gen. 18: 20. al. saepiss. חַטָּא Gen. 15: 16. al. חַטָּא Is. 53: 5.—John 9: 34 ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος, *thou art wholly born in sin*, i. e. art a sinner from the womb; cf. Ps. 51: 7. 58: 4. Is. 48: 8, and for the opp. Wisd. 8: 19, 20. Eccus. 44: 10 sq.—So ποιῶν ἀμαρτίαν, *to commit sin*, 2 Cor. 11: 7. 1 Pet. 2: 22. 1 John 3: 9. al. and in the same sense, ἐργάζεσθαι ἀμαρτίαν, James 2: 9, coll. Eccus. 27: 10; and also ἀμαρτάνειν ἀμαρτίαν, *to sin a sin, commit any sin*, 1 John 5: 16; see in Ἀμαρτάνω 2. a.—In the gen. after another noun, ἀμαρτία often supplies the place of an adjunct. *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. 2: 3 ὁ ἄνθρωπος τῆς ἀμαρτίας, *that impious man*. Rom. 7: 5 παθήματα τῶν ἀμαρτιῶν, *sinful passions*. al.—Elliptically, περὶ ἀμαρτίας for θυσία περὶ ἀμαρτίας, *sacrifice for sin*, Heb. 10: 6, 8. 13: 11. fully ib. 10: 26, and προσφορά περὶ ἁμ. 10: 18. So Sept. for חַטָּא Ps. 40: 7, coll. Lev. 5: 8.

b) spoken of particular sins, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John 8: 21, 24. of lewdness etc. 2 Pet. 2: 14. of defection from the religion of Christ, Heb. 11: 25. 12: 1. al.

c) by meton. of abstr. for concrete, ἀμαρτία for ἀμαρτωλός, *sinful*, i. e. either as *causing sin*, Rom. 7: 7 ὁ νόμος ἀμαρτία; *is the law the cause of sin?*—or as *committing sin*, 2 Cor. 5: 21 τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, *for ἀμαρτωλὸν ἐποίησεν*, i. e. *has treated as if he were a sinner*. Heb. 12: 4

πρὸς τὴν ἀμαρτίαν, *collect. for the adversaries of religion*.

d) by meton. *the practice of sinning, habit of sin*, Rom. 3: 9. 5: 12, 20, 21. Gal. 3: 22. al.—Wisd. 25: 27 ἀπὸ γυναικὸς ἀρχὴ ἀμαρτίας.

e) by meton. *prone to sin, sinful desire or propensity*, John 8: 34. Rom. 6: 1, 2, 6, 12, 14. 7: 8—17. al. Heb. 3: 13 ἀπάτη τῆς ἀμαρτίας, i. e. the deceitfulness of our sinful propensities, etc.

3. from the Heb. *the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase αἶρειν τὴν ἀμαρτίαν, etc. *to take away or bear sin*, i. e. the imputation of it, John 1: 29. 1 John 3: 5. coll. Rom. 11: 27. Heb. 9: 26. 10: 11. 1 Pet. 2: 24. So ἀφήμι τὰς ἀμαρτίας and ἀφεσις τῶν ἀμαρτιῶν, *to remit sin or the remission of sins*, i. e. the punishment of sins, Matt. 9: 2, 5, 6. 26: 28. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep.—John 9: 41 ἀμαρτία ὑμῶν μένει, i. e. *your guilt and exposure to punishment remain*. So ἔχειν ἀμαρτίαν, *to have sin*, i. e. *to be guilty and liable to punishment*, John 9: 41. 15: 22, 24. 1 John 1: 8. al.—1 Cor. 15: 17 ἔτι ἐστὶ ἐν ταῖς ἀμαρτίας ὑμῶν, *ye are yet in your sins*, i. e. *are still under the guilt and exposed to the punishment of your sins*. Heb. 9: 28 χωρὶς ἀμαρτίας, *without sin*, i. e. *he shall appear the second time not εἰς ἀθέτησιν ἀμαρτίας, not for the putting away of the consequences of sin*, as is said in v. 26.—So Sept. and חַטָּא Lev. 22: 9. Num. 9: 13. Lam. 3: 39. חַטָּא Zech. 14: 19. Prov. 10: 16. Ez. 3: 20. חַטָּא Is. 5: 18. 53: 6, 11. AL.

Ἀμάρτυρος, ου, ὁ, ἡ, adj. (α pr. and μαρτυρέω,) *without testimony, unattested*. Acts 14: 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἀμαρτωλός, οὔ, ὁ, ἡ, adj. (ἀμαρτάνω, q. v.) pp. *erring from the way or mark*. In N. T. metaph. as adjunct. and subst.

1. as adj. *erring from the divine law, sinful, wicked, impious*.

a) genr. Mark 8: 38 ἐν τῇ γενεᾷ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἀμαρτωλός, *a sinful man, a sinner*, Luke 5: 8. 19: 7. 24: 7. John 9:

16, 24. So γυνή ἁμαρτωλός Luke 7: 37, 39. Sept. for נשׂה Num. 32: 14. נשׂה Is. 1: 4.—Ecclus. 27: 31. — Luke 13: 2 ἁμαρτωλοὶ παρὰ πάντας, *more wicked than all others* etc. 18: 13. Rom. 3: 7. 5: 8. Gal. 2: 17. James 4: 8 ἁμαρτωλοί, *ye sinful!*

b) *obnoxious to the consequences of sin, guilty and exposed to punishment*, see Ἀμαρτία no. 3. Rom. 5: 19 ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, *many became exposed to the punishment of sin.* 7: 13. Gal. 2: 15. Jude 15 ἁμαρτωλοὶ ἄσεβεῖς, i. e. *ungodly persons deserving of punishment.*

2. as subst. *a sinner, transgressor, impious person.*

a) *genr.* Matt. 9: 10, 11, 13. 11: 19. Mark 2: 15, 16 bis, 17. Luke 5: 30, 32. 6: 32, 33, 34. 7: 34. 15: 1, 2, 7, 10. John 9: 25, 31. 1 Tim. 1: 9, 15. Heb. 7: 26. 12: 3. James 5: 20. 1 Pet. 4: 18. Sept. for *gen.* נשׂה Am. 9: 8. נשׂה Ps. 1: 1, 5. Is. 13: 9. עשׂה Ps. 37: 12, 20. Ez. 33: 8, 11, 19.

b) *in the language of the Jews, ἁμαρτωλοί, sinners, despisers of God, is put for foreign nations, i. e. Gentiles, heathen, pagans, τὰ ἔθνη*, Matt. 26: 45. Mark 14: 41, compared with Luke 18: 32. Matt. 20: 19. Mark 10: 33. So Sept. and עשׂה Is. 14: 5. and 1 Macc. 2: 44, coll. v. 40, 48. Tob. 13: 6, coll. Wisd. 17: 2. — Psalt. Salom. 2: 1 ἁμαρτωλόν i. q. ἔθνη ἁλλότρια, Fabr. Cod. Pseud. V. T. I. p. 918.

"Αμαχος, ου, ὁ, ἥ, adj. (α pr. and μάχη,) pp. *not disposed to fight*, Xen. Cyr. 4. 1. 16. In N. T. metaph. *not contentious, not quarrelsome*, 1 Tim. 3: 3. Tit. 3: 2. — So ἁμάχως, Ecclus. 19: 5. ed. Complut.

Ἀμάω, ὦ, f. ἦσω, (ἄμα,) *to collect, gather*; pp. Hom. Il. 24. 451. In N. T. *to reap, to harvest*, James 5: 4, where comp. Lev. 19: 13. Deut. 24: 14, 15. Sept. for רצף Lev. 25: 11. Deut. 24: 19.—Hesych. ἀμῆσαι · θερίσαι.

Ἀμέθυστος, ου, ὁ, (α pr. and μεθύω,) *amethyst, a gem of a deep purple or violet colour*, Rev. 21: 20. Sept. for חמטח Ex. 28: 19. See Rees' Cyclop. — The amethyst was supposed to

be an antidote against drunkenness, whence its name.

Ἀμελέω, ὦ, f. ἦσω, (α pr. and μέλει,) *not to care for, to neglect*, absol. Matt. 22: 5. 2 Pet. 1: 12. — c. c. gen. 1 Tim. 4: 14. Heb. 2: 3. 8: 9. see Buttm. § 132. 5. 3. Sept. Jer. 4: 17. 31: 32. — Wisd. 3: 10. 2 Macc. 4: 14. Jos. Ant. 4. 4. 2. Xen. Mem. 1. 2. 24.

Ἀμεμπτος, ου, ὁ, ἥ, adj. (α pr. and μέφομαι,) act. *making no complaint, satisfied*, Xen. Mem. 4. 5. 52. In N. T. pass. *blameless, faultless*, Luke 1: 6. Phil. 2: 15. 3: 6. 1 Thess. 3: 13. Heb. 8: 7. Sept. for כר Job 11: 4. כר Job 1: 1, 8. כר Gen. 17: 1.—Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

Ἀμέμπτως, adv. (ἄμεμπτος,) *blamelessly, faultlessly*, 1 Thess. 2: 10. 5: 23.—Apoc. Esth. 13: 3. Herodian 6. 1. 2. ib. 6. 9. 5.

Ἀμέριμνος, ου, ὁ, ἥ, adj. (α pr. and μέριμνα,) *without care, void of anxiety*, 1 Cor. 7: 32. Matt. 28: 14.—Wisd. 6: 15. 7: 23. Herodian. 2. 4. 3.

Ἀμετάθετος, ου, ὁ, ἥ, adj. (α pr. and μετατίθημι,) *immoveable, i. e. immutable, sure*, Heb. 6: 17, 18. — 3 Macc. 5: 1, 12. Clem. Alex. Strom. 6. 13. Diod. Sic. 1. 23. ib. 16. 82.

Ἀμετακίνητος, ου, ὁ, ἥ, adj. (α pr. and μετακινέω,) *immoveable, unmoved, firm*, 1 Cor. 15: 58.—Dion. Halic. 8. 74.

Ἀμεταμέλητος, ου, ὁ, ἥ, adj. (α pr. and μεταμέλομαι poenitet me,) *not to be repented of, and hence unchangeable, immutable, certain*. Rom. 11: 29. 2 Cor. 7: 10. So Heb. עמך c. neg. is used of the immutability of God's counsels, Num. 23: 19. 1 Sam. 15: 29. al.—Polyb. 21. 9. 11. Plato Leg. IX. p. 931. B.

Ἀμετανόητος, ου, ὁ, ἥ, adj. (α pr. and μετανοέω, to change the mind,) *inflexible, impenitent, obdurate*, sc. καρδιά Rom. 2: 5. — Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Ἀμετρος, ου, ὁ, ἥ, adj. (α pr. and μέτρον,) *without measure, immoderate*. 2 Cor. 10: 13, 15, εἰς τὰ ἄμετρα, adv. for

ἀμέτῳς, *beyond measure, immoderately.* —Jos. B. J. 4. 5. 4 ἀμέτῳς ὀμότης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν, *amen*, Heb. אָמֵן, is strictly an adj. *true, certain, faithful*; as אָמֵן וְיִשְׁלַח־נָּא, Sept. θεὸς ἀληθινός, Is. 65: 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, surely, certainly*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5: 13, Sept. ἀμήν. Deut. 27: 15—26, Sept. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן, as Ps. 41: 14. 72: 19. 89: 53, Sept. ἀμήν, comp. 1 Chr. 16: 36 et Neh. 8: 6, Sept. ἀμήν. Ps. 106: 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5: 22, Sept. γένοιτο, or to a command, 1 K. 1: 36, Sept. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀληθῶς, Jer. 28: 6, and also אָמֵן אָמֵן, Sept. ἀληθῶς, Josh. 7: 20, coll. Job 19: 5. — Hence in N. T.

1. from the Heb. as an adj. *true, faithful*. Rev. [1: 18.] 3: 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός, *the true, viz. the faithful and true witness*, where the last words explain the first. See Is. 65: 16 above.

2. as an adv. at the end of a sentence, viz. after ascriptions of praise, hymns, etc. *amen, so be it*, Matt. 6: 13. Rom. 1: 25. 9: 5. Rev. 1: 6. 5: 14. 19: 4. al. saep. cf. Ps. 106: 48. 1 Chr. 16: 36. Neh. 8: 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. 14: 16.—Also after benedictions, invocations, etc. Rom. 15: 33. 16: 24. 1 Cor. 16: 24. Heb. 13: 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. 5: 18. 16: 28 coll. Luke 9: 27 ἀληθῶς. Matt. 25: 40. Luke 4: 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3: 3, 5, 11. 5: 19. 8: 51. al. saep.—Very rarely in this sense in the end or middle of a clause; Rev. 1: 7 καὶ ἀμήν, *yea verily!* 2 Cor. 1: 20 τὸ καὶ καὶ τὸ ἀμήν, *are yea*

and amen, i. e. are most true and faithful. AL.

Ἀμήτωρ, ὁρος, ὁ, ἡ, adj. (*α pr. and μήτηρ*), *without mother, motherless*; i. e. in classic writers, *not born of a mother*, as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phoeniss. 750. or *early deprived of a mother*, Herodot. 4. 154. or *having an unkind mother*, Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies*, Heb. 7: 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγενεαλόγητος. — Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, ου, ὁ, ἡ, adj. (*α pr. and μαιῖα*), *unstained, unsoiled*; in N. T. metaph. *undefiled sc. by sin*, Heb. 7: 26.—Wisd. 8: 20. Clem. Alex. Strom. 7. 7 ἀμίαντον τὴν ψυχὴν ἔχειν χρῆ. — Spoken of marriage, *chaste*, Heb. 13: 4. —Wisd. 3: 13.—Of the worship of God, *pure, sincere*, James 1: 27; of the heavenly inheritance, *inviolable*, 1 Pet. 1: 4.—2 Macc. 14: 36. 15: 34.

Ἀμιναδάβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Matt. 1: 4. Luke 3: 33. Heb. בְּרִיבְרִי (kindred of the prince), Ruth 4: 19, 20.

Ἀμμος, ου, ὁ, (i. q. ψάμμος), *sand*, Matt. 7: 26. Rom. 9: 27. Heb. 11: 12. Rev. 12: 18. 20: 8. Sept. for עָפָר Gen. 13: 16. חֵיטָ Gen. 22: 17. Ex. 2: 12. Is. 10: 8. —Diod. Sic. 5. 7. Plato Phaedo. § 58.

Ἀμνός, οὔ, ὁ, *a lamb*, spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John 1: 29, 36. 1 Pet. 1: 19. Acts 8: 32, coll. Is. 53: 7 where Sept. ἀμνός for עֶזְרָא. Sept. ἀμνός for עֶזְרָא Ex. 12: 5. Lev. 14: 10, 12, 13. פֶּרַח Is. 16: 1.—So ἀμνός θεοῦ, the Messiah, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμοιβή, ἥς, ὁ, (ἀμείβω, to change,) *change, exchange*, Hom. Od. 14. 521. *requital*, sc. for evil, *indemnity*, Hom. Od. 12. 382. In N. T. *requital*, sc.

for good, kind offices, etc. 1 Tim. 5: 4 ἀμοιβὰς ἀποδιδόναι, *to requite*.—Symm. for בָּרַח 1 Sam. 24: 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἀμπελος, ου, ἡ, *a vine*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. James 3: 12.—Xen. Oec. 19. 12.—Metaph. Jesus calls himself *the true vine*, John 15: 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. 17: 6. 19: 10. Ps. 80: 9, 10. 128: 3. Eccclus. 24: 17.—In Rev. 14: 18, 19, ἡ ἄμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63: 2, 3. Lam. 1: 15.

Ἀμπελουργός, οὔ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke 13: 7. Sept. for בָּרַח 2 Chr. 26: 10. Is. 61: 5.

Ἀμπελών, ὄνος, ὁ, *a vineyard*. Matt. 20: 1, 2, 4, 7, 8. 21: 28, 33, 39, 40, 41. Mark 12: 1, 2, 8, 9 bis. Luke 13: 6. 20: 9, 10, 13, 15 bis, 16. 1 Cor. 9: 7. Sept. for בָּרַח Gen. 9: 20. Is. 5: 1—7. q. v. — Plut. pro Nobil. c. 3.

Ἀμπλίας, ἰου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. 16: 8.

Ἀμύνω, f. νῶν, (μύνη,) pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45. — Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. 10: 17. — In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts 7: 24 ἡμύναιτο, *he defended* sc. him. So Sept. c. accus. for מַשִּׁיחַ, *deliver*, Is. 59: 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφί and βάλλω,) pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark 1: 16 in later editions. Sept. Hab. 1: 17.

Ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. 4: 18. Mark 1: 16. Sept. for מַשִּׁיחַ Ps. 141: 10. תַּבְרָחָב Hab. 1: 16.

בָּרַח Hab. 1: 15, 17. תַּבְרָחָב Ecc. 9: 12. — Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφιέσω, (Buttm. § 108. III.) *to clothe*, pass. seq. ἐν c. dat. Matt. 11: 8. Luke 7: 25. Sept. Job 31: 19. — Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. 6: 30 et Luke 12: 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμὴν for בָּרַח Job 40: 5, coll. 29: 14.—With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. l. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Emboli* or *Yamboli*. Acts 17: 1. See Calmet.

Ἀμφοδον, ου, τό, (also ἄμφοδος, fr. ἄμφω and ὁδός,) pp. *binivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street or open place* in a village or city, Mark 11: 4. Sept. Jer. 17: 27. 49: 26. — Hesych. ἄμφοδα· αἱ δὲμαί, ἀγναι, δίοδοι.

Ἀμφοτέρος, ἐρα, ερον, *each of two*, and Plur. ἀμφοτέροι, αι, α, *both*, spoken only of two, Matt. 9: 17. 13: 30. 15: 14. Luke 1: 6, 7. 5: 7, 38. 6: 39. 7: 42. Acts 8: 38. Eph. 2: 14, 16, 18, τοὺς ἀμφοτέρους, etc. *both*, i. e. Jews and Gentiles. Acts 23: 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits; the μῆτε being copulative and combining the two, ἀγγελοὶ and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411. — Sept. for מַשִּׁיחַ Gen. 21: 27. Ex. 12: 22.—Eccclus. 10: 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (α pr. and μωμάσθαι *to blame*), *blameless, irreprehensible*, Phil. 2: 15. 2 Pet. 3: 14. — Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδεὶς. id. in Is. 54. Hom. Il. 12. 109.

Ἀμωμον, ου, τό, *amotum*, an odoriferous plant or seed, used in pre-

paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. 18: 13 in the later editions.

* Ἀμωμος, ου, ὁ, ἡ, adj. (a pr. and μῶμος,) *spotless, without blemish*.

a) pp. 1 Pet. 1: 19 ἀμώμου, spoken metaph. of Christ, *a lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. 1: 10. 22: 19—22, where Sept. for עֲמֻמָּה. So Heb. 9: 14.—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless*. Eph. 1: 4. 5: 27. Col. 1: 22. Heb. 9: 14. Jude 24. Rev. 14: 5. — Wisd. 2: 22. Ecclus. 34: 8. 40: 19.

Ἀμών, ὁ, indec. *Amon*, Heb. אֲמֹן (opifex), pr. name of a king of the Jews; see 2 K. 21: 18 sq. 2 Chr. 33: 20 sq.—Matt. 1: 10 bis.

Ἀμός, ὁ, indec. *Amos*, Heb. אֲמֹס (strong), pr. name of a man, Luke 3: 25.

I. Ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps*; more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances*. In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἐάν; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

1. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the suppo-

sition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts 26: 29 εὐχάιμην ἄν τῷ θεῷ, *I could pray to God*, and under the circumstances *do* pray to him. — So βουλοίμην ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke 1: 62 τί ἄν θεοὶ καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in relative clauses and connected with relative words, which thus are rendered more *general* and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put ἐάν, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunque, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. 5: 21, 31, 32. 10: 11. 12: 32. Mark 3: 29. John 1: 33. et sæpiss.—Sept. Dan. 3: 5, 6. — (β) ὅστις ἄν, *whosoever*, Matt. 10: 33. Luke 10: 35. John 2: 5. Acts 3: 23. sæp. — (γ) ὅσος ἄν, *whosoever*, Matt. 7: 12. 21: 22. Mark 3: 28. John 11: 22. Acts 2: 39. sæp. see also II. 1, below.—Esdr. 8: 24. 9: 4.—(δ) ὅπου ἄν, *wheresoever*, Mark 9: 18. 14: 9. Luke 9: 57. Rev. 14: 4. See also in II. 1.—(ε) ὡς ἄν, *as, in whatever manner*, etc. 1 Thess. 2: 7 ὡς ἄν τροφὸς θάλπη τὰ τέκνα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc. — (α) ἕως ἄν, *until*, the time when being indefinite, Matt. 2: 13 ἕως ἡμέρας ἄν εἰπω σοι. 5: 18, 26. 10: 11, 23. Mark 6: 10. Luke 20: 43. Acts 2: 35. sæp.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρις οὗ ἄν, 1 Cor. 11: 26. 15: 25.—(β) ὥσπου ἄν, *whenever, as soon as*, indefinite, 2 Cor. 3: 16.—Sept. Deut. 7: 12. Judith 14: 2. Jos. Ant. 5. 1. 2. Xen.

Cyr. 1. 2. 4. — (γ) ὥς ἄν, *when, as soon as*, indefinite, 1 Cor. 11: 34 ὥς ἄν ἔλθω, *when I shall come*, i. e. but I know not when this will be. Phil. 2: 23. — (δ) ὡςάκις ἄν, *so often as, however often*, 1 Cor. 11: 25.

c) with the illative particle ὅπως, *that, in order that*; and ὅπως ἄν, *that at some time or other, that sooner or later*, etc. Luke 2: 35. Acts 3: 19. 15: 17. Rom. 3: 4. Sept. for יִשְׁרָאֵל Ps. 51: 6.

3. With the *Indicative*, in the *historical* tenses, (but not in the primary ones,) ἄν is used in the apodosis of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place. Matt. 11: 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάσαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, *if these miracles had been done in Tyre, they would have repented*; but the miracles were not done, and they did not repent. Luke 19: 23. John 4: 10. 9: 41. Heb. 4: 8. John 8: 42 εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἡγαπᾶτε ἂν ἐμὲ, *if God were your father, ye would love me*; but neither is true. So Matt. 11: 23. 12: 7. 23: 30. 24: 22, 43. Mark 13: 30. John 11: 21. Rom. 9: 29. 1 Cor. 2: 8. 11: 31. Gal. 1: 10. 1 John 2: 19. al. saep. —Wisd. 11: 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in *relative* clauses a relative pronoun with ἄν is followed by the *Indicative*; here classic writers employ the Subj. or Opt. This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark 6: 56 καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, *and as many as, however many, touched him*. ib. ὅπου ἂν εἰσπορεύετο εἰς κώμας, *and wheresoever he entered*, etc. Acts 2: 45. 4: 35. 1 Cor. 12: 2 πρὸς τὰ εἰδωλα, ὥς ἂν ἦγεσθε, ἀπαγόμενοι, *led away to idol worship, just as ye happened to be led*, i. e. I do not say by whom or how. — Sept. Gen. 2: 19. Lev. 5: 3. and in later

Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the pres. Indic. Mark 11: 24 πάντα ὅσα ἂν προσευχόμενοι αἰτήσθε, where Mss. read αἰτήσθε in the Subjunct. So Luke 8: 18. 10: 8, in earlier editions. Winer § 43. 3.

2. As an adv. or rather in a false construction, *perhaps, possibly*. So once before an Infin. 2 Cor. 10: 9 ἵνα μὴ δόξω, ὥς ἂν ἐκφοβῆν ὑμᾶς, which is probably to be resolved by ὥς ἂν ἐκφοβοῦμι ὑμᾶς, *as if I wished to terrify you*; comp. Plat. Crit. p. 44. B, πολλοῖς δόξω, ὥς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 μὴ ἀποστερεῖτε ἀλλήλοις, εἰ μὴ τι ἂν [γένοιτο] ἐκ συμφώνου πρὸς καιρὸν, *unless perhaps by mutual consent*. Winer § 43. 1. AL.

II. "Av, conjunction, contr. fr. ἐάν, *if*, and distinguished from the radical ἄν of the preceding article, by being put at the beginning of a proposition or clause; Buttm. § 139. 8. Herm. ad Viger. p. 822. In N. T. John 20: 23 bis. — Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

Avá, prep. governing in Greek poets the Dat. *on, upon, in*, Hom. Il. 1. 15; but in prose writers the Accus. *on, in*, as ἀνὰ στόμα ἔχειν, *to have always in the mouth*. See Buttm. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an accus. in two significations, viz.

1. with its accus. it forms a periphrase for an *adverb*; e. g. ἀνὰ μέγος, *by turns, alternately*, 1 Cor. 14: 27.—ἀνὰ μέσον seq. gen. *in the midst of, through the midst of, between*; spoken of place Matt. 13: 25. Mark 7: 31. Rev. 7: 17 coll. 5: 6. Sept. Is. 57: 5. for יִבְרַח 2 K. 16: 14. — Hom. Il. 1. 570. Diocl. Sic. 2. 4. Xen. An. 7. 4. 2. — Spoken of persons, 1 Cor. 6: 5. — 1 Macc. 7: 28. Diocl. Sic. 3. 13.—So Matt. 20: 9, 10, ἀνὰ δηνάριον, *denarius-wise*, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks *distribution*, e. g. Mark 6: 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πενήτην, *by hundreds and by fifties*. Luke 9: 14. — Luke 9: 3 ἀνὰ δύο, *two and two*. 10: 1. John 2: 6. Rev. 4: 8, coll. Is. 6: 2.—Jos. Ant. 3. 6. 1. ib. 6.

2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132. — By a peculiar anomaly we find *ἀνά* once in this sense before the Nom. Rev. 21: 21 *ἀνά εἰς ἕκαστος τῶν πυλῶνων*, each one of the gates; see Vigerus p. 576.

NOTE. In composition *ἀνά* denotes 1. *up*, upward, as *ἀναβαίνω*. 2. *back*, again, Lat. *re-* implying repetition, increase, intensity, etc. as *ἀνακαινίζω*, *ἀναχωρέω*, *ἀναγινώσκω*.

Ἀναβαθμός, οὗ, ὁ, (*ἀναβαίνω*), act of ascending, Pausan. 10. 5. 9. In N. T. by meton. means of ascent, i. e. steps, stairs. Acts 21: 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for *אֲנָבָה* 1 K. 10: 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2. — The Attic form is *ἀναβασμός*, Paus. 10. 5. Lobeck ad Phryn. p. 324.

Ἀναβαίνω, f. *βήσομαι*, aor. 2 *ἀνέβην*, aor. 2 imper. *ἀνάβηθι* and *ἀνάβα* Rev. 4: 1, cf. Buttm. p. 223, 269, (*ἀνά* and *βαίνω*), to cause to ascend, Herodot. 1. 80. In N. T. to go up, to ascend, sc. from a lower to a higher place; constr. with *ἀπό* et *ἐν* seq. gen. of place whence, and with *εἰς*, *ἐπὶ*, *πρός*, seq. accus. of place whither, or *ᾧδε* Rev. 4: 1.

a) spoken of persons, animals, etc. Matt. 5: 1 et Mark 3: 13 *εἰς τὸ ὄρος*. Luke 5: 19 *ἐπὶ τὸ δῶμα*, comp. for *ἐπὶ* Gen. 49: 4 where Sept. for *אֲנָבָה*.—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke 19: 4 *ἐπὶ σινκομορέαν*, i. e. to climb. Mark 6: 51 *εἰς τὸ πλοῖον*, i. e. to embark, coll. Jon. 1: 3 where Sept. for *אֲנָבָה*.—John 10: 1 *ἀναβαίνων ἄλλοχόθεν*, climbing up or entering some other way. Acts 8: 31 *ἀναβάντα* sc. *εἰς τὸ ὕψος* v. 29, i. e. to get up into, etc.—Matt. 3: 16 *ἀπὸ τοῦ ὕδατος*, and Acts 8: 39 *ἐκ τοῦ ὕδατος*, from the water, sc. upon the land, cf. v. 38 and Gen. 41: 3, 18, 27, where Sept. *ἀναβ.* *ἐκ τοῦ ποταμοῦ* for *אֲנָבָה*.—Spoken of fishes, Matt. 17: 27 *τὸν ἀναβάντα πρῶτον ἰχθύν*, the fish that first comes up, or is brought up.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Cesarea to Judea, Luke 2: 4. Acts 18: 22; and especially to Jerusalem, Matt. 20: 17, 18. John 7: 8 bis, 10 bis. 12: 20. So Sept.

and *אֲנָבָה* 1 K. 12: 27, 28. Ezra 2: 1. 7: 6, 7. Neh. 7: 6. — Esdr. 2: 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2. — Spoken of those who ascend into heaven, *εἰς τὸν οὐρανόν*, *εἰς τὸ ὕψος*, etc. either to have intercourse with God or to dwell there, John 3: 13. 6: 62. 20: 17 bis. Rom. 10: 6. Eph. 4: 8, 9, 10. Rev. 4: 1. 11: 12 bis. For the phrase *ἀναβ. εἰς τὸν οὐρανόν*, etc. and the meaning of it, comp. Deut. 30: 12. Prov. 30: 4. Is. 14: 13, 14. Jer. 51: 53. Ps. 139: 8. cf. Job 38: 19—38. Bar. 3: 29. Tob. 12: 20.—Spoken of angels, who are said, *ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν νῆον τοῦ ἀνθρώπου*, John 1: 52, coll. Gen. 28: 12, i. e. they minister continually unto him; comp. Matt. 4: 11. Mark 1: 13.

b) spoken also of inanimate things, which are said to go up, ascend, rise; e. g. smoke, *καπνός*, Rev. 8: 4. 9: 2. 14: 11. 19: 3. So Sept. and *אֲנָבָה* Ex. 19: 18. Is. 34: 10. — 1 Macc. 5: 31. — Spoken of plants, fruit, etc. to spring up, grow, Matt. 13: 7. Mark 4: 8, 32. So Sept. and *אֲנָבָה* Is. 5: 24. 32: 13. 55: 13. —Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts 21: 31 *ἀνέβη φάσις τῷ χιλιάρχῳ*, i. e. word was brought up to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. which come up into one's mind, to spring up, arise, *ἐν τῇ καρδίᾳ* Luke 24: 38. *ἐπὶ τὴν καρδίαν* Acts 7: 23. 1 Cor. 2: 9. *εἰς μετνοσύνην* Acts 10: 4. This corresponds to the Heb. *אֲנָבָה* Sept. *ἀνέρχεσθαι* or *ἀναβαίνειν ἐπὶ τὴν καρδίαν*, Is. 65: 17. Jer. 3: 16. 32: 35. 44: 21. At.

Ἀναβάλλω, f. *βαλῶ*, to put back, i. e. to put off, defer, *ἄεθλον*, Hom. Od. 19. 584. to take up, lift up, Sept. for *אֲנָבָה* Jer. 13: 20.—In N. T. Mid. *ἀναβάλλομαι*, in a forensic sense, to defer, to put off or over, trans. Acts 24: 22. Sept. *οὐκ ἀνεβάλετο* for *אֲנָבָה* Ps. 78: 21. — Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

Ἀναβιβάζω, f. *άσω*, to cause to ascend or mount, Xen. Cyr. 4. 2. 28. Herodot. 1. 63.—In N. T. to draw up, to drag or haul in, sc. to the shore or land; spoken of a net, Matt. 13: 48. So Sept. in the sense to draw up, sc. out of a pit, for *אֲנָבָה* Gen. 37: 28, coll. Ex. 3: 17.

Lam. 2: 10. — Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 *πρὸς τὴν γῆν ἀνέβιβάζε τὰς ἐαυτοῦ τριήρεις.*

Ἀναβλέπω, f. ψω. 1. *to look up, or upwards, to look upon*, absol. or c. c. εἰς. Matt. 14: 19 *ἀναβλέψας εἰς τὸν οὐρανόν.* Mark 6: 41. 7: 34. Luke 9: 16. 19: 5. Acts 22: 13 *ἀνέβλεψα εἰς αὐτόν.* So *to look up, to raise the eyes*, sc. from the ground etc. Mark 8: 24. Luke 21: 1. Sept. *ἀναβλέπειν τοῖς ὀφθαλμοῖς* for עֵינָיו אֲשֶׁר Gen. 13: 14. 18: 2. Deut. 4: 19.—2 Macc. 7: 28. Xen. Cyr. 1. 4. 12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. 11: 5. 20: 34. Mark 8: 25. 10: 51, 52. coll. Matt. 20: 33. — Luke 7: 22. 18: 41, 42, 43. Acts 9: 12, 17, 18. 22: 13 *ἀνάβλεπον.* Of one blind from his birth, John 9: 11, 15, 18 bis. Sept. for עֵינָיו Is. 42: 18, coll. 61: 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely, examine*, Mark 16: 4.

Ἀναβλέψις, εως, ῆ, (ἀναβλέπω.) *recovery of sight*, Luke 4: 18, coll. Is. 61: 1. — Aelian. H. An. 17. 13.

Ἀναβοάω, ὦ, f. ῆσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. 27: 46. Luke 15: 8. Luke 9: 38. Sept. for קָרָא Ez. 11: 13. קָרָא Num. 20: 16. קָרָא Is. 36: 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

Ἀναβολή, ῆς, ῆ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay, putting over*, in a forensic sense, Acts 25: 17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

Ἀνάγαιον, ου, τό, (ἀνά and γαῖα i. q. γῆ,) i. q. ἀνώγειον, for which it is substituted in the later editions; written also ἀνώγειον, ἀνάγειον, Lob. ad Phryn. p. 297; *a room above the ground, upper room, chamber, over the porch, on or connected with the roof; where meals were taken, and whither the Jews retired for prayer, meditation, etc.* Mark 14: 15. Luke 22: 12. coll. Acts 20: 8. — Xen. An. 5. 4. 29 *ἀνώγειον.* — See Calmet, art. *House*, p. 509. Comp. Τριεῶν.

Ἀναγγέλλω, f. γελῶ, aor. 1 ἀνήγειλα, aor. 2 pass. ἀνηγγέλην Rom. 15:

21. Sept. Is. 52: 15. cf. Buttm. § 101. n. 4. marg. *to announce, to make known, to declare, to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate, to tell*, Mark [5: 14.] 5: 19. Acts 14: 27. 15: 4. 16: 38. 2 Cor. 7: 7. *to bring word, to inform*, John 5: 15. — Xen. Anab. 1. 3. 21. — Spoken of things future, *to shew beforehand, foretell*, John 16: 13. Sept. for דִּבֶּר Is. 41: 22, 23. 46: 10.—Spoken of the christian doctrine, etc. *to declare, shew forth, teach*, John 4: 25. 16: 14, 15, 25. Acts 20: 20, 27. Rom. 15: 21. 1 Pet. 1: 12. 1 John 1: 5. So Sept. for דִּבֶּר Deut. 8: 3. Dan. 2: 9. דִּבְרָה Deut. 24: 8.—Spoken of evil deeds, *to declare, confess*, Acts 19: 18. So Sept. and דִּבֶּר Is. 3: 8. Job 33: 23. Ps. 38: 19.

Ἀναγεννάω, ὦ, f. ῆσω, pp. *to begel again*; metaph. *to regenerate, to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1: 3, 23. It is the same as εἶδον τοῦ θεοῦ εἶναι Gal. 3: 26; or τέκνον θεοῦ γενέσθαι v. ἐκ θεοῦ γεννηθῆναι John 1: 12, 13. 1 John 3: 9; or ἄνωθεν γεννηθῆναι John 3: 3.—So the fathers speak of regeneration as a *renewal*, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. II ὁ λόγος, ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλήθειαν αὐτὸν ἀναφέρων. For the Rabbinic בְּרִית הַחַיִּים, *new creature*, see Schoettg. Hor. Heb. ad 2 Cor. 5: 17.

Ἀναγινώσκω, f. ὥσομαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθην, (ἀνά intens. and γινώσκω to know,) *to know accurately*, Il. 13. 734. *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply *to read*, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. 12: 3, 5. 19: 4. 21: 16, 42. 22: 31. 24: 15. Mark 2: 25. 12: 10, 26. 13: 14. Luke 6: 3. 10: 26. John 19: 20. Acts 8: 28, 30 bis, 32. 15: 31. 23: 34. 2 Cor. 1: 13. Eph. 3: 4. Rev. 1: 3. 5: 4. Sept. for קָרָא Deut. 17: 19. 2 K. 5: 7. Is. 29: 11, 12.—Ael. V.H. 14. 43. Xen. An. 1. 6. 4. — Metaph.

2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν — ἀναγινωσκομένη ὑπὸ πάντων, *read of all men*, i. e. open, manifest.

b) to read aloud before others, *praelego*, Luke 4: 16. Acts 13: 27. 15: 21. 2 Cor. 3: 15. Col. 4: 16 ter. 1 Thess. 5: 27. So Sept. and אָרָךְ Deut. 31: 11. 2 K. 22: 11. Neh. 13: 1.—1 Macc. 10: 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. ἄσω, (ἀνάγκη,) to necessitate, to compel, to constrain, trans.

a) to compel, sc. by force, threats, circumstances, etc. Acts 26: 11. 28: 19. 2 Cor. 12: 11. Gal. 2: 3, 14.—Esdr. 4: 6. Bel and Drag. 30. 1 Macc. 2: 25. Xen. Mem. 1. 2. 44.

b) to constrain, sc. by entreaty, invitations, etc. to persuade, Matt. 14: 22. Mark 6: 45. Luke 14: 23. Gal. 6: 12.—Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, α, ον, (ἀνάγκη,) compulsive, Od. 17. 399. compelled, Od. 24. 498. In N. T. necessary, viz.

a) spoken of things required by nature, etc. 1 Cor. 12: 22. or for the support of life, Tit. 3: 14 ἀναγκαῖαι χρεῖαι, *necessary wants*. — 2 Macc. 4: 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) necessary from custom and habit, e. g. Acts 10: 24 ἀναγκαῖους φίλους, *necessary or near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, impers. necessary, right, proper. Acts 13: 46 ἡμῖν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. 8: 3 ὅθεν ἀναγκαῖον [ἐστὶ], *whence it is necessary*, i. e. it necessarily follows. Phil. 1: 24 ἀναγκαῖότερον [ἐστὶ], *δι' ὑμᾶς, is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Oec. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγέομαι, *to regard as necessary, to think necessary or proper*, 2 Cor. 9: 5. Phil. 2: 25.—2 Macc. 9: 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστῶς, adv. (ἀναγκασιὸς fr. ἀνάγκη,) by constraint, unwillingly; opp. to ἐκούσιως. 1 Pet. 5: 2.

Ἀνάγκη, ης, ἡ, 1. necessity, need.

a) as arising from the influence of other persons, constraint, compulsion,

1 Cor. 7: 37. 2 Cor. 9: 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. 18: 7. Heb. 7: 12, 27. 9: 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke 14: 18. 23: 17. Jude 3. Rom. 13: 5. 1 Cor. 9: 16.—Xen. Cyr. 2. 4. 12.

2. unavoidable distress, calamity. Luke 21: 23. 1 Cor. 7: 26. 2 Cor. 6: 4. 12: 10. 1 Thess. 3: 7. So Sept. for מְצָרָה Ps. 25: 17. 107: 6. מְצָרָה Ps. 119: 143. צָרָה Job 27: 9.—Tob. 3: 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ἴσω, pp. to recognise; in N. T. only in the aor. 1 pass. ἀνεγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts 7: 13. So Sept. for אָרָךְ Gen. 45: 1. — See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγνώσκω q. v.) reading, whether public or private, Acts 13: 15. 2 Cor. 3: 14. 1 Tim. 4: 13. Sept. for אָרָךְ Neh. 8: 3. — Esdr. 9: 48. Polyb. 9. 1. 5.

Ἀνάγω, f. ἄξω, aor. 2 ἀνήγαγον, aor. 1 pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω,) *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) gen. Matt. 4: 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke 4: 1.—Luke 4: 5 εἰς ὄρος ὑψηλόν. 2: 22 εἰς Ἱερουσόλυμα, see in ἀναβαίνω. 22: 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts 9: 39. 16: 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for אָרָךְ Gen. 50: 24. Ex. 8: 5.—Od. 14. 272.—Acts 7: 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. אָרָךְ, *to offer sacrifice*, 1 K. 3: 15, and so אָרָךְ Lev. 14: 20. Is. 57: 6.

Job 1: 5, where Sept. ἀναφέρω and προσφέρω. — Philo de Agric. p. 205. Herodot. 2. 60.—Acts 12: 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, to bring up from the prison before the tribunal sc. in the presence of the people; coll. v. 6.—2 Macc. 6: 10.—So ἀναγεῖν ἐκ νεκρῶν, to bring up from the dead, to raise from the dead, Rom. 10: 7. Heb. 13: 20. So Sept. and חַיֵּהוּ Ps. 30: 4. 71: 20.

b) as a nautical term, ἀνάγειν ναῦν, to lead a ship up or out, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 76. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηϊ, or fully ἐν πλοίῳ Acts 28: 11, to put to sea, to set sail from any place, seq. ἀπό. Luke 8: 22. Acts 13: 13. 16: 11. 18: 21. 20: 3, 13. 21: 1, 2. 27: 2, 4, 12, 21. 28: 10, 11.—Xen. Anab. 5. 7. 17. Aelian. V. H. 1: 5. Hesych. ἀνάγοντο ἀνέπλεον.

Ἀναδείκνυμι, aor. 1 ἀνέδειξα, pp. to shew by raising aloft, as a torch, Polyb. 8. 30. 10. In N. T. to show plainly, to point out, to declare, trans. Acts 1: 24. — 2 Macc. 2: 8, coll. v. 6. Polyb. 1. 80. 12.—In the sense of to appoint, Luke 10: 1.—Esdr. 1: 34 βασιλεία. 2 Macc. 14: 12 σιρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀνάδειξις, εὖως, ἡ, (ἀναδείκνυμι,) manifestation, sign, Diod. Sic. 1. 85. In N. T. manifestation, public appearance, Luke 1: 80 ἕως ἡμέρας ἀναδείξεως αὐτοῦ, i. e. until he came forth publicly as a prophet.—Ecclus. 43: 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδέξαμην, to take upon one's self; 2 Macc. 8: 36. Xen. Cyr. 1. 6. 18. In N. T. to receive, i. e. in the sense of to embrace, confide in, as promises, ἐπαγγελίας Heb. 11: 17.—Clem. Alex. Strom. 6. 12 τὴν ἀρετὴν.—Or as a guest, to entertain, Acts 28: 7.—So ὑποδέχομαι Aelian. V. H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀναδίδωμι, f. δώσω, to give, to hand up, Xen. Conv. 2. 8. to shoot up, to yield, spoken of the earth yielding plants etc. Jos. Ant. 1. 11. 1. In N. T. to give up or over, to deliver, trans. Acts 23: 33 τὴν ἐπιστολὴν.—Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ᾧ, f. ἴσω, aor. 1 ἀνέζησα, to revive, in the sense of to rouse up, become vigorous, Rom. 7: 9 ἡ ἁμαρτία ἀνέζησεν. In the sense of to live again, Rom. 14: 9 et Rev. 20: 5 ἀνέζησεν, in the earlier editions; later ones ἐζησεν.—Artemid. 4. 82.—Metaph. to adopt a better life, to reform, Luke 15: 24, 32.

Ἀναζητέω, ᾧ, f. ἴσω, (ἀνά intens. and ζητέω,) to seek diligently, inquire after, look for, trans. Luke 2: 44. Acts 11: 25.—Sept. for צָרַךְ Job 3: 4. צָרַךְ Job 10: 6. — 2 Macc. 13: 21. Jos. Ant. 5. 1. 14. Aelian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, to gird up, sc. with a belt or girdle. Mid. ἀναζώννυμαι, to gird up one's self or to be girded, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. 1: 13, ἀναζωσάμενοι τὰς ὁσφύας τῆς διανοίας, who hold their minds in constant preparation. So חִיָּה Job 38: 3. Prov. 31: 17. Jer. 1: 17.

Ἀναζωπυρέω, ᾧ, f. ἴσω, (ἀνά and ζωπυρέω, from ζῶπυρον live coals or embers, a bellows, comp. of ζῶός and πῦρ,) to kindle up, rouse, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, to cultivate, trans. 2 Tim. 1: 6. So Sept. for חַיָּה Gen. 45: 27.—1 Macc. 13: 7 τὸ πνεῦμα. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. αἰῶ, to grow green again, to flourish again, Ecclus. 46: 12. Wisd. 4: 4. Hom. Il. 1. 236. trans. to cause to flourish, to produce, e. g. fruit etc. Ecclus. 50: 10. and metaph. as ἐιρήνην, εὐλογίαν, Ecclus. 1: 18. 11: 22.—In N. T. metaph. and intrans. to flourish again, be again prosperous. Phil. 4: 10 οὗτις ἀνεθάτετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, that ye are again prospered in respect to your care of me. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθημα, ατος, τό, (ἀνατίθημι to place or lay up,) a later form instead of ἀνάθημα. Moeris ἀνάθημα, ἀττικῶς.

ἀνάθεμα, ἑλληνικῶς. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God, τὸ ἀνατιθέμενον τῷ θεῷ*, Suid. Plut. Pelop. c. 25. Sept. and Heb. כִּרְחֹשׁ Josh. 7: 11, coll. v. 23 and 6: 19, 24. So כִּרְחֹשׁ and Sept. ἀνάθεμα spoken in like manner of animals, persons, etc. Lev. 27: 28, coll. v. 29; and since every living thing thus consecrated to God, could not be redeemed, but was to be put to death, hence כִּרְחֹשׁ and Sept. ἀνάθεμα denote *any thing irrevocably devoted to death, to destruction, etc. any thing on which a curse is laid, as cities and their inhabitants, etc.* Josh. 6: 17, 18. 7: 1. al. and therefore *any thing abominable and detestable*, Deut. 7: 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed, one excluded from the favour of God and devoted to destruction*. 1 Cor. 12: 13 λέγειν Ἰησοῦν ἀνάθεμα, *to call Jesus accursed*. 16: 22. Gal. 1: 8, 9. Acts 23: 14 ἀναθέματι ἀναθεματίζαμεν, *intens. we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. 9: 3 ἡχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, *put by constr. praegnans for ἡχόμην—ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χ.* *accursed from Christ, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people.* For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. 1: 9.

Ἀναθεματίζω, f. ἴσω, (ἀνάθεμα q. v.) *to declare one to be ἀνάθεμα i. e. accursed, to curse, to bind by a curse*, trans. Mark 14: 71 ἀναθεματίζεν sc. ἑαυτόν. Acts 23: 12, 14, 21, see in ἀνάθεμα. So Heb. כִּרְחֹשׁ Num. 18: 14. Deut. 13: 15. Josh. 6: 21.—1 Macc. 5: 5.

Ἀναθεωρέω, ὤ, f. ἴσω, (ἀνά-*intens. and θεωρέω*), *to behold, contemplate*, trans. Acts 17: 23. Metaph. *to consider*, Heb. 13: 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, ατος, τό, (ἀνατίθημι)

any thing consecrated to God and laid up or suspended in the temple, a gift, offering, Luke 21: 5. For the form of the word, see in ἀνάθεμα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθεμα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 6: 19. 2 Macc. 2: 13. 5: 16. 9: 16. 3 Macc. 3: 17.—Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἡ, (ἀναίδης, fr. α pr. and αἰδώς,) *want of modesty, shamelessness, in the sense of importunity, without regard to time, place, or person*, Luke 11: 8.—Ecclus. 25: 22. So ἀναίδης Ecclus. 23: 6. Sept. Deut. 28: 50.

Ἀναίρεσις, εως, ἡ, (ἀναίρειν,) *a. taking up or away, sc. of dead bodies for burial*, Thuc. 3. 113. In N. T. *a taking away, sc. from life, i. e. death, a putting to death*, Acts 8: 1. [22: 20 in text. receipt.] Sept. for הָרַג Num. 11: 15.—Judith 15: 3. 2 Macc. 5: 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

Ἀναίρεώ, ὤ, f. ἴσω, (ἀνά and αἰρέω,) *aor. 2 ἀνείλον, whence in later editions the forms ἀνείλατε, ἀνείλατο*, Acts 2: 23. 7: 21. Sept. Is. 38: 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. *to take up, lift up*, trans. sc. from the ground, Ael. V. H. 5. 16. Sept. for מָשַׁח Ex. 2: 10. הָרַיִם Num. 16: 37. or for burial, Dem. 1069. 2.—In N. T.

1. Mid. *to take up*, trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts 7: 21 αὐτὸν ἀνείλατο, i. e. Pharaoh's daughter *took him up*, adopted him, etc.—Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναίρειν τὸ τεχθέν ἀνατρέφειν. So Lat. tollō, Cic. Div. 1. 21. al.

2. *to take away, i. e. to remove, put out of the way*, viz.

a) *spoken of things, to destroy, to abolish*, Heb. 10: 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἡ

τυπείνωσις ἀναιρεῖ τὸ μῖσος, ἡ μετάνοια ἀναιρεῖ τὴν ἀπειθείαν. p. 691. Xen. Cyr. 1. 1. 1.

b) spoken of persons, *to put to death, to kill, to slay*. Matt. 2: 16. Luke 22: 2. Acts 5: 33, 36. 7: 28 bis. 9: 23, 24, 29. 16: 27 ἐαντὸν ἀναιρεῖν. 23: 15, 21, 27. 25: 3. Spoken of a public execution, Luke 23: 32. Acts 2: 23. 10: 39. 12: 2. 13: 28. 22: 20. 26: 10. So Sept. for חַיִּיתוֹ Ex. 21: 29. הָרַג 2 Sam. 10: 18. הָרַג Is. 37: 36. קָטַל Dan. 2: 13, 14.—Herodian. 2. 1. 1. Aelian. V. H. 4. 1.

Ἀναίτιος, *ίου, ὁ, ἡ*, adj. (α pr. and αἰτία,) *guiltless, innocent*, Matt. 12: 5, 7. Sept. for נָקִי Deut. 19: 10, 13. 21: 8, 9. — Aelian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

Ἀνακαθίζω, f. ἰσω, (ἀνά and καθίζω *to set, to place*), pp. trans. *to set up*; in N. T. intrans. or with ἐαντὸν implied, *to sit up*, Luke 7: 15. Acts 9: 40. Comp. in Ἀγω no. 3. — Plut. Philop. c. 20 μόλις ἐαντὸν ἐπ' ἀσθενείας ἀνέκαθισε. Plat. Phaedon. § 3.

Ἀνακαινίζω, f. ἰσω, *to renew, to restore to its former state*, trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for שְׂפָתַי Ps. 104: 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. *to renew* εἰς μετάνοιαν, spoken of those who have fallen from the true faith, *to bring back to repentance and their former faith*, Heb. 6: 6. Sept. trop. for שְׂפָתַי Ps. 103: 5.—1 Macc. 6: 9. Barnab. Ep. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινός, ὦ, f. ὦσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; *to renew, to renovate*, in the sense of *to emend, to change from a carnal to a christian life, to increase in faith, hope, virtue*, etc. 2 Cor. 4: 16. Col. 3: 10. Comp. Eph. 4: 23, and see in Ἀναγεννάω.

Ἀνακαινώσις, εως, ἡ, (ἀνακαινός q. v. for this later word,) *renewal, renovation*, i. e. metaph. *emendation of the heart and life, change from a carnal to a christian life*, Rom. 12: 2. Tit. 3: 5. Comp. John 3: 5.

Ἀνακαλύπτω, f. ψω, *to unveil, uncover*, Sept. for הִלָּךְ Deut. 22: 30.

Is. 47: 3. Xen. Conv. 1. 16. In N. T. metaph. *to remove a veil from the mind*, i. e. ignorance, any impediment to knowledge, *to cause to understand*. 2 Cor. 3: 14 τὸ κάλυμμα μένει—μὴ ἀνακαλυπτόμενον, *the veil is not removed from their hearts*, i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένην προσώπῳ, *with unveiled face*, i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and הִלָּךְ Job 23: 16. Is. 22: 14. Prov. 20: 22. עָרָה Is. 3: 17. — Tob. 12: 7. Polyb. 4. 85. 6.

Ἀνακάμπω, f. ψω, pp. trans. *to bend or turn up or back*; intrans. *to turn back, to return*, Matt. 2: 12. Acts 18: 21. Heb. 11: 15. Sept. for שָׁב Ex. 32: 27. — Diod. Sic. 3. 54. — Hence metaph. Luke 10: 6 (ἡ εἰρήνη ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει, *your salutation shall return to you*, i. e. the peace, prosperity, בְּרָכָה, which you have wished them, shall not happen to them. Comp. Is. 45: 23 et 55: 11, where Heb. שָׁב, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. κείσομαι, *to be laid up or deposited*, as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάθημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T.

1. *to be laid out*, as a dead body, Mark 5: 40 in text. recept.

2. in later usage, *to recline*, sc. at table upon a triclinium, in the ancient manner of eating; Matt. 26: 7, 20. Mark 14: 18. 16: 14. John 13: 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus*, i. e. next to him on the triclinium; so Lat. *in sinu recumbo*, Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating*. Campb. Prel. Diss. VIII. iii. § 6. — Esdr. 4: 10. Athenaeus 7. 35. Polyb. 13. 6. 8. — Hence genr. *to take a meal, to eat, to dine, sup*, etc. Matt. 9: 10. Luke 7: 37. and ὁ ἀνακείμενος, *one at table, a guest*, Matt. 22: 10: 11. Luke 22: 27 bis. John 6: 11. 13: 28.—Instead of ἀνάκειμαι, earlier Greek writers used κείμεναι in this sense, Lobeck ad Phryn. p. 216, 217.

Ἀνακεφαλαίω, ὦ, f. ὦσῶ, (ἀνά and κεφάλαιον sum, summary,) to sum up, recapitulate, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quae Graecis ἀνακεφαλαίωσις dicitur." In N. T. ἀνακεφαλαίομαι, οὔμαι, to comprehend several things under one, to reduce under one head. Rom. 13: 9 all the commandments ἀνακεφαλαιοῦται are comprehended i. e. summed up in this one precept, sc. of love. Eph. 1: 10 ἀνακεφαλαίωσασθαι τὰ πάντα ἐν τῷ Χριστῷ, to bring all things into one in Christ, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. 2: 14, 15.—Epiph. adv. Haeres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαίωσασθαι τὰ πάντα κ. τ. λ.

Ἀνακλίνω, f. ἴνω, trans. to cause to lie upon, i. e.

a) pp. to lay down, spoken of an infant, Luke 2: 7.—Il. 4. 113.

b) in later usage, to cause to recline, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216.—Mark 6: 39. Luke 9: 15. 12: 37.—Mid. ἀνακλίνομαι, to recline, sc. at table etc. i. q. ἀνάκειμαι q. v. Matt. 14: 19. Luke 7: 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. 8: 11 et Luke 13: 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schoettgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. 16: 22. Jahn § 148. 4 Esdr. 2: 38. 6: 49 sq. Comp. Matt. 22: 1 sq. 25: 1 sq. 26: 29. Mark 14: 25. Luke 14: 15 sq. 22: 16, 18, 30.

Ἀνακόπτω, f. ψω, to beat or drive back, Jos. Ant. 2. 16. 2. In N. T. trop. to check, impede, hinder, trans. Gal. 5: 7 τίς ἡμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. 18: 23 τὴν ὀργήν. Philo de Monarch. p. 821.

Ἀνακραίω, f. ξω, to cry aloud, to

exclaim, intrans. Mark 1: 23. 6: 49. Luke 4: 33. 8: 28. 23: 18. Sept. for נָקַד Judg. 7: 20. נָקַד Josh. 6: 5. נָקַד 1 K. 22: 32. נָקַד Joel 4: 16.—Jos. Ant. 2. 9. 7. Polyb. 36. 5. 3.

Ἀνακρίνω, f. ἴνω, (ἀνά intens. and κρίνω,) trans. and absol. pp. to separate or divide up; in N. T. trop.

1. to examine carefully, to investigate, to inquire.

a) genr. Acts 17: 11 τὰς γραφάς. 1 Cor. 10: 25, 27 μηδὲν ἀνακρίνοντας, not anxiously inquiring, sc. whether the meat had been offered to idols; see in Ἀλίσγημα.—Sept. for נָקַד 1 Sam. 20: 12.—Jos. Ant. 5. 9. 3 ἀνέκρινε τίς εἴη. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke 23: 14. Acts 4: 9. 12: 19. 24: 8. 28: 18.—Susann. 48, 51. Xen. H. G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. to judge of, to estimate, trans. 1 Cor. 2: 14, 15 bis. So to judge favourably, to approve, 1 Cor. 4: 3 bis, 4. or to judge unfavourably, to condemn, 1 Cor. 9: 3. 14: 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω· τὸ παραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

Ἀνάκρισις, εως, ἡ, (ἀνακρίνω,) examination, sc. before a judge, Acts 25: 26.—3 Macc. 7: 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις· ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

Ἀνακύπτω, f. ψω, (ἀνά and κύπτω to bend forwards,) to raise one's self up, to rise up, sc. from a stooping posture, Luke 13: 11 coll. v. 13. John 8: 7, 10. Sept. for נָקַד Job 10: 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. to be elated, sc. with joy, Luke 21: 28.—Jos. B. J. 1. 8. 5. Xen. Oec. 11. 5.

Ἀναλαμβάνω, f. λήψομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνελήφθην, to take up, trans.

a) *genr. sc. from the ground*, Sept. for קָבַץ Judg. 19: 28. נָשָׂא Josh. 4: 8. In N. T. only in the phrase ἀνελήφθη εἰς οὐρανόν, *he was taken up, received up, into heaven*, Mark 16: 19. Acts 1: 11. 10: 16. or ἀνελήφθη simply, where εἰς τὸν οὐρ. is implied, Acts 1: 2, 22. 1 Tim. 3: 16 ἐν δόξῃ. So Sept. for קָבַץ 2 K. 2: 9, 10. נִשְׂאָה יְהוָה ib. 2: 11.—1 Macc. 2: 58. Ecclus. 48: 9. 49: 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts 7: 43 ἀνελάβετε τὴν σκηνὴν τοῦ Μωϋσέως, coll. Amos 5: 26 where Sept. for נָשָׂא, alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuinoel in loc. Rosenm. ad Amos 5: 26.—Spoken of arms etc. *to take up arms, to take one's weapons*, Eph. 6: 13, 16. So Sept. for קָבַץ Deut. 1: 41. קָבַץ Num. 25: 7.—2 Macc. 10: 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up or with, take along*, sc. as a companion or fellow-traveller, Acts 20: 13, 14. 23: 31. 2 Tim. 4: 11. So Sept. for לָקַח Gen. 24: 61. 45: 18. 48: 1. — Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 τὸν στρατόν. 4. 5. 1.

Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω
q. v.) *a taking up, sc. into heaven, Luke*
9: 51. — Test. XII Patr. Fabr. Cod.
Psud. V. T. 1. p. 585. Clem. Alex.
Strom. 6. 15.

Ἀναλίσκω, f. *λῶσω*, aor. 1 ἀνήλωσα, see Buttm. § 114. p. 267; *to consume*, i. e. *to spend*, Wisd. 13: 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume*, i. e. *to destroy*, trans. Luke 9: 54. Gal. 5: 15. 2 Thess. 2: 8. Sept. for חָרַף Jer. 50: 7. Ez. 15: 4, 5. חָרַף Is. 32: 10. Gen. 41: 30. חָרַף Prov. 23: 28.—2 Macc. 2: 10. Jos. Ant. 2. 5. 6. Aet. Thom. § 21 ποιῶ θανάτῳ αὐτοὺς ἀναλίσσει. Xen. Cyr. 2. 1. 8.

Ἀναλογία, ας, ἡ (ἀνάλογος fr. ἀνά and λόγος,) *ratio, proportion.* Rom. 12: 6 κατὰ τὴν ἀναλογίαν πίστεως, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith, comp. v. 3 where it is μέτρον.—Polyb. 9. 20. 1. Dem. de Coron. c. 30 κατ' οὐσίας ἀναλογίαν.

Hesych. κατ' ἀνάλογίαν · κατὰ μέτρον ἢ κανόνα.

Ἀναλογίζομαι, f. *ἵσται*, to reckon up, compute, as in arithmetic, geometry, etc. Pollux. Onom. 4. 163. In N. T. to consider attentively, to reflect upon, Heb. 12: 3. — 3 Macc. 7: 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

¹¹ *Ἀναλός, ου, ό, ή, adj.* (α pr. and ἄλς salt,) *not salt, insipid.* Mark 9: 50 ἐάν τὸ ἅλας ἀναλόν γένηται, *if the salt become not salt, i. e. lose its savour and pungency.*—Plut. Syme 4. 10. 2. Tom. VIII: p. 728. ed. Reisk. ἄρτον ἀναλόν.

Ἀνάλυσις, εως, ἡ, (ἀνάλυσις,) pp. resolution, dissolving; also departure, e. g. from a banquet, ἐκ τοῦ συμποσίου, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. 4: 6, coll. Phil. 1: 23.—So in full, ἀνάλυσις ἐκ τοῦ βίου Philo in Flacc. p. 991.

Ἀναλύω, f. ὕσω, *to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. 3: 15. — In N. T. *to depart*, sc. from life, Phil. 1: 23; see *Ἀνάλυσις* and Schoettg. Hor. Heb. in loc. — So ἀπολύω Aelian. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. ἐκ τῶν γάμων, Luke 12: 36.—Wisd. 2: 1. 2 Macc. 9: 1. Jos. Ant. 6. 4. 1, Aelian. V. H. 4. 23.

Ἀναμάριτος, ου, ὁ, ἡ, adj. (a pr. and ἀμαρτάνω,) *without sin, faultless*, John 8: 7.—Sept. Deut. 29: 18. 2 Macc. 8: 4. Xen. Mem. 4. 2. 26.

Ἀραμένω, f. *μενῶ*, *to wait out*, i. e. *to remain*, Judith 7: 12. Herodot. 7. 42. In N. T. *to await*, *to expect*, sc. with patience and confidence, trans. 1 Thess. 1: 10. So Sept. for *יָחַל* Job 7: 2. Is. 59: 11. — Judith 8: 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

Ἀναμνήσκω, f. μνήσω, aor. 1 pass. ἀνέμνησθην with mid. signif. Buttm. § 136. 2; to call up to mind, to remind, cause to remember.

a) genr. and constr. with doub. accus.

1 Cor. 4: 17 ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for יְזַכֵּיר Gen. 41: 9. 1 K. 17: 18. Ez. 23: 19.—With doub. accus. Diod. Sic. 17: 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3.—In the sense of *to admonish, to exhort*, 2 Tim. 1: 6.

b) Mid. ἀναμνησχομαι, *to call to mind, to recollect, to remember*, absol. Mark 11: 21.—With a gen. of thing, Mark 14: 72 ἀνεμνήσθη τοῦ ὀνόματος, Buttm. § 132. 5. 3. So Sept. for יְזַכֵּיר Gen. 8: 1. Num. 15: 39.—Ecclus. 3: 14. Jos. Ant. 2. 7. 8.—Constr. c. accus. 2 Cor. 7: 15 τὴν ὑπακοήν. Heb. 10: 32.—Xen. An. 7. 1. 26.

Ἀνάμνησις, εὼς, ἡ, (ἀναμνησχω q. v.) *remembrance*, Luke 22: 19. 1 Cor. 11: 24, 25, coll. v. 26. Heb. 10: 3. Sept. for יְזַכֵּיר Num. 10: 10. יְזַכֵּיר Ps. 38: 1.—Wisd. 16: 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεύω, ὤ, f. ὥσω, (ἀνά and νεώω,) *to renew*; Mid. ἀνανεύομαι, οὔμαι, *to renew for one's self*, etc. e. g. τὴν φιλίαν 1 Macc. 14: 18, 22. τὸν ὄρκον Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, τῷ πνεύματι, Eph. 4: 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. שָׁחַח Ps. 51: 12.—Marc. Antonin. 4. 3 ἀνανεῖν σταντόν.

Ἀνανήφω, f. ψω, *to become sober again*, sc. ἐκ μέθης Lucian. Hermet. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. ἐκ τῆς τοῦ διαβόλου παγίδος, intrans. 2 Tim. 2: 26.—Jos. Ant. 6. 11. 10 ἐκ θρήνων. Philo de Alleg. 3. p. 1098. Ceb. Tab. 9.

Ἀνανίας, α, ὁ, Ananias, Heb. יְהוָה נָתַן (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5: 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts 9: 10 bis, 12, 13, 17. 22: 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedaeus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jon-

athan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a כֹּהֵן or substitute, until Ismael the son Phabeus was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts 23: 2. 24: 1.—See Jos. Ant. 20: 6. 2. ib. 20. 8. 5, 8. B. J. 2. 17. 9. On the כֹּהֵן or vicar of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obs. in N. T. c Joseph. p. 3 sq. 114, 175. Comp. 2 K. 25: 18.

Ἀνανιόρητος, ου, ὁ, ἡ, adj. (α pr. ἀντί and ἔρεω,) *not to be contradicted, indisputable*, Acts 19: 36.—Symmach. Job 11: 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀνανιόρητως, adv. pp. *without contradiction*; hence *without hesitation, promptly*, Acts 10: 29.—Polyb. 23. 8. 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (α pr. and ἄξιος) *unworthy, not adequate*, seq. gen. 1 Cor. 6: 2.—Sept. Jer. 15: 29. Ecclus. 25: 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀνάξιος, adv. *unworthily*, i. e. *in an improper manner, irreverently*, 1 Cor. 11: 27, 29.—2 Macc. 14: 42. Herodian. 2. 7. 6.

Ἀνάπαυσις, εὼς, ἡ, (ἀναπαύω,) *rest, quiet*, sc. from occupation, oppression, or torment. Rev. 4: 8 ἀνάπανσιν οὐκ ἔχουσι—λέγοντες, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3.—Matt. 11: 29 εὐρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14: 11. Sept. for מְנוּחָה Jer. 45: 3. מְנוּחָה Lev. 25: 8. מְנוּחָה Ex. 16: 23. al.—Wisd. 4: 7. Ecclus. 6: 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43.—Menton. *place of rest, fixed habitation*, Matt. 12: 43. Luke 11: 24. So Sept. for מְנוּחָה Gen. 8: 9. Ruth 3: 1. מְנוּחָה 1 Chr. 28: 2.—Ecclus. 24: 7.

Ἀναπαύω, f. αὔσω, *to cause to cease or desist from*, Il. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4.—In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh, re-*

create, trans. Matt. 11: 28. 1 Cor. 16: 18. 2 Cor. 7: 13. Philem. 7, 20. So Sept. for חַיִּי Prov. 29: 17. Is. 14: 3. עֲרִיב Ez. 34: 15.—Eccelus. 3: 6.

b) Mid. ἀναπαύομαι, *to rest*, i. e. *to take rest, to enjoy repose*, the idea of previous exertion, anxiety, or suffering being included. Spoken of those who are fatigued, Mark 6: 31. of those who sleep, Matt. 26: 45. Mark 14: 41. of those who enjoy a tranquil life, Luke 12: 19. of those who quietly wait for any thing, Rev. 6: 11. of those who die, Rev. 14: 13. So Sept. for נָחַם Deut. 5: 4. Esth. 9: 16. נָחַם Mic. 4: 4. of those who sleep, Act. Thom. § 4. Plut. Symp. 8. 7. 4.—For the constr. with ἐν, Rev. 14: 13, see Matth. § 355. n. 1. So with ἀπὸ Jos. Ant. 3. 5. 5.

c) from the Heb. ἀναπαύομαι, *to have a place of rest, to abide, to dwell*. 1 Pet. 4: 14 τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται, coll. Rom. 8: 11. So Sept. for נָחַם Deut. 33: 20. Is. 13: 21. 32: 16. עֲרִיב Is. 13: 20. 27: 10. נָחַם Prov. 21: 16.

Ἀναπέθω, f. εἰσω, *to persuade over*, in N. T. in a bad sense, i. e. *to seduce*, trans. Acts 18: 13. Sept. for שָׁחַק Jer. 29: 8.—1 Macc. 1: 11. Xen. Mem. 3. 11. 10.

Ἀναπέμνω, f. ψω, trans. 1. *to send up*, sc. before a judge, a tribunal, etc. *to refer, to remit*, Luke 23: 7, 11, 15. — Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὸν πόλιν. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. *to send back*, trans. Philem. 12. — Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά and πηρός,) *maimed*, i. e. *deprived of some member or of the use of it*, Luke 14: 13, 21.—2 Macc. 8: 24. Aelian. V. H. 11. 9. Hesych. ἀνάπηρος πηρός, τυφλός, νοσῶδης.

Ἀναπίπτω, f. πισοῦμαι, aor. 2 ἀνέπεσον, aor. 1 mid. ἀνεπεσάμην Luke 14: 10 et 17: 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. *to fall upon or towards*, i. e. *to fall down, to lie down*, Sept. for פָּרַע Gen. 49: 9. Susann. 36. Xen. Oec. 8. 8. Diod. Sic. 4. 59.—In N. T. *to recline*, sc. at table, at meals, etc. in the

ancient manner; see in Ἀνάκειμαι 2. — Matt. 15: 35. Mark 6: 40. 8: 6. John 6: 10 bis. 13: 12. 21: 20 ἐπὶ τὸ στήθος Ἰησοῦ, *reclined upon the breast of Jesus*, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John 13: 23, 25.—Tob. 2: 1 ἀνέπεσα τοῦ φαγεῖν. Judith 12: 15. Eccelus. 35: 2. Lucian. Asin. § 23. — By impl. *to take a place at table etc. to eat*, Luke 11: 37. 22: 14. — In the same sense, aor. 1 mid. imperat. ἀνάπεσαι, Luke 14: 10 et 17: 7 in later edit. for ἀνάπεσον or —σε in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck p. 216.

Ἀναπληρόω, ὦ, f. ὠσω, *to fill up*, *to complete*, e. g. a chasm, χάσμα, Jos. Ant. 7. 10. 2. time, Sept. for שָׁחַק Gen. 29: 28. Ex. 7: 25. number, Xen. Vect. 4. 24.—In N. T. also *to fill up, to fulfil, to complete*, trans.

a) spoken of measure, 1 Thess. 2: 16 ἀναπληρῶσαι αὐτὸν τὰς ἀμαρτίας, i. q. τὸ μέτρον τῶν ἀμαρτιῶν in Matt. 23: 32; for the sentiment. comp. Matt. l. c. and Gen. 15: 16. Dan. 8: 23. 2 Macc. 6: 13—15.

b) spoken of prophecy etc. *to fulfil*, Matt. 13: 14. — So ἀναπληρῶσις Esdr. 1: 57.

c) spoken of a work or duty, *to fulfil, to perform*. Gal. 6: 2 τὸν νόμον τοῦ Χρ. the precept of Christ, coll. John 13: 14, 34. — Barnab. Ep. § 21 πᾶσαν ἐντολήν. Jos. Ant. 6. 13. 4 τὴν τῶν νομιζομένων ἀναπληρῶσιν.

d) spoken of persons, ἀναπληροῦν τὸν τόπον τινός, *to fill the place of any one*, i. e. *to sustain his character*. 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i. e. he who sustains the character of an unlearned person, or who is such.—Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. So Lat. implere vicem Plin. Ep. 6. 6. 6. and Rabb. עֲרִיב שָׁחַק Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of *to supply, make good*, sc. a deficiency, ὑστέρημα, 1 Cor. 16: 17. Phil. 2: 30.—Jos. Ant. 5. 6. 2 τὸ λείπον. Diod. Sic. 3. (p. 148,) τὴν τῆς φύσεως ἔνδειαν. Plut. de Puer. Educ. c. 13. See Elsner Obs. in N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (α

pr. and ἀπολογέομαι,) *without apology, inexcusable*, Rom. 1: 20. 2: 1. — Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2 ἀναπολόγητός ἐστι ὁ μὴ πιστεύσας.

Ἀναπράσσω, v. τιώ, f. ξω, *to make up*, i. e. *to call in, to exact*, e. g. a debt, in some Mss. Luke 19: 23, instead of ἀν ἐπραξα. — Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πτύσσω *to fold*), *to fold back, to unfold*, Xen. Eq. 12. 6. Sept. for פָּרַח Deut. 22: 17. — In N. T. *to unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke 4: 17. See Βιβλίον. Sept. for פָּרַח 2 K. 19: 14. — Herodot. 1. 125.

Ἀνάπτω, f. ψω, *to light up, to kindle*, trans. Luke 12: 49. Acts 28: 2. James 3: 5. Sept. for הַצִּיתָ Jer. 9: 12. פָּעַר 2 Chr. 13: 11. מָלַח Mal. 4: 1. — Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίθμητος, ου, ὁ, ἡ, adj. (α pr. and ἀριθμός), *innumerable*, Heb. 11: 12. Sept. for עֲצוּם Prov. 7: 26. אֵין מִסְפָּר Job 21: 33. אֵין מִן Job 22: 5. — Wisd. 7: 11. Xen. Cyr. 7. 4. 8.

Ἀνασεύω, f. εἶσω, *to shake up or backwards and forwards*, e. g. the hands, Thuc. 4. 38. — In N. T. metaph. *to stir up, instigate*, sc. τὸν ὄχλον, Mark 15: 11. Luke 23: 5. — Aquila for הִרְסָה Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλῆθος.

Ἀνασκευάζω, f. ἄσω, (ἀνά and σκενάζω fr. σκεῖος,) *to pack up baggage, etc. in order to remove*, Xen. Cyr. 8. 5. 4. *to lay waste*, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. *to destroy*, Thuc. 4. 116 τὴν Λέκνθον καθελὼν καὶ ἀνασκευάσας. — Hence, in N. T. metaph. *to destroy*, e. g. τὰς ψυχάς, *to pervert*, sc. from the truth, fatally, Acts 15: 24. — Polyb. 9. 31. 6 ὄρκους καὶ συνθήκας. 12. 25. 4 τὴν κοινὴν φημίην.

Ἀνασπάω, ὦ, f. ἄσω, *to draw up or out*, Luke 14: 5. Acts 11: 10. Sept. for הִרְסָה Hab. 1: 15. — Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάστασις, εως, ἡ, (ἀνίστημι,) *a rising up*, e. g. from a seat, Sept. for

עָרָב Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for עָרָב Zeph. 3: 8. *a rising*, i. e. *an insurrection*, Dem. Olynth. 1. 1. — Hence in N. T.

1. *a rising up*, as opp. to ἡ πτώσις, *fall*; by meton. *the author or cause of rising up*, i. e. metaph. *the author of a better state, of higher prosperity, of eternal happiness*, Luke 2: 34. — Others here take ἀνάστασις in the sense of *breaking up, removal*, as in Jos. Ant. 10. 9. 7; and as referred to the mind, *disturbance, agitation, perturbation*; comp. Is. 8: 14, 15. But see Olshausen in loc.

2. *resurrection*, sc. of the body from death, *return to life*, viz.

a) spoken of individuals who have returned to life. Heb. 11: 35 *women received their dead* ἐξ ἀναστάσεως, lit. *from resurrection*, i. e. raised again to life; comp. 1 K. 17: 17 sq. 2 K. 4: 20 sq. — So of the resurrection of Jesus, Acts 1: 22. 2: 31. 4: 33. 17: 18. Rom. 1: 4. 6: 5. Phil. 3: 10. 1 Pet. 1: 3. 3: 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, John 11: 24; either simply ἀνάστασις, or ἀνάστασις τῶν νεκρῶν or ἐκ νεκρῶν, Acts 17: 32. 24: 15, 21. 26: 23. 1 Cor. 15: 12, 13, 21, 42. Heb. 6: 2. John 5: 29 bis, εἰς ἀνάστασιν ζωῆς — εἰς ἀνάστασιν κρίσεως, *resurrection unto life*, i. e. eternal happiness; *resurrection unto condemnation*, i. e. eternal misery. Heb. 11: 35 ἵνα κρείττονος ἀναστάσεως τύχωσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life. — This general resurrection the Sadducees denied, Matt. 22: 23, 28, 30, 31. Mark 12: 18, 23. Luke 20: 27, 33. Acts 4: 2. 23: 6, 8. and also certain Christians, 2 Tim. 2: 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke 14: 14, coll. v. 15. 20: 35, 36. Matt. 22: 30. called also the *first resurrection*, Rev. 20: 5, 6. Comp. 1 Cor. 15: 23, 24. 1 Thess. 4: 16. See also 2 Macc. 7: 9, 14. 12: 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7: 14, coll. Is. 26: 14.

d) by meton. *the author of resurrection*, John 11: 25.

Ἀνασιαιόω, ὤ, f. ὥσω, (ἀνάστα-
τος fr. ἀρίστημι,) found only in later
Greek, and equivalent to ἀνάστατον
ποιεῖν in earlier writers; see Sturz de
Dial. Alex. p. 146. H. Planck de Indole,
in Bibl. Repos. I. p. 684; *to drive out*,
expel, Aquil. and Symm. intrans. for נָחַץ
Ps. 11:1. נָחַץ Ps. 59:12. *to devastate*, *de-*
stroy, as cities, Jos. Ant. 8. 12. 2. ib. 10.
6. 2. and so ἀνάστατον ποιεῖν Thuc. 6.
76. — Hence in N. T. *to disturb*, *to agi-*
tate, *to put in commotion*, trans. spoken
of cities, Acts 17:6. 21:38. of the minds
of Christians, Gal. 5:12, coll. v. 10.

Ἀνασταυρόω, ὤ, f. ὥσω, (ἀνά,
σταυρόω,) *to raise up and fix upon the*
cross, *to crucify*, trans. Jos. Ant. 11. 6. 10.
B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen.
An. 3. 1. 17. — In N. T. metaph. Heb. 6:
6 [πάντων] ἀνασταυροῦντας ἑαυτοῖς τὸν
υἱὸν τοῦ θείου. — See Tittm. de Syn.
N. T. p. 235, and in Bibl. Repos. III.
p. 63.

Ἀναστενάζω, f. ξω, (ἀνά and
στενάζω,) *to fetch up a deep-drawn sigh*,
i. e. *to sigh deeply*, Mark 8:12. See
Tittm. de Syn. N. T. p. 228 sq. and
in Bibl. Repos. III. p. 56. So Sept. for
נָחַץ Lam. 1:4. — 2 Macc. 6:30. Ecclus.
25:18. 22. Xen. Conv. 1. 15.

Ἀναστρέφω, f. ψω, aor. 2 pass.
ἀνεστράφη.

1. *to turn up*, *to overturn*, trans. e. g.
τὰς τραπέζας John 2:15. — Ecclus. 36:12,
coll. 12:12. Judith 1:13 τὴν δύναμιν, i. e.
the host of the enemy. Philo de Nom.
mutat. p. 1082. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans.
and Mid. *to return*, comp. in Ἄγω no. 3.
Acts 5:22. So Sept. for נָחַץ Gen. 8:7,
9. 14:7. al. saep. — Wisd. 16:14. Xen.
Anab. 4. 3. 29. — By Hebraism, Acts 15:
16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν
σκηνὴν Δαβὶδ, put adverbially for *again*,
like נָחַץ Gen. 30:31. 2 K. 1:13.
20:5. al. see Gesen. Lehrs. p. 828. Stur-
art § 533. Buttm. § 144. n. 8. Comp.
Amos 9:11 where the Heb. is נָחַץ, of
which ἀναστρέψω καὶ ἀνοικοδομήσω is a
lax translation. Others, *I will restore*,
set up again.

3. Mid. ἀναστρέφωμαι, and aor. 2
pass. (Buttm. § 136. 2,) *to turn one's self*
around, *to be turned around*, etc. i. q.
Lat. *versari*, or as in comm. English, *to*
turn one's self or one's hand to any thing;
c. c. ἐν seq. dat.

a) spoken of place, *to move about in*
a place, i. e. *to sojourn*, *to dwell in*, Matt.
17:22. 2 Cor. 1:12. So Sept. and
נָחַץ Josh. 5:5. Ez. 19:6. — Jos.
Ant. 1. 2. 1. Hesych. ἀναστρέφόμενος
περιερχόμενος. — Spoken of a state, a
thing, etc. *to be occupied with*, *to be in*,
live in, e. g. ἐν πλάνῃ, 2 Pet. 2:18. —
Ecclus. 8:8 ἐν παρομίαις. 39:3. 50:
28. Wisd. 13:7. Jos. Ant. 2. 7. 5 περὶ
νομάς, i. e. *to be employed in pasturing*
flocks, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move*
about among, i. e. *to live with*, *be conver-*
sant with, and hence genr. *to live*, *to*
pass one's time, *to conduct one's self*, etc.
Eph. 2:3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνε-
στράφημεν ποτὶ ὄντες ἐν ταῖς ἐπιθυμί-
αις. Heb. 10:33. 13:18. 1 Tim. 3:15.
1 Pet. 1:17. So Sept. for נָחַץ Prov.
20:7. נָחַץ Ez. 22:7. — Xen. Anab.
2. 5. 14.

Ἀναστροφή, ἥς, ἡ, (ἀναστρέφω
q. v.) *a turning about*, Xen. Cyr. 5. 4. 8.
In N. T. *mode of life*, *conduct*, *deport-*
ment, Gal. 1:13. Eph. 4:22. 1 Tim. 4:
12. James 3:13. 1 Pet. 1:18. 2. 12.
3:1, 2, 16. 2 Pet. 2:7. 3:11. — 2 Macc.
5:8. Tob. 4:14. Arrian. Diss. Epict. 1.
9. 11. — Hence, genr. *life*, as made up of
actions etc. Heb. 13:7. 1 Pet. 1:15.

Ἀνατάσσομαι, f. τάξομαι, (ἀνά
and τάσσω,) *to set up in order*, *to arrange*,
trans. Luke 1:1. — Plut. de Solert.
Anim. c. 12.

Ἀνατέλλω, f. τελλῶ, aor. 1 ἀνέτειλα,
perf. ἀνατέταλκα.

1. trans. *to cause to rise up*, e. g. τὸν ἥλιον,
Matt. 5:45. So Sept. for נָחַץ Gen.
3:18. Is. 61:11. — Philo de Nom. mu-
tat. p. 1083. Diod. Sic. 17. 7. Hom. Il.
5. 777.

2. intrans. *to rise up*; a) pp. spoken of
light, Matt. 4:16. Sept. for נָחַץ Is.
58:10. — of a cloud, Luke 12:54. of the
morning star, 2 Pet. 1:19. Sept. Job 3:
9. Is. 14:12. — of the sun, Matt. 13:6.

Mark 4: 6. 16: 2. James 1: 11. So Sept. for נָּתַן Gen. 32: 31. Ex. 22: 3. Judg. 9: 33. et saep.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use ἀνατέλλειν of the sun, and ἐπιτέλλειν of the stars; Lobeck ad Phryn. p. 124 sq.

b) trop. of the Messiah's descent from the tribe of Judah, *to spring*, Heb. 7: 14, coll. Luke 1: 78. Sept. Num. 24: 17. — Test. XII Patr. in Fabr. 1. p. 686.

Ἀνατίθημι, f. ἀναθήσομαι, *to place upon*, Polyb. 1. 86. 6. *to lay up, suspend*, as a gift in a temple, Judith 16: 17. Sept. for נָּתַן Lev. 27: 28. נָּתַן 1 Sam. 31: 10. Xen. Anab. 5. 3. 5, 6.—In N. T. Mid. aor. 2 ἀνεθέμην, *to place before*, i. e. *to declare to any one, to make known*, trans. Acts 25: 14. Gal. 2: 2.—Sept. Mic. 7: 5. 2 Macc. 3: 9. Artemid. Oneirocr. 2. 64 ἀνατιθέμενός τινι τὸ ὄναρ. Diog. Laert. 2. 18. 16.

Ἀνατολή, ἥς, ἡ, (ἀνατέλλω q. v.) *a rising*, sc. of the sun and moon, Sept. Judg. 5: 31. Is. 60: 19. of the stars, Aelian. H. An. 3. 30. Aristot. H. An. 9. 17, 377. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring, dawn, or the rising sun*. Luke 1: 78 ἀνατολή ἐξ ὕψους, i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. 9: 2. 60: 1, 3.—Others, *a shoot*, as Sept. ἀνατολή for נֶחֱמֶץ Jer. 23: 5. Zech. 3: 8. 6: 12.

2. put in Sing. and Plur. for *the east*, spoken both of the heavens and the earth, Matt. 2: 1, 2, 9. 8: 11. 24: 27. Luke 13: 29. Rev. 7: 2. 16: 12. 21: 13. So Sept. ἀνατολαὶ for מִזְרָח Num. 32: 19. Deut. 3: 27. al. קֶרֶן Gen. 2: 8. Josh. 7: 2.

Ἀνατρέπω, f. ψω, *to overturn, overthrow*, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. 118: 13. In N. T. metaph. *to subvert, destroy*, 2 Tim. 2: 18. Tit. 1: 11. Sept. for הָרַח Prov. 10: 3. — Diod. Sic. 1. 77 τὴν πίστιν.

Ἀνατρέφω, f. θρέψω, lit. *to nourish up*, i. e. *to bring up*, as a child, trans. Acts 7: 20, 21.—Wisd. 7: 4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10. — Metaph.

spoken of mental culture, *to educate*, Acts 22: 3.—Herodian. 1. 4. 8.

Ἀναφαίνω, f. φανῶ, pp. *to light up*, as lamps, Od. 18. 310. *to make appear, to show*, Xen. Conv. 4. 12 ὅτι μοι Κλεινίαν ἀναφαίνουσιν.—In N. T. Mid. ἀναφαίνομαι, *to show one's self, to appear*, Luke 19: 11. So Sept. Job 11: 18 ἀναφανεῖται σοι εἰρήνη. — Pass. *to be shewn*, i. e. *to have pointed out to one's self*; Acts 21: 3 ἀναφανέντες τὴν Κύπρον, *being shewn Cyprus*, i. e. having it pointed out to them as visible in the distance. In the Act. ἀναφαίνω governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Butt. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392 ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί.

Ἀναφέρω, f. ἀνοίσω, aor. 1 ἀνήνεγκα, aor. 2 ἀνήνεγκον.

1. *to bear upwards, to carry up, to lead up*, sc. from a lower to a higher place, trans. seq. εἰς c. accus. of place whither, Matt. 17: 1. Mark 9: 2. Luke 24: 51. Sept. for הָרַח 1 Sam. 17: 54. 2 Chr. 29: 31. הָרַח 1 Chr. 15: 3, 12, 14. 2 Chr. 5: 1, 3, 4. — Lucian. Dial. Deor. 20. 9 τινά.—Spoken of sacrifices, *to offer up*, i. e. place upon the altar, ἐπὶ τὸ θυσιαστήριον, James 2: 21. So Sept. for הָרַח Gen. 8: 20. Num. 23: 2. 2 Chr. 1: 6. Hence also without ἐπὶ τὸ θυσ. Heb. 7: 27 bis. 13: 15. 1 Pet. 2: 5. So Sept. for הָרַח Lev. 14: 19. Judg. 11: 31. Sept. ὁ ἱερεὺς ἀναφέρειν for נִשְׁחַח Lev. 6: 19.

2. *to take up and bear*, sc. in the place of another, *to take from another upon one's self, to take away*; in N. T. spoken metaph. of sins, τὰς ἁμαρτίας, *to bear the punishment of sin, to expiate*, Heb. 9: 28. 1 Pet. 2: 24 ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, *who bore our sins in his own body upon the cross*, i. e. himself bore the punishment due to our sins; comp. Is. 53: 12, where Sept. ἀναφέρειν for נִשְׁחַח . So Num. 14: 33 ἀνοίσουσι τὴν πορνείαν ὑμῶν for Heb. נִשְׁחַח .

Ἀναφωνέω, ὦ, f. ἦσω, *to lift up the voice*, i. e. *to exclaim, cry out*. Luke

1: 42 φωνῇ μεγάλῃ, for which construction see in Ἀγαλλιάω b. Sept. for עֲרִיבָה 1 Chr. 15: 28. 2 Chr. 5: 13. — Plut. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχυσις, εὖ, ἡ, (ἀναχέω to pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. 4: 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, into the same emptying out, excess, of dissoluteness. — Spoken of the mouth of a river, etc. estuary, Aelian. H. A. 16. 15. Strabo III. p. 206, 374.

Ἀναχωρέω, ὤ, f. ἵσω, to go back, to recede, spoken of those who flee, Sept. for בָּרַח Jer. 4: 29. נָסַח Judg. 4: 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.

a) genr. Matt. 2: 12, 13, 14, 22. 4: 12. 12: 15. 14: 13. 15: 21. 27: 5. Mark 3: 7. John 6: 15.—2 Macc. 5: 27. Jos. B. J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of to withdraw, to retire, for privacy, etc. Acts 23: 19. 26: 31. —Polyb. 1. 11. 15.—Matt. 9: 24 ἀναχωρεῖτε, withdraw, i. e. give place.

Ἀνάψυξις, εὖ, ἡ, (ἀναψύχω q.v.) refreshment, recreation, rest. Acts 3: 20 καιροὶ ἀναψύξεως, times of refreshing, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. v. 20, 21. Sept. for רִנָּה Ex. 8: 11 [15]. — Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις ἀνάπανσις.

Ἀναψύχω, f. ξω, (ἀνά and ψύχω to breathe, to cool,) to draw breath again, to take breath, i. e. to revive, be refreshed, intrans. Sept. for נָפַח Ex. 23: 12. חָנַח Judg. 15: 19. חָנַח Ps. 39: 13. חָנַח 1 Sam. 16: 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, recreate, trans. 2 Tim. 1: 16 ὅτι πολλάκις με ἀνέψυξ, i. e. has often delighted, gratified me. — Act. Thom. § 19 τοὺς τεθλημμένους. Ignat. ad. Ephes. § 2. Hom. Il. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οὖ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδος slave,) a manstealer, kidnapper, 1 Tim. 1: 10. comp. Ex. 21: 16. Deut. 24: 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οὖ, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John 1: 45; and was at first a follower of John the Baptist, John 1: 41 coll. v. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. 10: 2. AL.

Ἀνδρῶζω, f. ἴω, (ἀνῆρ,) to render manly or brave, Xen. Oec. 5. 4.—In N. T. Mid. ἀνδρίζομαι to show one's self a man, 1 Cor. 16: 13. Sept. for עֲרִיבָה Deut. 31: 6, 7. Josh. 10: 25. עֲרִיבָה Josh. 1: 6, 9. —1 Macc. 2: 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἀνδροφόνος, ου, ὁ, (ἀνῆρ and φόνος,) a homicide, murderer, 1 Tim. 1: 9.—2 Macc. 9: 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (α pr. and ἐγκαλέω to arraign,) pp. not arraignable; hence in N. T. unblameable, irreprehensible, 1 Cor. 1: 8. Col. 1: 22. 1 Tim. 3: 10. Tit. 1: 6, 7.—3 Macc. 5: 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδυήγητος, ου, ὁ, ἡ, adj. (α pr. and ἐκδυέομαι to relate,) what cannot be related, i. e. unspeakable, unutterable, 2 Cor. 9: 15. — Spoken of God, Athenagor. Apol. p. 10. So ἀδυήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (α pr. and ἐκκαλέω to speak out,) unspeakable, ineffable, 1 Pet. 1: 8. — Ignat. ad Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνέκλειπτος, ου, ὁ, ἡ, (α pr. and ἐκλείπω to fail,) unfailing, exhaustless, Luke 12: 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκτός, ἡ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only in the compar. Matt. 10: 15. 11: 22, 24. [Mark 6: 11.] Luke 10: 12, 14. — Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (α pr. and ἐλεῆμων,) uncompassionate, cruel, Rom. 1: 31. Sept. for עֲרִיבָה Prov. 5: 9. 11: 17.—Wisd. 12: 5. 19: 1.

Ἀνεμίζω, f. ἰσω, (ἄνεμος,) to agitate by winds, to toss, Pass. spoken of waves, James 1: 6. — Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ὁ, (ἄω or ἄημι to breathe, to blow,) wind, i. e. air in motion.

a) pp. Matt. 11: 7. 14: 24. Mark 4: 41. Luke 7: 24. Rev. 7: 1 μὴ πνέῃ ἄνεμος. Spoken of violent, stormy winds, Matt. 7: 25, 27. 8: 26. 14: 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4: 37, 39 bis. Mark 6: 48, 51. Luke 8: 23, 24, 25. John 6: 18. Acts 27: 4, 7, 14, 15. James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6: 13. Sept. for רוח Job 21: 18. Is. 41: 16. al. — Xen. Mem. 3. 8. 9. — Rev. 7: 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. So Sept. for רוחות ארבע Jer. 49: 36. — Jos. Ant. 8. 3. 5 πρὸς τὰ κλίματα τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence

b) by meton. οἱ τέσσαρες ἄνεμοι, the four quarters of the earth or heavens, whence these cardinal winds blow, Matt. 24: 31. Mark 13: 27. comp. Luke 13: 29. So Sept. for רוחות ארבע 1 Chr. 9: 24. Dan. 11: 4.

c) metaph. put as the emblem of instability etc. ἄνεμος τῆς διδασκαλίας, wind of doctrine, i. e. empty doctrine, unstable opinion, etc. Eph. 4: 14. — Ecclus. 5: 9. So רוח Job 15: 2.

Ἀνένδεκτος, ου, ὁ, ἦ, adj. (a pr. and ἐνδέχεται fieri potest,) impossible, what cannot be. Luke 17: 1, coll. Matt. 18: 7.

Ἀνεξερευνήτος, ου, ὁ, ἦ, adj. (a pr. and ἐξερευνᾶω,) inscrutable, Rom. 11: 33. — Symm. for חֲקֵר Prov. 25: 3. חֲקֵר Jer. 17: 9.

Ἀνεξίκακος, ου, ὁ, ἦ, adj. (ἀνέχομαι to endure, and κακός,) patient under evils and injuries, 2 Tim. 2: 24. — Hierocl. ad Pythag. Carm. Aur. 7. So ἀνεξικακία Wisd. 2: 19. Plut. Pelop. 25.

Ἀνεξιχνίαστος, ου, ὁ, ἦ, adj. (a pr. and ἐξιχνιάω to explore,) which cannot be explored, metaph. inscrutable, incomprehensible, Rom. 11: 33. Eph. 3: 8. Sept. for חֲקֵר חֲקֵר Job 5: 9. 9: 10. 34: 24. — Prayer of Manass. 6.

Ἀνεπαίσχυντος, ου, ὁ, ἦ, adj. (a pr. and ἐπαισχύνομαι,) without cause of shame, irreproachable, 2 Tim. 2: 15.

Ἀνεπλήμιτος, ου, ὁ, ἦ, adj. (a pr. and ἐπιλαμβάνω,) pp. not to be apprehended; in N. T. metaph. irreprehensible, unblameable, 1 Tim. 3: 2, coll. Tit. 1: 7 where it is ἀνέγκλητος. 1 Tim. 5: 7. 6: 14. — Clem. Alex. Paed. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέρχομαι, f. ἀνελέσσομαι, aor. 2 ἀνῆλθον, to come up, to go up, to ascend, sc. from a lower to a higher place; e. g. εἰς τὸ ὕψος, John 6: 3. εἰς Ἱεροσόλυμα Gal. 1: 17, 18. See in Ἀναβαίνω a. So Sept. for הָלַךְ 1K. 13: 12. בָּרַח Judg. 21: 8. — Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπιτ. acc. of place Herodian. 7. 8. 5.

Ἄνευσις, εως, ἦ, (ἀνίημι to loose,) a letting loose, remission, relaxation, viz.

a) from bonds, imprisonment, etc. Acts 24: 23 ἔχειν ἄνεσιν, i. e. to be freed from bonds, etc. — Sept. ἄνεσιν δοῦναι, to remove bonds, to give liberty, etc. 2 Chr. 23: 15. Esdr. 4: 62. Ecclus. 15: 20.

b) from active exertion, labour, etc. 2 Cor. 8: 13 οὐ ἵνα ἄλλοις [ἡ] ἄνεσις, not that others may be freed, sc. from the duty of contributing. — Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἄνεσιν οὐ διδόασιν. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. remission, rest, quiet, either internal 2 Cor. 2: 12. or external 2 Cor. 7: 5. 2 Thess. 1: 7. — Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἄνεσις· ἀνάπαυσις.

Ἀνετάζω, f. ἀσώ, (ἀνά intens. and ἐτάζω,) to examine thoroughly, to inquire strictly, Sept. for חֲקֵר Judg. 6: 29. Susann. 13. — In N. T. in a forensic sense, to examine sc. by scourging etc. Acts 22: 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2,) without.

a) spoken of things, e. g. of the instrument, without the help of, 1 Pet. 3: 1 ἄνευ λόγου. So Sept. for בְּלִין Is. 55: 1. חֲקֵר Ex. 21: 11. Also Dan. 2: 34 ἄνευ χειρῶν for Chald. בְּרִיךְ אֱלֹהֵי — Thuc. 7. 65. — Spoken of manner, 1 Pet. 4: 9

ἀνευ γογγυσμῶν. So Sept. 1 Sam. 6: 7 βόας ἀνευ τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. 10: 29 ἀνευ τοῦ πατρός, *without the Father's knowledge*. So Sept. and ἱγ Amos 3: 5.—So ἀνευ θεοῦ Hom. Od. 2. 372. Pind. Ol. 9. 156. ἀνευ βασιλείῳ Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (α pr. and εὐθετος opportune,) *not opportune, not commodious*, Acts 27: 12.—Hesych. ἀνεύθετου ἀχρηστόν.

Ἀνευρίσκω, f. ῥήσω, aor. 2 ἀνεῦ-
γορ, *to find out*, sc. by searching, trans. Luke 2: 16. Acts 21: 4. — Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. ἔσω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Od. 18. 89. *to hold up or back*, sc. from falling, e. g. the rain, Sept. for עָנַן Amos 4: 7. the heavens, Ecclus. 48: 3. *to hold in or back, restrain, stop*, as horses, II. 23. 426. — Found in N. T. only in

Mid. ἀνέχομαι, f. ἀνέξομαι (Winer § 15); imperf. ἀνέχουμην or with double augm. ἡνεχόμην in text. receipt. 2 Cor. 11: 1, 4; aor. 2 ἡνεχόμην Acts 18: 14; for the double augm. see Buttm. § 86. n. 6. § 114. p. 283; pp. *to hold one's self upright*; hence *to bear up, to hold out, endure*; seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. 1: 4 ταῖς θλίψεσιν αἷς ἀνέχεσθαι, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for עָנַן Is. 42: 14. — 2 Macc. 9: 12. Hom. Od. 22. 423. Herodian. 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. 4: 12. 2 Cor. 11: 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one. Matt. 17: 17. Mark 9: 19. Luke 9: 41. 2 Cor. 11: 1 bis, 19. Eph. 4: 2. Col. 3: 13. Sept. for עָנַן Is. 63: 15. Sept. Is. 46: 4.—Polyb. 3. 82: 5.

c) by impl. *to admit, to receive*, i. e. *to listen to*, c. gen. spoken of persons Acts 18: 14. 2 Cor. 11: 4. of doctrine etc. 2 Tim. 4: 3. Heb. 13: 22.—Sept. Job 6: 26. Philo Quod omn. prob. p. 870. ib. p. 873 οὐδὲ παρηγορίας ἀνέχονται. Comp. Kypke II. p. 93.

Ἀνεψιός, οὔ, ὁ, a nephew, Col. 4: 10. Sept. for דָּוִד נָחָא Num. 36: 11. — Tob. 7: 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεψιοὶ ἀδελφῶν νιοί.

Ἀνηθον, ου, τό, anethum, dill, an aromatic plant, Matt. 23: 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἡκω,) *to come up to any thing, to extend to, to reach to*, Herodot. 7. 60, 237. Xen. An. 6. 2. 3, 5. *to pertain or belong to*, 1 Macc. 10: 40, 42. 11: 35. 2 Macc. 14: 8. — In N. T. metaph. *to pertain to any thing*, i. e. *to be fit, proper, becoming*; only impers. ἀνῆκεν Col. 3: 18. and particip. neut. τὸ ἀνῆκον, τὰ ἀνῆκοντα, *that which is proper, becoming*, Eph. 5: 4. Philem. 8. — Herodot. 6. 109. Suid. ἀνῆκον· τὸ πρόπον.

Ἀνήμερος, ου, ὁ, ἡ, (α pr. and ἡμερος gentle,) *ungentle, fierce*, 2 Tim. 3. 3. — Arrian. Diss. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνὴρ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. a man, i. e. an adult male person, Lat. vir, Heb. עָרֵל.

a) pp. Matt. 14: 21. 15: 38. Mark 6: 44. Luke 1: 34. et saepiss.—Xen. Conv. 2. 3. id. 4. 17. — Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. husband, Matt. 1: 16. Mark 10: 2, 12. Luke 2: 36. Gal. 4: 27. al. So Sept. and עָרֵל Gen. 2: 23. 3: 6. — Ecclus. 4: 10. Xen. Mem. 2. 2. 5. — Or a bridegroom, betrothed, Matt. 1: 19. Rev. 21: 2. So Sept. and עָרֵל Deut. 22: 23. — So a soldier, as we also speak of an army of men, Luke 22: 63.—1 Macc. 3: 39. 4: 1, 28. Xen. An. 1. 2. 3. — In the voc. in a direct address, ἀνδρες, men! sir! Acts 14: 15. 19: 25. 27: 10, 21, 25.—Xen. Anab. 1. 4. 14. — It here expresses respect and deference; and hence implies also a man of weight, importance, etc. Luke 24: 19. John 1: 30. James 2: 2. — Ecclus. 10: 23 in antith. with πτωχός. 1 Macc. 2: 25, 31. So Esdr. 8: 27, parallel to Ezra 7: 28 where Heb. עָרֵל, Sept. ἄρχοντες, chiefs, leaders.

b) joined with an adjective or noun it forms a periphrase for a subst. Luke 5: 8 ἄνθρωπος ἁμαρτωλὸς εἰμι, i. e. *a sinner*, Matt. 7: 24, 26. Acts 3: 14. — Xen. Anab. 1. 3. 20.—So with gentile adjectives, as ἄνθρωπος Ἰουδαῖος, i. e. *a Jew*, Acts 10: 28. So Acts 8: 27. 11: 20. 16: 9. Matt. 12: 41. In a direct address, ἄνδρες Ἀθηναῖοι, *Athenians*, Acts 17: 22. ἄνδρες Ἐφεσίοι, *Ephesians*, Acts 19: 35. ἄνδρες Ἰσραηλῖται, *Israelites*, Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. ἄνδρες Γαλιλαῖοι, *Galileans*, Acts 1: 11.—Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Ael. V. H. 12. 56. — So ἄνδρες ἀδελφοί, *brethren*, Acts 1: 16. — Xen. An. 1. 6. 6 ἄνδρες φίλοι.

c) trop. ἄνθρωπος, *a man*, sc. of ripe understanding, opp. to *a child*, 1 Cor. 13: 11. So in Eph. 4: 13 the progress of Christians is likened to the growth of a child into *a perfect man*, i. e. in understanding and true wisdom.—*A man*, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero 2. 1. Hom. Il. 5. 529.

2. indef. *a man*, i. e. one of the human race, *a person*. Luke 11: 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, *the men of this generation*, coll. v. 29.—Luke 5: 12, 18. 8: 27. 9: 38. 11: 31. Acts 6: 11. James 1: 8, 20, 23. 3: 2. al. So Sept. and חַיִּים Prov. 16: 27, 28, 29. Ecclus. 6: 3. Neh. 4: 18. — Xen. Oec. 1. 7. Soph. Ajax 77. — Rom. 4: 8 μακάριος ἄνθρωπος, ὃς κ. τ. λ. *happy the man, to whom* etc. i. e. *he, ille*. James 1: 12. So Sept. and חַיִּים Ps. 1: 1. 112: 5.—Xen. An. 1. 3. 12.—So ἄνδρες τοῦ τόπου, *inhabitants*, Matt. 14: 35. Luke 11: 32. Sept. and חַיִּים 1 Sam. 5: 7. AL.

Ἀντίστημι, f. ἀντιστήσω, (ἀντί and ἵστημι,) in N. T. only perf. ἀνθέστηκα, aor. 2 ἀντίστην, and inpf. Mid. ἀνθιστάμεν, to *stand against*, Mid. to *set one's self against*, Buttm. § 107. II. i. e. to *withstand*, to *oppose*, to *resist*, either in words or deeds or both; c. c. dat. or absol. Matt. 5: 39. Luke 21: 15. Acts 6: 10. 13: 8. Rom. 9: 19. 13: 2 bis. Eph. 6: 13. 2 Tim. 3: 8 bis. 4: 15. James 4: 7. 1 Pet. 5: 9. Sept. for עָמַד Ps. 76: 8. עָמַד Job 9: 19. Jer. 49: 18. עָמַד Jer. 50: 24. Chald. עָמַד Dan. 4: 32. — Xen. An. 7. 3. 11. Herodian, 2. 10. 11. — Gal. 2: 11 κατὰ πρόσωπον αὐτῷ ἀντίστην, *I withstood him to the face*; so

Sept. for עָמַד 2 Chr. 13: 7, 8. comp. Sept. Josh. 1: 5. 23: 9.

Ἀνθομολογέω, ὤ, f. ἥσω, (ἀντί and ὁμολογέω q. v.) Mid. ἀνθομολογέομαι, οὖμαι, pp. to *mutually utter the same things*; hence spoken of two parties, to *make an accord*, Polyb. 5. 105. 2. Also, *alternately or mutually to confess or profess*, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. Esdr. 8: 91.—In N. T. Mid. to *profess publicly*, i. e. to *praise*, to *celebrate*, pp. alternately, as in the temple worship; seq. dat. Luke 2: 38 καὶ αὐτὴ ἀνθομολογεῖτο τῷ κυρίῳ, and *she likewise praised the Lord*, i. e. as Simeon had just before done. So Sept. for הִלְלִיחַ Ps. 79: 13, and ἀνθομολόγησις for הִלְלִיחַ Ezra 3: 11.—Ecclus. 20: 2, and ἀνθομολόγησις ib. 17: 27. Diod. Sic. 1. 70 ἀνθομολογούν τὰς ἀρετὰς τινος.

Ἀνθος, εὖς, τό, *a flower*, James 1: 10, 11. 1 Pet. 1: 24 bis. Sept. for פֶּתִיחַ Num. 17: 8. פֶּתִיחַ Job 15: 33. פֶּתִיחַ Is. 5: 24. — Aelian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (ἄνθραξ,) *a bed or mass of live coals*, John 18: 18. 21: 9. — Ecc. 11: 32. 4 Macc. 9: 20. Athen. VIII. p. 361. D.

Ἀνθραξ, ακος, ὁ, *a coal, a live coal*, Rom. 12: 20. So Sept. and חֲבֵלֵי Prov. 25: 22, whence the proverb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. 16: 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος and ἀρέσκω,) *desirous to please men*, sc. without regard to God. Eph. 6: 6. Col. 3: 22.—Sept. Ps. 53: 6. Fabr. Cod. Pseud. V. T. I. p. 929. — A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνθρώπινος, ἰνῃ, υωρ, (ἄνθρωπος,) *human, pertaining to man*, e. g. a) in nature or kind, James 3: 7 φύσις ἀνθρωπίνη, *human nature*, i. e. *man*. 1 Cor. 2: 4, 13 σοφία ἀνθρωπίνη, *human wisdom*. Sept. for עֲלִיזָה Job 10: 5. עֲלִיזָה Num. 19: 16. — Wisd. 12: 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.

1 Cor. 4: 3 ἀνθρωπίνην ἡμέρα, *human day of trial*, i. e. a court-day. 1 Pet. 2: 13 κτίσις. 1 Cor. 10: 13 πειρασμός ἀνθρώπων, i. e. *common to men*, not peculiar. Rom. 6: 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4.) i. e. in a manner adapted to human weakness etc.—Jos. Ant. 7. 7. 1 ἀνθρώπινόν ἐστι τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἄνθρωπος and κτείνω), in N. T. as subst. *a homicide, a murderer*; spoken of Satan, as the author of sin and death, John 8: 44; see Wisd. 2: 23, 24, coll. Ecclus. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφεις, i. e. Satan.—Hence *a murderer*, sc. in heart, in purpose, 1 John 3: 15 bis.

Ἀνθρώπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἄνά, ἄνω, ἄνθος, ἀνθέω, without composition.)

1. *a man, homo*, i. e. an individual of the human race, *a man or woman, a person*. Sept. everywhere for אָדָם, אִשָּׁה, also אָנוּשׁ.

a) gen. and univers. Matt. 4: 19. 12: 12. Mark 7: 21. Luke 2: 52. 5: 10. John 1: 4. 1 Cor. 4: 9. al. saep. — Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7. — In a direct address, ὦ ἄνθρωπε, but rather implying an inferior or common person, etc. comp. in Ἀνὴρ 1. a. Luke 5: 20. 12: 14. 22: 58, 60. Rom. 2: 1, 3. 9: 20. James 2: 20. So Sept. and אָדָם Is. 2: 9. 5: 15. See Gesen. Lex. art. אָדָם. — Xen. Cyr. 2. 2. 7. — So οἱ ἄνθρωποι, *men*, i. e. *the living*, Rev. 9: 10, 15, 18, 20. (Jos. Ant. 9. 2. 2.) or *those with whom we live, people*, Matt. 5: 13, 16, 19. 6: 1. 8: 27. 13: 25. Mark 8: 24, 27. al. or *men of this world, this generation, wicked men*, Matt. 10: 17. 17: 22. Luke 6: 22, 26. al. — Also οἱ ἄνθρωποι, *other men, others*, simply, Matt. 6: 5, 14, 15, 16. 7: 12. 19: 12. 23: 4 sq. Luke 6: 31. 11: 46. al. So Sept. and אָדָם Judg. 16: 7. 18: 28.

b) spoken in reference to his human nature, *a man*, i. e. *a human being, a mortal*.

(α) pp. Phil. 2: 7. James 5: 17 Ἰλλίης ἀνθρώπος ἦν ὁμοιοπαθής ἡμῖν. 1 Tim. 2: 5 ἀνθρώπος Χριστός. Rev. 4: 7. 9: 7. et. passim. Here is included the idea

of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. 1: 25. 3: 21. Gal. 1: 11, 12, κατὰ ἄνθρωπον — παρὰ ἄνθρωπον, i. e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, *to speak after the manner of men*, i. e. in accordance with human views etc. *to illustrate by human examples or institutions, to use a popular mode of speaking*, etc. Rom. 3: 5. 1 Cor. 9: 8. Gal. 3: 15. — 1 Cor. 15: 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα, *if according to man's will*, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. 7: 9, 11. 11: 17.—For the phrase υἱὸς τοῦ ἀνθρώπου, see no. 4 below. — The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. 2: 16 ἐν ἀνθρώπου φωνῇ, *with a human voice*. Rev. 13: 18 ἀριθμὸς ἀνθρώπου, *a man's number*, i. e. an ordinary number. 21: 17 μέτρον ἀνθρώπου, *human measure*, i. e. common. So Sept. and אָדָם Is. 8: 1.

(β) metaph. spoken of the internal man, ὁ ἔσω ἄνθρωπος, i. e. *the mind, the soul, the rational man*, Rom. 7: 22. Eph. 3: 16. called 1 Pet. 3: 4 ὁ κρυπτός τῆς καρδίας ἀνθρώπος, *the hidden man of the heart*, to which is opposed ὁ ἔξω ἄνθρωπος, *the external visible man*, 2 Cor. 4: 16. — Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἄνθρωπος. — So ὁ παλαιὸς καὶ ὁ καινὸς ἄνθρωπος, i. e. *the old man*, or the former unrenewed disposition of heart, and *the new man*, or the disposition which is created and cherished by the religion of Jesus, Rom. 6: 6. Eph. 2: 15. 4: 22, 24. Col. 3: 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(α) *a man, vir*, i. e. a male person of ripe age, Matt. 8: 9. 11: 8. 25: 24. Mark 3: 3. Luke 19: 21. John 1: 6. 3: 1. Acts 4: 13. al. saep. — Ἀνθρώπος τοῦ θεοῦ, *man of God*, i. e. minister or messenger of God, one devoted to his service, 1 Tim. 6: 11. 2 Tim. 3: 17. 2 Pet. 1: 21. So Sept. for אָדָם אִשָּׁה 1 K. 13: 1. 2 K. 1: 9—13. 4: 7, 9, 16, 21 sq. — Esdr. 5: 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048.—Ἀνθρώπος

τῆς ἁμαρτίας, 2 Thess. 2: 3, see in Ἀμαρτία 2. a.

(β) *a husband*, in opp. to a wife, Matt. 19: 3, 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ γυναῖκος. 1 Cor. 7: 1. So Sept. for שִׁשָּׁנָה Deut. 22: 30.—Esd. 9: 40 ἀπὸ ἀνθρώπου ἕως γυναῖκος, coll. Neh. 8: 2 where Sept. ἀπὸ ἀνδρός for שִׁשָּׁנָה. Test. XII Patr. in Fabr. Pseudep. V. T. I. p. 529, γυναῖκες ἡτιῶνται ὑπὲρ τῶν ἀνθρώπων.

(γ) *a son*, as opp. to a father, Matt. 10: 35, or *a male child* generally, John 7: 23. 16: 21.—Ecclus. 3: 11. Herodian. 1. 5. 14.

(δ) *a master*, as opp. to servants etc. Matt. 10: 36.

(ε) *a servant*, Luke 12: 36, coll. v. 37. So prob. ψυχὰι ἀνθρώπων, *female slaves*, Rev. 18: 13. So Sept. and עַבְדֵּי שָׁמַיָּה Ez. 27: 13. See in Ψυχή. — 1 Macc. 2: 38. Xen. Vect. 4. 14. So ὁ ἄνθρωπος, *a female*, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ς) οἱ ἀνθρώποι ἐν τῇ πόλει, i. e. *citizens, inhabitants*. John 4: 28.—Xen. Cyr. 1. 1. 2, 3.

2. indef. ἄνθρωπος, i. q. *τις*, *any man*, *a certain man*, i. e. *one, some one, any one*.

a) genr. *τις ἀνθρώπος*, *a certain man*, Luke 10: 30. 12: 16. 14: 2. John 5: 5. —Without *τις*, Matt. 9: 9 εἶδεν ἄνθρωπον καθήμενον. 12: 10. 13: 31. 16: 26. 21: 28. Mark 4: 26. 5: 2. 10: 7. 12: 1. Luke 6: 48, 49. John 3: 4, 27. al. saep. So Sept. for עַבְדֵּי Lev. 13: 2, 8. —Xen. Cyr. 6. 3. 9.—Ἦεις ἄνθρωπος for εἷς τις, John 11: 50. 18: 4. —So in a general proposition, *a man*, i. e. *any one* out of a number. Rom. 3: 28 πιστεῖ δικαιοῦσθαι ἄνθρωπον, *a man is justified by faith*, i. e. *any one who has faith*. 1 Cor. 11: 28.—With a negative, *no man*, *no one*, Matt. 19: 6. John 5: 7. 7: 46. 2 Cor. 12: 4. So Sept. for עַבְדֵּי נָא Ex. 33: 20.

b) joined with an adjunct. or noun it forms a periphrase for a subst. comp. Ἀνὴρ l. b. Matt. 11: 19 ἄνθρωπος φάγος καὶ οἰνοπότης, *a glutton and winebibber*. 13: 24, 45 ἄνθρ. ἔμπωρος, *a merchant*. 13: 52 ἄνθρ. οἰκοδεσπότης, *a householder*. 18: 23. 21: 33. Luke 2: 15. Tit. 3: 10. al.—So with gentile adjectives, as ἄνθρ. Κυρηναῖος, *a Cyrenian*, Matt. 27: 32. ἄνθρ. Ῥωμαῖος, *a Roman*, Acts 16: 37. ἄνθρ. Ἰουδαῖος, *a Jew*, Acts 21: 39. —

So Sept. and שִׁשָּׁנָה Gen. 9: 5, 20. Ex. 2: 11. —Hom. Il. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c.) by impl. ὁ ἄνθρωπος, with the article, *every man, every person, whoever*. Matt. 4: 4 ἐπ' αὐτῷ ζήσεται ὁ ἄνθρωπος, coll. Deut. 8: 3 where Sept. for עַבְדֵּי, as also Gen. 8: 21. Lev. 5: 4. —Matt. 12: 35. 15: 11, 18. Mark 7: 15, 18, 20. Luke 4: 4. 6: 45. Rom. 7: 1. 10: 5. 14: 20. al.

3. ὁ ἄνθρωπος, with the article, i. q. αὐτός or ἐκείνος, *this, that, he*, etc. Matt. 12: 13, 45. 26: 72 οὐκ οἶδα τὸν ἄνθρωπον, i. e. τὸν ἄνθρωπον τοῦτον ὃν λέγετε as in Mark 14: 71. —Mark 3: 3, 5. 14: 21. Luke 6: 10 εἶπεν τῷ ἄνθρωπῳ, where later editions read αὐτῷ. Luke 23: 4, 6. John 4: 50. 19: 5. So Sept. and שִׁשָּׁנָה Gen. 24: 29, 30, 32.—Xen. An. 2. 4. 16.—Sometimes ἐκείνος is added; as Matt. 26: 24 ὁ ἄνθρ. ἐκείνος. Mark 14: 21. James 1: 7.

4. υἱὸς τοῦ ἀνθρώπου, *son of man*, from the Heb.

a) i. q. ἄνθρωπος, *a man*; and so *sons of men* are i. q. *men*. Mark 3: 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων coll. Matt. 12: 31, where it is τοῖς ἀνθρώποις. Heb. 2: 6 in the first clause τί ἐστιν ἄνθρωπος, in the second ἡ υἱὸς ἀνθρώπου. Rev. 1: 13 ὁμοιον υἱῷ ἀνθρώπου. So עַבְדֵּי-בֶן-אָדָם and Sept. υἱὸς τοῦ ἀνθρώπου Ps. 8: 4.

b) as a proper name for the *Messiah*, with the art. ὁ υἱὸς τοῦ ἀνθρώπου, drawn from Dan. 7: 13, where Sept. for Chald. עַבְדֵּי בֶן-אָדָם. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts 7: 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνθρώπου, *in a human form*, Dan. 7: 13. 10: 16. Rev. 1: 13. 14: 14. Comp. John 3: 13. 6: 62, coll. v. 58.—John 12: 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. 16: 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah,

and was so understood by all present, Matt. 26: 64. Mark 14: 62. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. AL.

Ἀνθυπατεύω, f. εὔσω, (ἀνθύπατος,) to be proconsul, Acts 18: 12.—Herodian. 7. 5. 2.

Ἀνθύπατος, ου, ὁ, (ἀντί and ὑπατος consul,) a proconsul, Acts 13: 6, 8, 12. 19: 38.—Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a pretorian province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts 13: 7.

Ἀνίημι, f. ἀνήσω, aor. 2 ἀνῆν, aor. 1 pass. ἀνέθην, (ἀνά and ἦμι,) to send up or forth, Od. 4. 568. In N. T. to let up, to let go, trans. i. e.

a) to relax, to loosen, e. g. τὰς ζευκτηρίας, Acts 27: 40. τὰ δεσμά Acts 16: 26.—Wisd. 16: 24 opp. to ἐπιτείνειν. Xen. Mem. 3. 10. 7 opp. to ἐντείνειν. Eunap. Max. p. 106.

b) to omit, cease from, as τὴν ἀπειλήν Eph. 6: 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνήσω πρὶν ἢ.—In the sense of to leave, neglect, not care for, Heb. 13: 5 οὐ μὴ σε ἀνῶ. So Sept. for עָזַב Deut. 31: 6. עֲזַבְתָּ Is. 5: 6. עָזַבְתָּ 1 Sam. 9: 5.—Eccclus. 30: 8. Xen. Cyr. 7. 5. 75.

Ἀνίλεως, ω, ὁ, ἦ, adj. (α pr. and ἡλεως or ἡλαος,) uncompassionate, stern, James 2: 13.

Ἀνίπτω, ου, ὁ, ἦ, adj. (α pr. and νίπτω,) unwashed, Matt. 15: 20. Mark 7: 2, 5.—Hom. Il. 6. 266.

Ἀνίστημι, f. ἀναστήσω, (ἀνά and ἵστημι,) aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I, 14. This verb is divided between the trans. and intrans. significations; comp. Ἰσθίμι and Buttm. § 107. II.—Sept. usually for עָקָה Kal and Hiph.

I. Transitive, in the present, imperf. fut. and aor. 1, of the Active, to cause to rise up, to raise up, cause to stand, viz.

a) pp. spoken of those lying down, Acts 9: 41. So Sept. ἀν. στήλην for עָקָה Lev. 26: 1. σκηνήν Num. 7: 1.—Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8.—Spoken of the dead, to raise up, recal to life, John 6: 39, 40, 44, 54. Acts 2: 32. 13: 33. So ἐκ νεκρῶν Acts 13: 34. 17: 31.—Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. to raise up, i. e. to cause to exist, cause to appear, e. g. σπέρμα τινί Matt. 22: 24, coll. Gen. 38: 8 where Sept. for עָקָה.—τὸν Χριστὸν Acts 2: 30. προφήτην, Acts 3: 22, 26. 7: 37. So Sept. and, עָקָה Deut. 18: 18.—Pass. ἱερεὺς ἀν. Heb. 7: 11, 15.

II. Intransitive, in the perf. pluperf. and aor. 2 Act. and in the Mid. to rise up, to arise, viz.

a) pp. spoken of those who are sitting or lying down, Matt. 26: 62. Mark 5: 42. 9: 27. 14: 60. Luke 4: 16. 5: 25. 6: 8. 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς, rising up from prayer, i. e. from a kneeling or recumbent posture. 17: 19. al.—Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. 1. 533.—Spoken of rising from bed or from sleep, Luke 11: 7, 8. 22: 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, to rise from the dead, return to life, Matt. 17: 9. Mark 9: 9, 10. Luke 16: 31. John 20: 9. Acts 17: 3. al. So without ἐκ νεκρῶν, Matt. 20: 19. Mark 8: 31. 9: 31. 10: 34. Luke 9: 8, 19. 18: 33. 1 Thess. 4: 14, 16. al.—2 Macc. 7: 9 coll. v. 14. 12: 44. Hom. Il. 21. 56. Herodot. 3. 66, 67.—Trop. Eph. 5: 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. arise from the death of sin, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστῶσιν ἀγχομένον ὑπὸ κακίας τὸν ἀνθρώπον.

b) metaph. to arise, i. e. to come into existence, to be, Acts 7: 18 ἀνέστη βασιλεὺς ἕτερος. 20: 30. So Sept. for עָקָה Ex. 1: 8. עָקָה Dan. 8: 22. 11: 2.

c) in the sense of to stand forth, to come forward, to appear, Matt. 12: 41. Mark 14: 57. Luke 10: 25. 11: 32. Acts 5: 36, 37. 6: 9. al. So Sept. for עָקָה 2 Chr. 20: 5.—So ἀναστῆναι ἐπὶ τινα, to rise up against any one, to assault, Mark 3: 26. So Sept. for עָקָה Gen. 4: 8. עָקָה 2 Chr. 20: 24. 24: 13.

d) by a species of oriental pleonasm

it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb. עָרַךְ, see Gesen. Lex. עָרַךְ no. 1. Winer § 67. 2. p. 489.—Matt. 9: 9 ἀναστὰς ἠκολούθησεν, *he arose and followed*. Mark 1: 35 ἀναστὰς ἐξῆλθε. 2: 14. 7: 24. 10: 1, 50. Luke 1: 39. 5: 28. 15: 18, 20. Acts 8: 26, 27. 9: 6, 11. al. saep. So Sept. and עָרַךְ Gen. 22: 3. Job 1: 20. 1 Sam. 24: 5. 2 Sam. 13: 31.—So also Rom. 15: 12 ὁ ἀνιστάμενος ἄρχεν ἐθνῶν, coll. Is. 11: 10 where Sept. for עָרַךְ. 1 Cor. 10: 7 ἀνέστησαν παλῆιν, coll. Ex. 32: 6 where Sept. for עָרַךְ. AL.

Ἄννα, ης, ἡ, *Anna*, a prophetess mentioned Luke 2: 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. IV. 4.) *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar (ἱερεὺς), or at least to have had great influence with him. Luke 3: 2. John 18: 13, 24. Acts 4: 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke 3: 2. Calmet's Dict. See in Ἀρχιερεὺς a.

Ἀνόητος, ου, ὁ, ἡ, adj. (*a pr.* and *νοέω*,) pass. *unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke 24: 25. Rom. 1: 14 σοφοὺς τε καὶ ἀνόητους. Gal. 3: 1, 3. Tit. 3: 3.—Spoken of lusts, *imprudent, brutal*, 1 Tim. 6: 9. Sept. for עָרַךְ Prov. 17: 28. עָרַךְ Prov. 15: 21. עָרַךְ Prov. 19: 1. עָרַךְ Jer. 10: 8. Sept. κηρύξουσιν ἀνόητοις for עָרַךְ Ps. 49: 13.—Sept. Deut. 32: 31. Ael. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Ἀνοία, ας, ἡ, (*ἀνους* fr. *a pr.* and *νοῦς*,) *want of understanding, folly*, Sept. for עָרַךְ Prov. 22: 15. Wisd. 15: 18. Aelian. V. H. 9. 14.—In N. T. from the

Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke 6: 11. or of foolish temerity, 2 Tim. 3: 9.—2 Macc. 14: 5. 15: 33. Jos. Ant. 8. 13. 1 ἀνοία καὶ πονηρία.

Ἀνοίγω, f. ἀνοίξω, (*ἀνά* and *οἶζω*,) with irreg. forms, viz. aor. 1 ἀνέωξα and later ἡνοιξα Matt. 2: 11. John 9: 17, 21. Pausan. 4. 26. 6.—Perf. 2 ἀνέωγα intrans. Perf. Pass. ἀνέωγμαι and with triple augm. ἡνέωγμαι Rev. 4: 1. 10: 8.—Aor. 1 Pass. ἀνέωχθην, later ἡνοιχθην, and with triple augm. ἡνέωχθην Rev. 20: 12.—Aor. 2 Pass. late ἡνοιγήην Rev. 11: 19. 15: 5.—Fut. 2 Pass. ἀνοιγήσομαι.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. b.—In N. T. *to open*, trans. and in later usage Perf. 2 ἀνέωγα intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Matth. § 494. p. 927. Lobeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. 2: 11 θησανβοῦς, *treasures*, i. e. boxes, caskets, etc. So Sept. and עָרַךְ Jer. 50: 26.—Eurip. Ion. 923.—Matt. 27: 52 τὰ μνημεῖα, *sepulchres*, which were closed by large stones, coll. Matt. 27: 60, 66. 28: 2. Mark 16: 3, 4. So Sept. and עָרַךְ Ez. 37: 12, 13.—Trop. the throat of wicked men is called τάφος ἀνεωγμένος, *an open sepulchre*, Rom. 3: 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. 5: 10 where Sept. for עָרַךְ. Most freq. with θύρα, *a door or gate*, as Acts 5: 23. 12: 10, 14, 16. 16: 26, 27. Rev. 4: 1.—Herodian. 4. 2. 14. Xen. An. 5. 5. 20.—So in order that one may enter, Matt. 25: 11. Luke 12: 36. 13: 25. John 10: 3. or go out, Acts 5: 19. or view the interior, as *raos*, Rev. 11: 19. 15: 5. So τὸ φρέαρ τῆς ἀβύσσου, *the pit of the abyss*, Rev. 9: 2, since in the East pits or wells are closed with large stones, cf. Gen. 29: 2. In like manner θύρα is implied before ἀνοιγήσεται, Matt. 7: 7, 8. Luke 11: 9, 10, i. e. *the door shall be opened to receive thee as a guest*.—Hence, metaph. *to open the door* sc. of the heart, i. e. receive willingly, Rev. 3: 20. *to open the*

door sc. of faith or of the kingdom of heaven etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts 14: 27. Rev. 3: 7 bis, 8. *to open the door* sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. Sept. and פתח Is. 45: 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανοὺς, i. e. *to open the heavens*, or *to have the heavens opened* or *divided*, so that celestial things become manifest, Matt. 3: 16. Luke 3: 21. John 1: 52. Acts 7: 56. 10: 11. Rev. 19: 11. So Sept. and פתח Is. 64: 1. Rev. Ez. 1: 1. Ps. 78: 23.—Ecclus. 43: 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. 5: 2, 3, 4, 5. 10: 2, 8. 20: 12 bis. Spoken of the *seals* of a book, τὰς σφραγίδας Rev. 5: 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, *to open the mouth*, e. g. of a fish, Matt. 17: 27. So Sept. and פתח Ps. 22: 14. — In order to speak, i. e. *to hold forth*, *to speak at length*, *to discourse*, Matt. 5: 2. 13: 35. Acts 8: 35. 10: 34. 18: 14. Rev. 13: 6. So Sept. and פתח Dan. 10: 16. פתח Judg. 11: 35, 36. — Ecclus. 15: 5. 39: 6. Lucian. Philops. § 33. — In the sense of *to pour out one's mind*, *to open one's heart*, i. e. to speak fully and frankly, 2 Cor. 6: 11. *So not to open one's mouth*, i. e. *not to utter complaints* etc. Acts 8: 32, coll. Is. 53: 7 where Sept. for פתח ל' Ps. 38: 14. 39: 10. — Spoken of the dumb, *to have the mouth opened*, i. e. *to recover the power of speech*, Luke 1: 64. So Sept. and פתח Num. 22: 28. — Trop. spoken of the earth, *to open her mouth*, i. e. *to open*, *to form a chasm*, Rev. 12: 16. So Sept. and פתח of the earth, Num. 16: 30. Deut. 11: 6. פתח Num. 26: 10. Ps. 106: 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, *to open the eyes*, e. g. either one's own eyes, Acts 9: 8, 40. or those of another, i. e. *to cause to see*, *to restore sight*, Matt. 9: 30. 20: 33. John 9: 10, 14, 17, 21, 26, 30, 32. 10: 21. 11: 37. So Sept. and פתח Is. 35: 5. 37: 17. 42: 7. — Metaph. *to open the eyes* sc. of the mind,

i. e. *cause to perceive and understand*, Acts 26: 18.

Ἀνοικοδομέω, ὤ, f. ἦσω, *to rebuild*, trans. Acts 15: 16 bis. Sept. for פתח Amos 9: 11. — Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἀνοίξεις, εὼς, ἡ, (ἀνοίγω,) *the act of opening*, Eph. 6: 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παρόδησις in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἀνομία, ας, ἡ, (ἀνομος,) pp. *lawlessness*, i. e. *violation of law*, *transgression*. In N. T. spoken chiefly of the divine law. viz.

a) pp. 1 John 3: 4 bis, καὶ ὁ ποιῶν τὴν ἁμαρτίαν, καὶ τὴν ἀνομίαν ποιῇ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. — Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. *sin*, *iniquity*, *unrighteousness*, Matt. 23: 28. 24: 12. Rom. 4: 7 ὡς ἀπεθῆσαν αἱ ἀνομίαι, coll. Ps. 32: 1 where Sept. ἀνομία for פשע, parallel with ἁμαρτία.—Rom. 6: 19 τὰ μέλη ὑμῶν δοῦλα τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, i. e. *obedient to depraved desires* so as to work iniquity. 2 Cor. 6: 14. Tit. 2: 14. Heb. 1: 9 ἐμίσησας ἀνομίαν, coll. Ps. 45: 8 where Sept. for פשע. Heb. 8: 12 and 10: 17 τῶν ἁμαρτιῶν καὶ τῶν ἀνομιῶν αὐτῶν, coll. Jer. 31: 34 where Sept. for פשע.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἀνομίαν, *a worker of iniquity*, i. e. *wicked*, *impious*, Matt. 7: 23. 13: 41. So Sept. for פשע Job 31: 3. Ps. 5: 6.—Spoken of *defection* from Christianity to idolatry, i. e. *apostasy*, 2 Thess. 2: 7. — Sept. for פשע Ex. 34: 7. Is. 6: 7. רשע Ez. 18: 20. 33: 12. פשע Ez. 8: 6. 18: 12. al.—Thuc. 2. 53.

Ἀνομος, ου, ὁ, ἡ, adj. (a pr. and νόμος,) *lawless*, i. e.

a) *without law*, *not subject to the law*, sc. of Moses. 1 Cor. 9: 21 quater, *to those not subject to the law* (i. e. Gentiles) *I was as one not subject to the law*, (though not indeed without this law in the sight of God,) *that I might win* etc. Hence put for *gentile*, *pagan*, Acts 2: 23. —Wisdom. 15: 17. 1 Macc. 2: 44. 3: 5.

b) by impl. and from the Heb. *a violator of the divine law*, *a transgressor*, *impious*, *wicked*, 1 Tim. 1: 9. 2 Pet. 2: 8.

In the sense of *malefactor*, Mark 15: 28. Luke 22: 37. — 2 Thess. 2: 8, *that impious one*, i. q. ἀνθρῶπος τῆς ἀμαρτίας in v. 3, referring to the guilt of idolatry etc. — Sept. for פָּשַׁע Is. 53: 12. רָשָׁע Ez. 18: 24. 33: 8, 12. אִישׁ אֶרֶץ Is. 55: 7. — Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἀνομος,) *without law*; Rom. 2: 12 bis, *those who have sinned not being subject to the law sc. of Moses, will be condemned, not indeed by the (Mosaic) law, but by the moral law*; comp. v. 14, 15.

Ἀνορθόω, ὤ, f. ὥσω, (ἀνά and ὀρθόω,) *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνωρθώθην with mid. signif. *to stand erect*, Luke 13: 13. cf. Buttm. § 136. 2. So Sept. for הִתְקַדַּח Ps. 20: 9. נִבְּחַן Ez. 16: 7. — In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνατα Heb. 12: 12, quoted from Is. 35: 3 where Heb. הִתְקַדַּח and Sept. ἰσχύω. — Sept. for הִתְקַדַּח 2 Sam. 7: 13, 16, 26. Jer. 10: 11. 33: 2. זָקַח Ps. 145: 14. 146: 8. — Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts 15: 16, quoted from Amos 9: 11 where Heb. בָּנָה and Sept. ἀνοικοδομέω. — Herodot. 8. 141. Xen. H.G. 4. 8. 12.

Ἀνόσιος, ου, ὁ, ἡ, adj. (α pr. and ὁσιος,) *unholy, ungodly, regardless of duty to God or man*, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ἡς, ἡ, (ἀνέχω, ἀνέχομαι,) *a holding back, delay*, e. g. *a truce*, 1 Macc. 12: 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. 2: 4: 3: 26. — Hesych. ἀνοχή μακροθυμία.

Ἀνταγωνίζομαι, f. ἵσομαι, (ἀντί and ἀγωνίζομαι,) *to be an antagonist, to contend with, strive against*, c. c. πρὸς τι, Heb. 12: 4. — Aelian. V. H. 2. 8. Xen. Oec. 10. 12.

Ἀντάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω,) *that which is exchanged against any thing, compensation, equivalent, and hence genr. price*. Matt. 16: 26 and Mark 8: 37, ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliverance from death; the phrase being borrowed from the redemption of a slave; comp. Elsner I. 83. So Sept. for רָחַץ 1 K. 21: 2. Jer. 15: 3. Job 28: 15. תְּמַחֲרָה Ruth 4: 7. — Eccus. 6: 15. 26: 14. Jos. B. J. 1. 18. 3.

Ἀνταναπληρόω, ὤ, f. ὥσω, (ἀντί and ἀναπληρόω,) *to fill up instead of, to make good*, trans. Col. 1: 24 ἀνταπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. instead of any deficiency (ἀντὶ ὑστερήματος) I endure a fullness (πλήρωμα) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνταποδίδωμι, f. δώσω, (ἀντί and ἀποδίδωμι,) *to give back instead of something received, to repay, to requite*, c. dat. or absol.

a) spoken of good, *to recompense, to reward*, Luke 14: 14 bis. Rom. 11: 35. 1 Thess. 3: 9. So Sept. and מָצַח 1 Sam. 24: 18. Is. 63: 7. חָשַׁב 2 Sam. 22: 25. חָשַׁב Prov. 25: 23. — Eccus. 3: 31. 30: 6.

b) spoken of evil, *to requite, to avenge*, etc. Rom. 12: 19. 2 Thess. 1: 6. Heb. 10: 30. So Sept. and מָצַח 1 Sam. 24: 18. Ps. 103: 10. חָשַׁב Gen. 50: 15. 1 Sam. 25: 21. חָשַׁב Gen. 44: 4. Judg. 1: 7. — Judith 7: 15. Eccus. 17: 23.

Ἀνταπόδομα, ατος, τό, (ἀνταποδίδωμι,) *requital, recompense, retribution*, e. g. of good, Luke 14: 12. of evil, Rom. 11: 9. Sept. for מָצַח Ps. 28: 4. 137: 8. Joel 3: 4. — Eccus. 11: 2. 14: 6.

Ἀνταπόδοσις, εως, ἡ, (ἀνταποδίδωμι,) *recompense, reward*, Col. 3: 24. Sept. for מָצַח Is. 59: 18. Ps. 94: 2. Jer. 31: 56. — Diód. Sic. X. p. 104, 106. ed. Bip.

Ἀνταποκρίνομαι, (ἀντί, ἀποκρίνομαι,) aor. 1 pass. ἀνταπεκρίθην with mid. signif. Buttm. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρὸς τι, Luke 14: 6 coll. v. 4. Rom. 9: 20. So Sept. and עָנָה Judg. 5: 29. Job 16: 8. 32: 12.

Ἀντεῖλον, aor. 2, (ἀντί, εἶπον,) used as aor. of the verb ἀντιλέγω, Buttm.

§ 114. p. 279; to reply, to contradict, to gainsay, c. dat. Luke 21: 15. absol. Acts 4: 14. Sept. for עָנָה Gen. 24: 50. יַעֲנֶה Esth. 8: 9. Job 20: 2. עָנָה Job 32: 1. — 1 Macc. 14: 44. Ael. V. H. 3. 26. Xen. H. G. 1. 4. 8.

Ἀντέχω, (ἀντί, ἔχω,) to hold before, and intrans. to resist, Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀντέξομαι, to hold before one's self, Hom. Od. 22. 74. — In N. T. only Mid. to hold fast to, cleave to, i. e. to be faithfully attached to any person or thing; c. c. gen. Matt. 6: 24. Luke 16: 13. Tit. 1: 9. Hence, faithfully to care for, c. gen. 1 Thess. 5: 14 τῶν ὑσθενῶν. — Sept. for עָנָה Jer. 8: 2. Zeph. 1: 6. חָזַק Is. 56: 2, 4, 6. Prov. 3: 18. עָנָה Prov. 4: 6. עָנָה Jer. 2: 8. — 1 Macc. 15: 34. Pol. 5. 1. 8. Diod. S. 2. 12. Xen. Cyr. 2. 2. 27.

Ἀντί, prep. c. gen. pp. simply local, over against, in presence of, as ἀντί τινας στήναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, against, contra, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, in place of, instead of. Luke 11: 11 ἀντί ἰχθύος ὀφίν. James 4: 15 ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. 11: 15. As implying succession, Matt. 2: 22 Ἀρχέλαος βασιλεύει ἀντί Ἡρώδου. — 1 Macc. 2: 11. 16: 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64. — So John 1: 16 ἐλάβομεν χάριν ἀντί χάριτος, one favour in place of, after, another; grace upon grace, i. e. most abundant grace. — Theognid. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 εἶπαν ἀνθ' εἰσῆς φροντίδα.

2. by way of exchange, requital, equivalent, etc. in consideration of, on account of, spoken

a) of price, for, Heb. 12: 16 ἀντί βρώσεως μιᾶς. Sept. for עָנָה Num. 18: 21, 31. — Jos. Ant. 4. 6. 5.

b) of persons for whom or for the sake of whom, in behalf of, Matt. 17: 27. 20: 28. Mark 10: 45. — Soph. Oed. Col. 1326.

c) of retribution, for. Matt. 5: 38 bis,

ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ, etc. Rom. 12: 17 κακὸν ἀντὶ κακοῦ. 1 Thess. 5: 15. 1 Pet. 3: 9 bis. — Xen. Cyr. 5. 5. 29.

d) of the cause, motive, occasion, etc. on account of, because of. Heb. 12: 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς, on account of the joy. Eph. 5: 31 ἀντὶ τούτου, because of this, i. e. for this cause. Luke 12: 3 ἀνθ' ὧν, on account of which things, i. e. wherefore. Sept. for עָנָה Jer. 11: 17. — Wisd. 18: 3. Xen. An. 1. 3. 4. — But ἀνθ' ὧν is more commonly a causative particle for ἀντὶ τούτου ὅτι, on this account that, because that, or simply because. Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας. 19: 44. Acts 12: 23. 2 Thess. 2: 10. See Buttm. § 150. p. 435. So Sept. for עָנָה Gen. 22: 18. 26: 5. 2 Sam. 12: 6. עָנָה Deut. 28: 62. עָנָה Jer. 22: 9. — Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

NOTE. In composition ἀντί denotes 1. over against, as ἀντιτάττειν. 2. contrary to, as ἀντιλέγειν. 3. reciprocity, as ἀνταποδίδωμι. 4. substitution, as ἀντιβασιλεύς, ἀνθύπατος proconsul. 5. similarity or correspondence, as ἀντίθεος, ἀντάξιος. Comp. Buttm. § 147. n. 9.

Ἀντιβάλλω, f. βαλῶ, to throw in one's turn, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, to cast backwards and forwards, trans. i. e. to converse, Luke 24: 17. — 2 Macc. 11: 13.

Ἀντιδιατίθημι, (ἀντί and διατίθημι,) to place or dispose over against. In N. T. Mid. ἀντιδιατίθεμαι, to oppose one's self, to be adverse, 2 Tim. 2: 25.

Ἀντίδικος, ου, ὁ, ἡ, (ἀντί, δίκη,) an opponent, accuser, e. g. the plaintiff in a suit at law, Matt. 5: 25 bis. Luke 12: 58. — Xen. Apol. 10. Demost. 226. 4. — Hence gener. any adversary, enemy, i. q. ἐχθρός, Luke 18: 3. 1 Pet. 5: 8. In this latter passage there is an allusion to the Jewish notion that Satan is the accuser, calumniator, of men before God; comp. Job 1: 6 sq. Rev. 12: 10 sq. coll. Zech. 3: 1. — Sept. for עָנָה Jer. 50: 34. 51: 36. עָנָה 1 Sam. 2: 10. עָנָה Is. 41: 11.

Ἀντίθεσις, εως, ἡ, (ἀντιτίθημι,) antithesis, opposition. 1 Tim. 6: 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. opposite

opinions, contrary positions or doctrines.

Ἀντικαθίστημι, f. στήσω, (ἀντί and καθίστημι,) in the transitive tenses, (Buttm. § 107. II,) to put in place of another, Sept. Josh. 5: 7. Polyb. 22. 15. 11. to oppose, Sept. Deut. 31: 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. to resist, stand firm against, absol. Heb. 12: 4.—Thuc. 1. 71.

Ἀνικαλέω, ᾧ, f. ἔσω, to invite in turn, sc. to a feast, trans. Luke 14: 12. —Xen. Conv. 1. 15.

Ἀνίκεται, f. κίεσμαι, to lie opposite, spoken of a country, Herodian 6. 4. 8. In N. T. to oppose, be adverse or repugnant to, seq. dat. Gal. 5: 17. 1 Tim. 1: 10. So ὁ ἀνικείμενος, an adversary, opposer, absol. or seq. dat. Luke 13: 17. 21: 15. 1 Cor. 16: 9. Phil. 1: 28. 2 Thess. 2: 4. 1 Tim. 5: 14. Sept. for צור Ex. 23: 22. רִיב Job 13: 25. אֹיִב Is. 66: 6. זֶחַךְ Zech. 3: 1. —Sext. Empir. Hypoth. 2. 14.

Ἀντικρύ, adv. (ἀντί,) opposite to, over against, c. gen. Acts 20: 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

Ἀντιλαμβάνω, f. λήψομαι, to take in turn, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀντιλαμβάνομαι, to take to one's self, to take part in, to interest one's self for, seq. gen.

a) spoken of things 1 Tim. 6: 2 οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι, i. e. who also are partakers of, devoted to, the good cause, etc. Sept. ἀντιλαβόμενος ἀληθείας for בָּנֵי Is. 26: 3. (Others by Hebraism, firmly attached to; as Sept. for קָנִי 1 K. 9: 9. 2 Chr. 7: 22.) —1 Macc. 2: 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, to aid, protect, relieve, Luke 1: 54. Acts 20: 35. So Sept. for Hiph. and Piel of פָּוַן Lev. 25: 35. 2 Chr. 28: 15. 29: 34. בָּנֵי Ps. 3: 6. 119: 116. Is. 63: 5. פָּוַן 2 Chr. 28: 23. —Diod. Sic. 11. 13. Hesych. ἀντιλαμβάνεται βοηθεῖ.

Ἀντιλέγω, f. ἔξω, c. c. dat. or absol. to speak against, i. e.

a) to contradict, Acts 13: 45 bis. 28: 19, 22. —Ecclus. 4: 25. Xen. Mem. 4.

4. 8.—Followed by μή c. infin. to deny, Luke 20: 27.

b) to oppose, to disobey, to condemn or revile, Luke 2: 34. John 19: 12. Rom. 10: 21. Tit. 1: 9. 2: 9. Sept. for הָרִיב Hos. 4: 4. נִסּוּג Is. 50: 5. סִנְרַר Is. 65: 2.—Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

Ἀντίληψις, εως, ἡ, (ἀντιλαμβάνω,) aid, relief; in N. T. by meton. of abstr. for concrete, a helper, reliever, 1 Cor. 12: 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. 16: 1. See Suicer. Thesaur. s. h. voc. —Sept. for עֲזָרָה Ps. 22: 19. מְעוֹץ Ps. 108: 9. זֶרֶק Ps. 83: 9.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω,) contradiction, i. e.

a) controversy, question, strife. Heb. 6: 16. 7: 7. Spoken of a controversy before a judge, Sept. for דָּבָר Ex. 18: 16. רִיב Deut. 25: 1. 2 Sam. 15: 4.—Polyb. 28. 7. 4.

b) contumely, reproach, Heb. 12: 3, comp. Matt. 26: 60 sq. 27: 22 sq. 29, 40 sq. 49. et al. —Jude 11, coll. Acts 13: 45. Others rebellion.—Sept. for מַדְרִיב, strife, i. e. reproach, Ps. 80: 7. מְרִיבָה Num. 20: 13, where it is i. q. τὸ λοιδορεῖν, coll. v. 3. רִיב Deut. 21: 5.

Ἀντιλοιδορέω, ᾧ, f. ἴσω, to revile in turn, 1 Pet. 2: 23.—Lucian. Conv. § 40.

Ἀντίλυτρον, ου, τό, (ἀντί, λύτρον,) ransom, price of redemption, 1 Tim. 2: 6 ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. 20: 28 λύτρον ἀντί πολλῶν. —Anon. Vers. V. T. for יָקָר (read יִקָּר) Ps. 49: 9, where Sept. τὴν τιμὴν τῆς λυτρώσεως.

Ἀντιμετρέω, ᾧ, f. ἴσω, to measure out again or in turn, absol. Luke 6: 38. [Matt. 7: 2.] i. e. metaph. put for to repay, requite, to render like for like.

Ἀντιμισθία, ας, ἡ, (ἀντί, μισθός,) retribution, recompense, wages; spoken of punishment, Rom. 1: 27.—Spoken of reward, 2 Cor. 6: 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, i. e. by way of recompense open ye your hearts towards me in the same manner as I have done to you; comp. v. 11.—Theophyl. ad Autol. lib. 1. p. 87.

Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts 11: 19, 20, 22, 26 bis, 27. 13: 1. 14: 26. 15: 22, 23, 30, 35. 18: 22. Gal. 2: 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13: 14. 14: 19, 21. 2 Tim. 3: 11. Comp. Strabo 12. Plin. II. N. 5. 27.

Ἀντιοχεύς, έως, ό, a citizen of *Antioch*, Acts 6: 5.

Ἀντιπαρέρχομαι, f. ελεύσομαι, to pass along over against, i. e. to pass by, sc. without stopping, Luke 10: 31, 32. —Wisdom 16: 10.

Ἀντίπας, α, ό, *Antipas*, pr. name of a martyr, Rev. 2: 13.

Ἀντιπατρίς, ίδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Caesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν) over against, on the opposite shore, etc. Luke 8: 26. Some Mss. read ἀντιπέρα. —Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπλήτω, f. πεσοῦμαι, pp. to fall against or upon, sc. in a hostile

manner, Herodian. 6. 3. 13. In N. T. metaph. to oppose, resist, strive against, c. dat. Acts 7: 51. Sept. infin. for מִתְּרָבֵן Num. 27: 14.—Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω,) pp. to lead out an army against, Xen. Cyr. 8. 8. 26. In N. T. metaph. to war against, to oppose, c. dat. Rom. 7: 23. —Aristænet. II. Ep. 1 ξρως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

Ἀντιτάσσω, f. ξω, to draw up an army against, to arrange in battle array, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιτάσσομαι, metaph. to set one's self against, to oppose, to resist, c. dat. or absol. Acts 18: 6. Rom. 13: 2. James 4: 6. 5: 6. 1 Pet. 5: 5. So Sept. for מִתְּרָבֵן Prov. 3: 34.

Ἀντίτυπος, ου, ό, ἡ, adj. (ἀντί, τύπος q. v.) resisting a blow or impression, i. e. hard, solid, Julian. Ep. 54. p. 441. Porphy. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, formed after a type or model, like, corresponding; and neut. ἀντίτυπος, as subst. antitype, that which corresponds to a type, Heb. 9: 24. 1 Pet. 3: 21.—Hesych. ἀντίτυπος· ἴσος, ὅμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. 5: 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ό, *antichrist*, lit. an opposer of Christ, found only in John's epistles, and there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John 2: 18 bis, 22. 4: 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντλήω, ὤ, f. ἤσω, (ἀντλος a hold, sink,) to draw out sc. water, wine, etc. trans. or absol. John 2: 8, 9. 4: 7, 15. Sept. for מִתְּרָבֵן Gen. 24: 13, 20. מִתְּרָבֵן Ex. 2: 16, 19.—Xen. Oec. 7. 40.

Ἀντίλημα, αιος, τό, what is drawn, Dioscor. 4. 64. In N. T. a bucket, i. e.

any vessel for drawing water, John 4: 11. Heb. רִצְוֹ.

Ἀνιοφθαλμέω, ὦ, f. ἴσω, (ἀντί, ὁφθαλμός), to look at directly or in the face; Barnab. Ep. c. 5 εἰς ἀκτῖνας τοῦ ἡλίου ἀνιοφθαλμῆσαι. Chrysost. in Jes. 6: 2.—In N. T. trop. spoken of a ship, to look the wind in the face, i. e. to bear up against, to resist, to withstand, c. dat. Acts 27: 15. — Wisd. 12: 14. Polyb. 2. 24. 1.

Ἄνυδρος, ου, ὁ, ἡ, adj. (α pr. and ὕδωρ,) waterless, dry, as ἄνυδροι τόποι, dry places, i. e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. 8: 3. Baruch 4: 35. and comp. Rev. 18: 2. Sept. for יְשִׁימֶנָּה Is. 43: 19, 20. מִדְּבָר Is. 41: 19. הַיָּבֵשׁ Hos. 2: 3. הַיָּבֵשׁ Is. 44: 3. — 2 Macc. 1: 19. Polyb. 5. 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called πηγαὶ ἄνυδροι 2 Pet. 2: 17. and νεφέλαι ἄνυδροι Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

Ἀνυπόκριτος, ου, ὁ, ἡ, adj. (α pr. and ὑποκρίνομαι,) unfeigned, real, true, sincere, Rom. 12: 9. 2 Cor. 6: 6. 1 Tim. 1: 5. 2 Tim. 1: 5. James 3: 17. 1 Pet. 1: 22.—Wisd. 5: 18. 18: 16.

Ἀνυπότακτος, ου, ὁ, ἡ, adj. (α pr. and ὑποτάσσω,) unsubjected, i. e. spoken of things, Pass. not made subject, Heb. 2: 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. 1: 9. Tit. 1: 6, 10. Symmach. for לֹא־נִשְׁתָּחֵוּ 1 Sam. 2: 12.

Ἄνω, adv. up, above, denoting

a) place where, ἐν τῷ οὐρανῷ ἄνω Acts 2: 19. Rev. 5: 3 in later edit. — Hence ὁ, ἡ, τὸ ἄνω, as an adj. (Buttm. § 125. 6,) what is above, upper, referred to heaven, and therefore heavenly, celestial. So τὰ ἄνω, heaven, John 8: 23, comp. 3: 13, 31. 6: 38. 17: 5. But τὰ ἄνω, things above, heavenly or divine things, Col. 3: 1, 2. — Act. Thom. § 36. — Gal. 4: 26 ἡ ἄνω Ἱερουσαλὴμ, the celestial Jerusalem. Phil. 3: 14 ἡ ἄνω κλήσις, the heavenly calling, i. q. ἐπουράνιος in

Heb. 3: 1. — Sept. for מִלְּפָנֶיךָ Deut. 4: 39. Josh. 12: 11. Ex. 20: 4. מִלְּפָנֶיךָ Is. 7: 3. — Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, upwards, sursum, John 11: 41. Heb. 12: 15. Sept. for מִלְּפָנֶיךָ Is. 8: 21. 37: 21. Ecc. 3. 21. 1 Chr. 22: 5. — Xen. An. 4. 8. 28. — John 2: 7 ἕως ἄνω, to the very top or brim. Sept. for מִלְּפָנֶיךָ 2 Chr. 26: 8.

Ἀνώγειον, ου, τό, i. q. Ἀνάγειον q. v.

Ἄνωθεν, adv. (ἄνω.)

1. of place, from above, from a higher place, Matt. 27: 51. Mark 15: 38. John 19: 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, from heaven, and since God dwells in heaven, it signifies, from God, in a divine manner, John 3: 31. (3: 3, 7.) 19: 11. James 1: 17. So James 3: 17 ἡ ἄνωθεν σοφία, heavenly or divine wisdom, (Buttm. § 125. 6,) i. q. ἡ σοφία ἄνωθεν in v. 15. Sept. for מִלְּפָנֶיךָ Ex. 28: 27. Job 3: 4. — Clem. Alex. Protrep. 1. Just. Mart. Cohort. p. 9. Aelian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) from the first, from the beginning. Luke 1: 3. Acts 26: 5 προ-γινώσκοντές με ἄνωθεν, from the first, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 κατ' εὐνοίαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123. — So Gal. 4: 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, again from the very beginning, i. e. wholly, as if ye had never been Christians.—Wisd. 19: 6.

b) again, another time, John 3: 3, 7, γεννηθῆναι ἄνωθεν, to be born again. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ θεοῦ γεννηθῆναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, a second time.

Ἀνωτερικός, ἡ, ὄν, (ἀνώτερος fr. ἄνω,) upper, higher. Acts 19: 1 ἄνω-τερικά μέρη, the higher regions, i. e. the inland parts of Asia Minor, comp. 18: 23.

Ἀνώτερος, α, ον, compar. higher, superior, used in the neut. as the com-

par. of ἄνω, Buttm. §115. 5. Luke 14: 10. Heb. 10: 8 ἀνώτερον λέγων, *having said above, before*, in the former part of the quotation. Sept. for ܐܢܘܬܐ Lev. 11: 21.

Ἀνωφελής, εὐς, ὁ, ἡ, adj. (α pr. and ὠφελέω,) *useless, unprofitable, serving no purpose*.

a) pp. Heb. 7: 18. Sept. for ܐܢܘܬܐ ܢܐ ܠܝܠܝܢ spoken of idols, Jer. 2: 8. Is. 44: 10. — Lucian. Tim. § 127. Xen. Oec. 1. 16.

b) by impl. *injuriously, noxious*, Tit. 3: 9. — Sept. Prov. 28: 3. Psalt. Salom. 16: 8 ἁμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίνη, ης, ἡ, (ἄγνυμι, inf. ἄσαι,) *an axe*, Matt. 3: 10. Luke 3: 9. Sept. for ܐܚܝܬ Deut. 19: 5. ܐܚܝܬ 1 Sam. 13: 20. — Aelian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἄξιος, ἰα, ἰον, *worth, worthy*, c. c. gen. or absol.

a) of equal value, of like worth, *worthy of comparison, comparable*. Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. So Sept. for ܐܚܝܬ Prov. 3: 15. 8: 11. Comp. Gen. 23: 9. 1 Chr. 21: 22, 24. — Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) *genr. worthy of, deserving of*, either good or evil, viz.

(α) of good, absol. of persons, *worthy sc. of benefit*. Matt. 10: 11, 13 bis. 22: 8. Luke 7: 4. Rev. 3: 4. — Seq. gen. of thing, Matt. 10: 10 τῆς τροφῆς. Luke 10: 7 τοῦ μισθοῦ. 1 Tim. 5: 18. Acts 13: 46. 1 Tim. 1: 15. 4: 9. 6: 1. Sept. for ܐܚܝܬ Esth. 7: 4. — Wisd. 6: 16. 9: 12. 2 Macc. 4: 25. Xen. Mem. 1. 2. 62. — Seq. gen. of person, i. e. *τοῦ εἶναι τινος, worthy to be the friend of, or to be cherished by*, any one, Matt. 10: 37, 38. Heb. 11: 38. — Wisd. 3: 5. — Seq. infin. aor. Luke 15: 19, 21, οὐκ ἄξιος κληθῆναι υἱός. Acts 13: 25. Rev. 4: 11. 5: 2, 4, 9, 12. see Buttm. §140. 3 and § 137. 5. — Wisd. 1: 16. 18: 1. Xen. Oec. 21. 12. — With ἵνα, John 1: 27. — Dem. Tom. II. p. 222.

(β) of evil, *deserving of*, absol. Rev. 16: 6. Seq. gen. πληγῶν Luke 12: 48. ἄξιος θανάτου, *deserving of death*, Luke 23: 15. Acts 23: 29. 25: 11, 25. 26: 31. Rom. 1: 32. — Wisd. 19: 4. Xen. Mem. 1. 2. 62 θανάτου.

c) by impl. *suitable, congruent, corresponding to*, c. gen. as καρποὺς ἄξιους τῆς μετανοίας, Matt. 3: 8. Luke 3: 8. Acts 26: 20. So Luke 23: 41. — 1 Macc. 10: 54. Xen. Ag. 1. 1. — Hence ἄξιό ἐστι, *it is suitable, proper, etc.* 1 Cor. 16. 4. 2 Thess. 1: 3. — Xen. Mem. 1. 5. 3.

Ἀξιώω, ὦ, f. ὠσω, (ἄξιος,) *to regard as deserving, to hold worthy of*.

a) pp. c. accus. et gen. 2 Thess. 1: 11. Pass. c. gen. 1 Tim. 5: 17. Heb. 3: 3. 10: 29. — Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7. — Seq. infin. aor. Luke 7: 7, comp. in Ἄξιος b. α. — Sept. Gen. 31: 28. Xen. Mem. 1. 4. 10.

b) *to regard as suitable, to deem proper, to think good*, seq. infin. aor. Acts 15: 38 ἡξίου, μὴ συμπαραλαβεῖν τοῦτον. 28: 22. — Act. Thom. § 11. Xen. Mag. Eq. 7. 4. — Others, *to desire, to wish, etc.* as Sept. for ܐܚܝܬ Esth. 4: 7. Dan. 1: 8. for Chald. ܐܚܝܬ Dan. 2: 16, 23. — Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἀξίως, adv. *suitably, properly, in a becoming manner*, seq. gen. Rom. 16: 2. Eph. 4: 1. Phil. 1: 27. Col. 1: 10. 1 Thess. 2: 12. 3 John 6. — Wisd. 7: 16. 16: 1. Xen. Mem. 4. 5. 9.

Ἀόρατος, ου, ὁ, ἡ, adj. (α pr. and ὁράω,) *unseen, invisible*, Rom. 1: 20. Col. 1: 15, 16. 1 Tim. 1: 17. Heb. 11: 27. — Sept. Gen. 1: 2. 2 Macc. 9: 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον Acts 26: 20 in later edit. aor. 1 ἀπήγγελα, aor. 2 Pass. ἀπηγγέλην Luke 8: 20, doubtful, see Buttm. § 103. n. 4. marg. — c. c. dat. of person and accus. of thing or περί seq. gen. or ὅτι, πῶς, or infin.

1. *to give up intelligence, to bring word from any person or place, concerning any thing*, i. e.

a) *to relate, to inform of, to tell*, sc. what had occurred etc. c. dat. of pers. Matt. 8: 33. 14: 12. 28: 8, 10, 11. Mark 6: 30. 16: 10, 13. Luke 7: 18. 8: 20, 36. 9: 36. 13: 1. 24: 9. John 20: 18. Acts 4: 23. 11: 13. 1 Thess. 1: 9. Sept. for ܐܚܝܬ Judg. 13: 10. — Xen. Anab. 1. 7. 2. — Seq. εἰς, Luke 8: 34 ἀπήγγελλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark 5: 14

in later edit. So Sept. for אָמֹס Amos 4: 13.—Xen. An. 6. 4. 25.

b) to announce, to make known, declare, tell, sc. what is done or to be done etc. Matt. 12: 18. Luke 18: 37. John 4: 51. Acts 5: 25. 12: 14, 17. 15: 27. 16: 36. 23: 16, 17, 19. 28: 21. 1 John 1: 2, 3. Sept. for אָמֹס Josh. 2: 2. אָמֹס Gen. 24: 49. 29: 15. Judg. 13: 6.—So Heb. 2: 12 ἀπαγγεῖν τὸ ὄνομα σου τοῖς ἀδελφοῖς μου, i. e. declare, make known; so Sept. for אָמֹס Ps. 78: 4, 6; here quoted from Ps. 22: 23, where Heb. אָמֹס and Sept. διηγῆσομαι. Others to praise, celebrate, as Sept. for אָמֹס Ps. 89: 2. 105: 1.—In the sense of to exhort, c. infin. Acts 26: 20 ἀπῆγγελον μετανοεῖν.—So also by impl. to confess, Luke 8: 47. 1 Cor. 14: 25. So Sept. and אָמֹס Gen. 12: 18.

2. to bring back word from any one, to report, c. dat. of pers. with or without accus. of thing, Matt. 2: 8. 11: 4. Luke 7: 22. 14: 21. Acts 5: 22. 22: 26. Sept. for אָמֹס Gen. 27: 42. 29: 12.—Xen. Mem. 1. 2. 33.

Ἀπάγω, f. ἀγῶ, to strangle. In N. T. Mid. ἀπάγομαι, to strangle one's self, sc. by hanging, to hang one's self, Matt. 27: 5. Sept. for אָמֹס 2 Sam. 17: 23.—Aelian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts 1: 18, where Judas is said $\text{ἀπαχθῆναι ἐκ τοῦ σώματος αὐτοῦ}$ i. e. having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.

Ἀπάγω, f. ξω, aor. 2 ἀπήγαγον, aor. 1 Pass. ἀπήχθην, to lead away, to conduct away, trans.

a) genr. Luke 13: 15. seq. πρὸς Acts 23: 17. Sept. for אָמֹס Gen. 31: 18. Deut. 28: 37. אָמֹס Deut. 28: 36. 1 K. 1: 38. al.—Ael. V. H. 1. 6.—Spoken in N. T. chiefly in a judicial sense, to lead away, or bring, sc. before a judge or to prison, seq. πρὸς or εἰς, Matt. 26: 57. 27: 2. Mark 14: 44, 53. 15: 16. John 18: 13. Acts 24: 7. or to punishment, Matt. 27: 31. Luke 23: 26. John 19: 16. Hence absol. ἀπαχθῆναι to be put to death, Acts 12: 19.—Ep. Jerem. 18. Sept. ἀπηγόμενος, a prisoner, for אָמֹס etc. Gen. 39: 22. 40: 3. 42: 16. Hesych. ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι.

b) spoken of a way, seq. εἰς, Matt. 7:

13, 14, ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπώλειαν v. εἰς τὴν ζωὴν.—Jos. Ant. 4. 6. 10 εἰς μετάνοιαν. So ἄγω, Jos. Ant. 8. 7. 4 ὁδὸν τὰς ἀγοῦσας εἰς Ἱεροσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. to lead one's self away, to go away, i. e. metaph. to go astray, be seduced. 1 Cor. 12: 2 πρὸς τὰ εἰδωλα, i. e. to the worship of idols.

Ἀπαιδέυτος, ου, ὁ, ἡ, adj. (α pr. and παιδεύω,) pp. untaught, Xen. Mem. 4. 1. 4; hence, ignorant, stupid, foolish, of persons, Sept. for אָמֹס Prov. 17: 22. אָמֹס Prov. 8: 5. 15: 15. Jos. Ant. 2. 13. 3.—In N. T. of things, inept, trifling, absurd, 2 Tim. 2: 23 ἀπαιδέτους ζητήσεις.

Ἀπαίρω, f. αῤῷ, (ἀπό, αἶρω,) trans. to take away, to remove, Herodot. 8. 57. intrans. to go away, depart, Xen. H. G. 6. 5. 32. Sept. for אָמֹס Gen. 12: 9. 13: 11. al. saep. Comp. Butt. § 130. n. 2.—In N. T. only aor. 1 Pass. ἀπήρθη, in the pass. sense, to be taken away, Matt. 9: 15. Mark 2: 20. Luke 5: 35. or perhaps with the mid. intrans. sense, to depart; comp. Butt. § 135. 3. § 136.

Ἀπαιτέω, ὦ, f. ἤσω, (ἀπό, αἰτέω,) to demand back from any one, sc. what is one's own, to require, trans. c. ἀπό τι-νος. Luke 6: 30. 12: 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου, lit. they shall require thy life, indef. for the Pass. thy life shall be required sc. by him who gave it; comp. Butt. § 129. 11. Stuart § 500. Sept. for אָמֹס Deut. 15: 2, 3.—Ecclesi. 20: 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ὦ, f. ἤσω, (ἀπό, ἀλγέω,) pp. to grieve out, i. e. to cease from grieving, Thuc. 2. 61. In N. T. to cease to feel, to be unfeeling, i. e. without sense of decorum, shame, etc. Eph. 4: 19.—Heliodor. 5. p. 213. Hesych. ἀπηλγηκό-τες ἀναίσθητοι γενόμενοι, ἀποκάμοντες.

Ἀπαλλάσσω, v. αἶτω, f. ἄσω, (ἀπό, ἀλλάσσω,) to remove from, trans. τι ἀπὸ τινος, Xen. Anab. 3. 2. 28. Sept. for אָמֹס Job 9: 34. 27: 5. Jer. 32: 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, to remove one's self from, or intrans. to depart, to

leave, c. ἀπό, Acts 19: 12.—So Act. intrans. Sept. Ex. 19: 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. ἐκ ib. 7. 6. 2.

b) by impl. to free, to set free, to dismiss, trans. seq. ἀπό. Luke 12: 58 ἀπὸ ἀπὸ ἀπὸ ἀπὸ αὐτοῦ, to be set free, let go, from thy opponent, creditor, etc. sc. by private adjustment. — Seq. gen. Wisd. 12: 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6. — So metaph. Heb. 2: 15 ἀπαλλάξῃ τοὺς οὗτοι φόβον θανάτου ἔργοι ἦσαν δουλείας. — Seq. gen. Philo de spec. Leg. p. 793 ἀπὸ ἀπὸ ἀπὸ ἀπὸ τῆς ἐπὶ τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριώω, ὧ, f. ὦσω, (ἀπό, ἀλλοτριώω,) to estrange, to alienate; Pass. to be alienated from, to be a stranger to, seq. gen. Eph. 2: 12. 4: 18. absol. Col. 1: 21. Sept. for רָחַק Ps. 58: 4. רָחַק Job 21: 29.—4 Macc. 1: 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἀπαλός, ἡ, ὄν, soft, tender; spoken of a shoot of a tree, Matt. 24: 32. Mark 13: 28. So Aquil. ἀπαλὰ λάχανα Lev. 2: 14. Sept. ἀπαλότης for חֲרִיבִי Ez. 17: 4. So of flesh, Sept. for חֲרִיב Gen. 18: 7.—Aelian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπανιάω, ὧ, f. ἴσω, (ἀπό, ἀνιάω,) so in N. T. and Diod. Sic. 18. 15; but usually f. ἴσομαι, as Xen. H. G. 1. 6. 3; to meet from opposite directions, to fall in with, c. c. dat. Matt. 28: 9. Mark 5: 2. 14: 13. Luke 17: 12. John 4: 51. Acts 16: 16. So Sept. for פָּגַע 1 Sam. 10: 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke 14: 31. So Sept. to fall upon, for פָּגַע Judg. 8: 21. 2 Sam. 1: 15.

Ἀπάνησις, εως, ἡ, (ἀπαντιάω,) meeting, encounter; found in N. T. only in the phrase εἰς ἀπάνησιν, used for the inf. ἀπαντῆν, to meet, seq. gen. Matt. 25: 1, 6. 1 Thess. 4: 17. seq. dat. Acts 28: 15. So Sept. for פָּגַע 1 Sam. 9: 14. Jer. 41: 6. saep. פָּגַע 1 Chr. 12: 17. — Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἀπαξ, adv. of time, once, i. e.

a) pp. one time, semel, 2 Cor. 11: 25. Heb. 9: 26, 27, 28. 12: 26, 27. 1 Pet. 3: 18, [20.]

Sept. for חֲדָשׁ Ex. 30: 11. Lev. 16: 34. —Xen. Oec. 10. 1. Herodian. 1. 10. 8. — So ἅπαξ καὶ δις, once and again, i. e. several times, Phil. 4: 16. 1 Thess. 2: 18. So Sept. for חֲדָשׁ נְחֵמְךָ Neh. 13: 20.—1 Macc. 3: 30.

b) trop. once for all, already, formerly, Heb. 6: 4. 10: 2. Jude v. 3, 5. So Sept. for חֲדָשׁ Ps. 62: 12. 89: 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὁ, ἡ, adj. (α pr. and παραβαίνω,) Act. not passing over, i. e. not transgressing sc. a law, Jos. Ant. 18. 8. 2. Pass. not violated, inviolate, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῶς Plut. de Fat. 1. de def. Orac. 3. — In N. T. spoken of Christ's priesthood, Heb. 7: 24, either Act. not transient, perpetual; or Pass. immutable, unchanging.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκευάστος, ου, ὁ, ἡ, adj. (α pr. παρασκευάζω,) unprepared, 2 Cor. 9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οὔμαι, f. ἴσομαι, depon. (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke 12: 9, comp. Buttm. § 113. 3. n. 6; to abnegate, to deny, seq. infin. Luke 22: 34 πρὶν ἢ τρίς ἀπαρνήσῃ μὴ εἰδέναι με. — Herodot. 8. 69. See Kypke Obs. Sac. in loc.—Hence spoken of persons, to deny, i. e. to disown, to abjure, trans.

a) of Christ and his religion, Matt. 26: 34, 35, 75. Mark 14: 30, 31, 72. Luke 22: 61. John 13: 38. Of persons denied by Christ, Luke 12: 9. Sept. for נִכְזַּב Is. 31: 7.—Dem. 575. 25 τὸ ὄνομα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. εαυτόν, to deny one's self, i. e. to disown and renounce self, to disregard all personal interests and enjoyments, Matt. 16: 24. Mark 8: 34. [Luke 9: 23.] Comp. Phil. 3: 7, 8.

Ἀπαριί, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in the later editions, from now, from this time, i. e.

a) henceforth, hereafter, Matt. 23: 39. 26: 29, 64. John 1: 52. Comp. ἀπὸ τοῦ νῦν Luke 1: 48. — Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

b) i. q. ἄρτι, but stronger, at this very time, even now, John 13: 19. 14: 7. Rev. 14: 13 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπαρτί, blessed, even now, are the dead, etc.—Aristoph. Plut. 388.

Ἀπαρισμός, οὗ, ὁ, (ἀπαρτίζω to complete,—a word of the later Greek, Lob. ad Phryn. p. 447,) completion. Luke 14: 28 εἰ ἔχει τὰ [δύοντα] πρὸς ἀπαρισμόν, whether he has what is necessary for completion sc. of the building.—Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ἧς, ἡ, (ἀπάρχομαι to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9,) pp. an offering of first-fruits; then, an offering genr. Sept. for חֲבִירָה Ex. 25: 2, 3.—In N. T. the first-fruits, primitiae, which were usually consecrated to God; so Sept. for חֲבִירָה Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Occ. 1. 10. — Hence

a) the first part, earnest, of any thing, Rom. 11: 16 ἀπαρχή sc. φρυγμάτων, the first-fruits, first portion, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. 8: 23 τὴν ἀπαρχὴν τοῦ πνεύματος, the first-fruits of the Spirit, i. e. the first gifts of the Spirit, the earnest, the pledge, ἀρχαίων, of future and still higher gifts.—Ecclus. 32: 8 ἀπαρχή κειμένων σου.

b) spoken of persons, first in time, first in any thing, i. e. the first of whom any particular thing may be predicated; a firstling. Rom. 16: 5 ὅς ἐστιν ἀπαρχή τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. 16: 15. James 1: 18. Rev. 14: 4. In 1 Cor. 15: 20, 23, Christ is called ἡ ἀπαρχή τῶν κοιμημένων, i. e. the first who has risen from the dead.

Ἄπας, ασα, αν, (ἅμα, πᾶς,) i. q. πᾶς, but stronger, the whole, every, all together, Matt. 24: 39. Mark 16: 15. Luke 17: 27, 29. Acts 11: 10. al. saep. Sept. for כָּל Ps. 22: 24. Jer. 18: 23.—Herodian. 3. 8. 4. Thuc. 2. 13. — Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark 8: 25. 11: 32. Luke 3: 21. 8: 37. 19: 48. etc. AL.

Ἀπατάω, ὧ, f. ἡσώ, to deceive, to delude, i. e. to lead into error, trans. Eph. 5: 6. 1 Tim. 2: 14 bis. James 1: 26. Sept. for תִּרְסֵה 2 K. 18: 32. יִרְשֵׁה Gen. 3: 13. יִרְשֵׁה Ex. 22: 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτη, ἧς, ἡ, (ἀπατάω,) deception, delusion; Act. εἰς ἀπάτην αὐτοῦ Judith 16: 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. 13: 22. Mark 4: 19. Col. 2: 8. 2 Thess. 2: 10. Heb. 3: 13 coll. Ἀμαρτία no. 2. e. 2 Pet. 2: 13.—Eph. 4: 22 ἐπιθυμίας τῆς ἀπάτης, i. e. deceitful propensities, which seduce to sin and lead to disappointment; Buttin. § 123. n. 4. — Judith 9: 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (α pr. and πα-τής,) without father, Pollux Onom. 3. 2. 4. one who has lost his father, Eurip. Orest. 310. In N. T. one whose father is not recorded in the Hebrew genealogies, Heb. 7: 3. See Ἀνωτήρ.

Ἀπαύγασμα, ατος, τό, (ἀπό, αἴγλη splendour,) reflected splendour or brightness. Heb. 1: 3 ἀπαύγασμα τῆς δόξης τοῦ Θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκὼν Col. 1: 15.—Orig. c. Cels. 5. 10 ἀπανυφωτὸς αἰδίου.

Ἀπειδον, aor. 2, subj. ἀπιδώ, (ἀπό, εἶδω,) used as aor. of ἀφοράω, Buttin. § 114 under εἶδω and ὁράω; to look away from one thing towards another, seq. πρὸς Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. to look at, to regard, seq. πρὸς Jos. Ant. 2. 6. 1. Dio Cass. p. 396. ed. Reim. — In N. T. to see out, to see through, i. e. to see to an end, to perceive, to know, Phil. 2: 23. Sept. Jonah 4: 5 ἕως οὗ ἀπιδῇ τί ἔσται τῇ πόλει, for יִתְרָה.

Ἀπειθεία, ας, ἡ, (ἀπειθεῖς,) unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy, Rom. 11: 30, 32. Eph. 2: 2. 5: 6. Heb. 4: 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11. —Col. 3: 6 υἱοὶ τῆς ἀπειθείας, by Hebr. sons of disobedience, unbelievers, i. e. heathen, pagans; comp. Gesen. Lehrs. § 164. 1. d. Stuart § 444.

Ἀπειθέω, ὦ, f. ἦσω, (ἀπειθής,) *not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.*

a) absol. spoken of disbelievers in Christ, Acts 14: 2. [17: 5.] 19: 9. Rom. 15: 31. 2 Pet. 2: 7. Spoken of those who are disobedient to God, Heb. 3: 18. 2 Pet. 3: 20. Rom. 11: 31. 10: 21 coll. Is. 65: 20 where Sept. for כִּרְךָ, as also Hos. 9: 18. Sept. for כִּרְךָ Deut. 9: 7. Is. 50: 5. 63: 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence οἱ ἀπειθήσαντες, *unbelievers*, i. e. heathen, pagans, Heb. 11: 31. So Sept. for כִּרְךָ Is. 66: 14. Comp. in Ἀπειθεῖα.

b) seq. dat. of person or thing, e. g. τῷ υἱῷ John 3: 36. τῷ θεῷ Rom. 11: 30 coll. Num. 14: 43 τῷ κυρίῳ. So τῇ ἀληθείᾳ Rom. 2: 8. τῷ λόγῳ 2 Pet. 2: 8. 3: 1. τῷ εὐαγγελίῳ 2 Pet. 4: 17. Comp. Deut. 1: 26 τῷ ῥήματι. 9: 23. 32: 53.

Ἀπειθής, ἑός, οὖς, ὁ, ἡ, adj. (α pr. and πειθώ,) *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke 1: 17. Tit. 1: 16. 3: 3. Seq. dat. of pers. or thing, Acts 26: 19. Rom. 1: 30. 2 Tim. 3: 2. Sept. for כִּרְךָ Deut. 21: 18. מִרְךָ Num. 20: 10. מִרְךָ Is. 30: 9. — Ecclus. 16: 6. 47: 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

Ἀπειλέω, ὦ, f. ἦσω, *to threaten, to menace*, seq. dat. Acts 4: 17 ἀπειλῇ ἀπειλησώμεθα αὐτοῖς *let us strongly threaten*. The use of ἀπειλῇ here is intensive; see in Ἀγαλλιάω h, and Ἀνάθεμα. — Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid*, absol. 1 Pet. 2: 23 πύσχων οὐκ ἠπειλεῖ. So Sept. for עָרַךְ Nah. 1: 4. עָרַךְ Is. 66: 14.

Ἀπειλή, ἥς, ἡ, (ἀπειλέω,) *threat*, Acts 4: 17 see in Ἀπειλέω. 4: 29. 9: 1. —Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18. —Hence, *reproach, upbraiding*, Eph. 6: 9. So Sept. for עָרַךְ Prov. 19: 12. עָרַךְ Prov. 13: 8. 17: 10. עָרַךְ Hab. 3: 11.

Ἀπειμι, f. ἐσομαι, (ἀπό, εἰμι am,) *to be absent*, 1 Cor. 5: 3. 2 Cor. 10: 1, 11. 13: 2, 10. Phil. 1: 27. Col. 2: 5.—Wisd. 9: 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

Ἀπειμι, (ἀπό, εἶμι go,) impf. ἀπῆμιν,

Buttm. § 108. V. *to go away, depart*, intrans. Acts 17: 10. — Jos. Ant. 1. 2. 1. Xen. Mem. 2. 6. 11.

Ἀπείπον, aor. 2, (ἀπό, εἶπον,) aor. 1 Mid. ἀπειπάμην, Buttm. § 96. n. 1. § 114 sub εἰπεῖν. Winer § 15 εἰπεῖν. pp. *to speak out or off*, i. e. to the end, Hom. Il. 7. 416; or in the sense of *to refuse, to deny*, ib. 1. 515. Sept. Zech. 11: 12. or *to interdict, forbid*, Sept. 1. K. 11: 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off* from any thing, i. e. *to renounce, to disown*, sc. with aversion, trans. 2 Cor. 4: 2. So Sept. for עָרַךְ Job 10: 3.—Wisd. 11: 15. Max. Tyr. 5. 5 Ἀμασις ἀπειπατο Πολυκράτην. Plut. Coriol. 8. Dio Cass. p. 605 ed. Reim. Herodot. 1. 59.

Ἀπείραστος, ου, ὁ, ἡ, adj. (α pr. and πειράζω,) *untried, untempted*, i. e. incapable of being tempted, seq. gen. James 1: 13. Comp. Buttm. § 132. 6. 1. —Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπείραστον. Constitut. Apost. I. 8. *Unattempted*, Jos. B. J. 5. 9. 3. ib. 7. 8. 1. —Others, Act. *not having tried*.

Ἀπειρος, ου, ὁ, ἡ, adj. (α pr. and πείρα,) *inexperienced, ignorant*, seq. gen. Heb. 5: 13 ἀπείρος λόγου, *ignorant of true doctrine*. Comp. Buttm. § 132. 5. 1. Sept. for עָרַךְ Zech. 11: 15. עָרַךְ 1 Sam. 17: 39.—Wisd. 13: 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

Ἀπεκδέχομαι, f. ἐξομαι, depon. (ἀπό, ἐκδέχομαι,) *to wait out*, i. e. *to wait long for, to await ardently, to expect*, trans. Rom. 8: 19, 23, 25. 1 Cor. 1: 7. Gal. 5: 5. Phil. 3: 20. Heb. 9: 28. 1 Pet. 3: 20 in later editions.

Ἀπεκδύομαι, f. ὑσομαι, (ἀπό, ἐκδύομαι,) depon. Mid. *to strip off, to lay aside*. In N. T. trop. Col. 3: 9 τὸν παλαιὸν ἄνθρωπον. So trans. *to despoil*, Col. 2: 15 τὰς ἀρχάς, i. e. *deprive of power*.—Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθῆτα.

Ἀπέκδυσις, εως, ἡ, (ἀπεκδύομαι,) *a putting off, metaph. renunciation*, Col. 2: 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.

Ἀπελαύνω, aor. 1 ἀπῆλασα, (ἀπό, ἐλαύνω,) *to drive away from*, seq. ἀπό,

Acts 18: 16. Sept. for חֲצִיָּה Ez. 34: 12. — Wisd. 17: 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, ου, ὁ, (ἀπελέγχω,) *confutation*; by impl. *disesteem, contempt*, Acts 19: 27 εἰς ἀπελεγμὸν ἐλθεῖν, i. e. ἀπελέγχεσθαι, parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) *a freedman*, 1 Cor. 7: 22. — Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, ου, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελλιζώ, f. ἰσω, (ἀπό, ἐλπίζω,) *to hope out*, i. e. *to have done hoping, to despair, to despair*, Luke 6: 35 δαπέψετε, [κατὰ] μηδὲν ἀπελπίζοντες, i. e. *lend, never despairing nor doubting of requital, for so your reward will be great from God*; comp. v. 34. — Sept. Is. 29: 19. Judith 9: 11. 2 Macc. 9: 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13. — Others, *to hope for something in return*, i. q. ἐλπίζω ἀπό τινος, comp. ἀπεσθίειν Athen. 14. c. 17 ed. Casaub. ἀπαυτῖν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπό, ἔναντι,) *from over against, opposite to, viz.*

a) pp. *before, in the presence of*, spoken of persons, Matt. 21: 2. 27: 24 ἀπέναντι τοῦ ὄχλου. Acts 3: 16. So Sept. for עֲנִי Ex. 14: 2. Num. 7: 10. נֶגֶד Hos. 7: 2. נֶגֶד Gen. 21: 16. נֶגֶד Judg. 19: 10. — Spoken of place, Matt. 27: 61 τοῦ τάφου. Sept. for עֲנִי Ez. 40: 49. נֶגֶד Neh. 7: 3.

b) by Hebr. trop. of what is *before* the mind, Rom. 3: 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36: 2, where Sept. for עֲנִי נֶגֶד.

c) by Hebr. *against, contrary to*, Acts 17: 7 ἀπέναντι τῶν δογματῶν Καίσαρος. So Sept. for עֲנִי 2 Sam. 10: 17. נֶגֶד Ez. 26: 9. — Eccclus. 37: 4.

Ἀπέπω, see Ἀπέπων.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α pr. and πέρας limit,) *unlimited*. 1 Tim. 1: 4 γενεαλογίαι ἀπέραντοι *interminable genealogies*, i. e. which may be extended without limit, worthless. Sept. for

רָחֵק Job 36: 26. — Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισπάσιως, adv. (α pr. and περισπᾶω to distract,) *without distraction, without solicitude*, sc. about earthly things, 1 Cor. 7: 35, coll. v. 32—34. — Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α pr. and περιτέμνω,) *not circumcised*, pp. Sept. for חֲצִיָּה Gen. 17: 14. Ex. 12: 48. 2 Macc. 1: 51. In N. T. metaph. Acts 7: 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate, perverse*. So Sept. and חֲצִיָּה Ez. 44: 7. חֲצִיָּה Jer. 6: 10.

Ἀπέρχομαι, f. ἀπελείσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα; for this fut. instead of the more usual ἄπειμι, see Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; *to go away from one place etc. to another*; hence

a) genr. *to go away, to depart*, absol. Matt. 8: 21. 13: 25, 28. 16: 4. 18: 30. Mark 5: 20, 24. 6: 28. al. Seq. ἀπό, Mark 5: 17. Luke 1: 38. 2: 15. 8: 37. al. Sept. for חֲצִיָּה Gen. 19: 2. 21: 14. נֶגֶד Gen. 15: 15. — Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39. — Trop. spoken of things, etc. e. g. of leprosy, Mark 1: 42. Luke 5: 13. of fruits, Rev. 18: 14 ἡ ὀπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away, perished, from thee*, i. q. ἀπόλετο ἀπὸ σοῦ ibid. So Rev. 21: 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. 21: 4. Rev. 9: 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν, *is over, is past*. 11: 14. So Sept. ὁ ὑετός ἀπῆλθεν for עָנָה Cant. 2: 11.

b) *to go away to a place, i. e. to depart for, to set off, to journey, etc.* c. ἐκεῖ Matt. 2: 22. ὅπου 8: 19. — Seq. εἰς Matt. 8: 32, 33. 10: 5. 14: 15. 25: 46. al. — Lucian. D. D. 16. 1. — Seq. πρὸς, Matt. 14: 25. Mark 3: 13. Rev. 10: 9. al. — Xen. An. 1. 9. 29. — Spoken of a passage by water, Matt. 8: 18. Mark 6: 32. John 6: 1, 22. — Metaph. spoken of rumor, *to go forth, spread abroad*, Matt. 4: 24, coll. 9: 26

where it is ἐξῆλθεν.—Including the idea of arrival, i. e. *to go away quite to a place*, i. e. *to come to, to arrive at*, Luke 23: 33 οἱ ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθεν ἐφ' ἡμᾶς θλίψις for נִבְּלָה Gen. 42: 21.

c) by Hebr. c. c. ὀπίσω τινός, *to go away after any one*, i. e. *to follow*, e. g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὀπίσω σαρκὸς ἐτέρως Jude 7.—Heb. אַחֲרַי אֶחָד Judg. 2: 12. 1 Sam. 6: 12, where Sept. πορεύομαι ὀπίσω.—In a similar sense, seq. πρὸς τινα, John 6: 68.

d) in the sense of *to withdraw, to go apart*, Matt. 26: 36. Acts 4: 15.

e) spoken of those who *turn back, to go back, to return*, seq. εἰς, Matt. 9: 7. Luke 1: 23. John 4: 3. So Sept. for שָׁבָה Gen. 3: 19. 31: 13. Josh. 1: 15. 6: 14. Job 1: 21. al.—Herodian. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, *to turn back*, John 18: 6. *to return*, 6: 66. AL.

Ἀπέχω, f. ἀφεῖω, (ἀπό, ἔχω.)

1. *to hold off from*, as a ship from the shore, Od. 15. 33; and hence *to avert, to restrain*, etc. Il. 1. 97. Herodot. 8. 27. Sept. for מָנַח Prov. 3: 27. Hence in N. T.

a) Mid. ἀπέχομαι, *to hold back one's self from*, i. e. *to abstain, to refrain from*, c. c. gen. or seq. ἀπό, Acts 15: 20, 29. 1 Thess. 4: 3. 5: 22. 1 Tim. 4: 3. 1 Pet. 2: 11. Sept. for סָוַח Job 1: 1, 8. סָוַח Prov. 23: 4.—Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 4. 13.

b) intrans. *to be distant from, to be absent*, suppl. εαυτὸν etc. comp. Buttm. § 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. מָנַח.—2 Matt. 12: 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart etc. Matt. 15: 8 and Mark 7: 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, *their heart is far from me*, i. e. they do not reverence nor regard me; quoted from Is. 29: 13, where Sept. for סָוַח.

2. *to have off or out*, i. e. *to have all that is one's due*, so as *to cease from having any more, to have received in full*; comp. Tittm. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν,

Matt. 6: 2, 5, 16. παράκλησιν Luke 6: 24. πάντα Phil. 4: 18. Spoken of a person, *to have for good and all*, Philem. 15. Sept. Gen. 43: 23 and Num. 32: 19, where Heb. נִבְּלָה.—Jos. Ant. 1. 30. 6. Plut. Solon. c. 22.—Hence ἀπέχει impers. *sufficit, it is enough*, Mark 14: 41, i. e. ye have slept enough; comp. Luke 22: 45, 46, and comp. ἱκανόν ἐστι, Luke 22: 38.—Anacr. Od. 38. v. 33 ἀπέχει· βλέπω γὰρ αὐτήν. Hesych. ἀπέχει· ἀπόκη, ἐξαρκῆ.—Others, *it is gone, it is over*, sc. the hour of anguish.

Ἀπιστεύω, ὧ, f. ἦσω, (ἄπιστος,) *to withhold belief, to doubt, to distrust*, absol. Acts 28: 24. Mark 16: 11. Luke 24: 41. seq. dat. Luke 24: 11.—Wisdom. 1: 2. 12: 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6.—Hence, *to disbelieve, to be unbelieving*, i. e. without faith in God and Christ, Mark 16: 16. Rom. 3: 3.—Wisdom. 10: 7.—By impl. *to break one's faith, to prove false*, 2 Tim. 2: 13.

Ἀπιστία, ας, ἡ, (ἄπιστος,) *unbelief, incredulity, distrust*, sc. in respect to declarations, doctrines, promises, etc. Matt. 13: 58. 17: 20. Mark 6: 6. 9: 24. 16: 14. Rom. 3: 3. 4: 20. 11: 20, 23. So 1 Tim. 1: 13 ἐν ἀπιστίᾳ, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. *violation of faith, perfidy, apostasy*, Heb. 3: 12, 19.—Wisdom. 14: 25. Polyb. 3. 99. 7.

Ἀπιστος, ου, ὁ, ἡ, adj. (α pr. and πίστις.)

1. Pass. spoken of things, *incredible*, Acts 26: 8 τί ἄπιστον κρίνεται.—Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, *withholding belief, incredulous, distrustful*, Matt. 17: 17. Mark 9: 19. Luke 9: 41. John 20: 27. So οἱ ἄπιστοι, *those who have not believed* sc. on Christ, 2 Cor. 4: 4.—Herodot. 9. 98. Hesych. ἄπιστος· ἀπαρά-πιστος, ἀπειθής.—Hence by impl. *heathen, pagan*, one who does not believe in and worship the true God, 1 Cor. 6: 6. 7: 12, 13, 14 bis, 15. 10: 27. 14: 22 bis, 23, 24. So with the idea of *impiety*, 2 Cor. 6: 14, 15. 1 Tim. 5: 8. Tit. 1: 15. So Sept. for נִבְּלָה Is. 17: 10.—

Further, by impl. *faithless, false, apostate*, Luke 12: 46. Rev. 21: 8.—Xen. Mem. 2. 6. 19.

Ἀπλόος, οὗς ; ὅη, ῆ ; ὅον, οὖν ; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. 6: 22. Luke 11: 34.

Ἀπλότης, τητος, ῆ, (ἀπλόος,) *simplicity*, i. e.

a) genr. *sincerity, candour, probity*, 2 Cor. 1: 12. So Sept. for עֲדָר 2 Sam. 15: 11. Prov. 19: 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἀπλότητι καρδίας, *in simplicity of heart, sincerity*, Eph. 6: 5. Col. 3: 22. So Sept. for יִשְׁרָאֵל 1 Chr. 29: 17.—Wisd. 1: 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. 11: 3.—So *fidelity*, 1 Macc. 2: 37, 60.—As manifesting itself in *liberality*, Rom. 12: 8. 2 Cor. 8: 2. 9: 11, 13.—Jos. Ant. 7. 13. 4.

Ἀπλῶς, adv. (ἀπλόος,) *simply*, i. e. in N. T. *in simplicity, sincerely, in reality*, James 1: 5. Sept. for עֲדָר Prov. 10: 10.—Polyb. 32. 13. 14.—Others, *liberally*; see in Ἀπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ὑπό, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2,) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by, or with*, another, but are now separated from it; (not *in* it, for to this ἐκ corresponds;) either in respect of place, time, origin or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for אֶל־ passim.

1. Of place. 1. Implying motion *from, away from*.

a) genr. and put after words signifying *departure from* a place, person, etc. Matt. 8: 34 ὅπως μεταβῇ ἀπὸ τῶν ὀρίων αὐτῶν. 13: 1 ἐξελεῖσθαι ἀπὸ τῆς οἰκίας. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱερικώ. 24: 1. Mark 16: 8 ἐφυγον ἀπὸ τοῦ μνημείου. Luke 4: 1. 9: 33 διαχωρίζεσθαι ἀπ' αὐτοῦ. 24: 31, 51. Acts 1: 4. 12: 19. 13: 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4. — So trop. spoken of diseases,

Mark 1: 42. Acts 19: 12. of goods taken Rev. 18: 14. of error, wandering, 1 Tim. 6: 10. James 5: 19. of aversion Rom. 16: 17. 1 Tim. 6: 5. of desertion Acts 15: 38. 21: 21. and the like often. — Put in like manner after words implying any kind of motion *away from* a place or person. Matt. 5: 29 βάλε ἀπὸ σοῦ. 26: 39. 28: 2. Mark 7: 33. 14: 36. Luke 9: 5. John 18: 28. al. saep.—So trop. in the *constructio praeagnans*, Acts 8: 22 ματαρόησον [καὶ ἀποστρέψαμι] ἀπὸ τῆς κακίας. Heb. 6: 1. 1 John 3: 17. 2 Thess. 2: 2. — Sometimes with the accessory idea of *down, down from*, sc. a higher place, after verbs of motion of any kind, Matt. 8: 1 καταβάντι δὲ ἀντὶ ἀπὸ τοῦ ὄρους. Luke 9: 37. 17: 29. Acts 9: 18. 13: 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts 12: 20. 15: 33. 28: 21 οὕτε γράμματα ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας. 1 Thess. 3: 6. Corresponding to μέχρι Rom. 15: 19. to ἕως Matt. 1: 17.—Xen. Anab. 5. 5. 4. — Put after verbs of coming, following, setting off, etc. Matt. 2: 1 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο. 3: 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from*, not *out of*. 4: 25. 8: 11. Mark 1: 9. 6: 33. Luke 12: 54. Acts 13: 31. Rom. 1: 18. So with ἐλθών etc. implied, Mark 7: 4. Luke 22: 43. — Herodot. 8. 70, 114. Diod. Sic. 1. 31.—Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. 27: 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492. — Spoken of *order or succession*, ἀρχομαι ἀπὸ τινος, *to begin from*, etc. Matt. 20: 8. Luke 23: 5. John 8: 9. Acts 8: 35. — Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρξάμενος implied, Acts 28: 23. 17: 2. So Matt. 23: 34. Matt. 2: 16 ἀπὸ διετούς καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. 25: 32. Rom. 8: 35, 39. 1 Thess. 2: 17.—Wisd. 1: 3. Plat. Phaedo. c. 12. — So in the *constructio praeagnans*

Rom. 9: 3, see in ἀνάθεμα. 2 Cor. 11: 3. 2 Thess. 1: 9. Col. 2: 20.

b) after verbs of *depriving, removing, taking away*, etc. Matt. 9: 15. 13: 12. Luke 10: 42. Luke 6: 29 see in Κωλύω. So where this idea is implied in the context; as ἀπώλετο ἀπὸ σοῦ, Rev. 18: 14. So Sept. and מן אברך Jer. 18: 18. — After verbs of *hiding, concealing*, in which removal is implied, Matt. 11: 25. Luke 9: 45. 19: 42. So Sept. and מן הכסתר Gen. 4: 14. מן העלים 2 K. 4: 27. — Ecclus. 17: 15, 20. Hom. Od. 23. 110. — So after ὑστερώ, Heb. 12: 15.

c) after verbs of *demanding, desisting, abstaining, restraining*, etc. as ἀπαυτεῖν Luke 6: 30. ἐκζητεῖν 11: 51. ἀφίστημι Acts 5: 38. ἀπέχεσθαι Acts 15: 20. καταπαύειν Heb. 4: 4. 1 Pet. 3: 10. ἐκδικεῖν Rev. 6: 10. — Xen. Cyr. 1. 3. 11.

d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke 13: 15. 16: 18. 1 Cor. 7: 27. καταργεῖν, Rom. 7: 2, 6. — In like manner after verbs of *freeing, purifying from, healing*, etc. and also after similar adjectives. So after σώζειν Matt. 1: 21. θεραπεύειν Luke 5: 15. ἰαθεῖναι 6: 17. δικαιοῦν Acts 13: 39. ἐλευθεροῦν Rom. 6: 18, 22. ῥύεσθαι 15: 31. καθαρῶζειν 2 Cor. 7: 1. 2 Tim. 2: 21. ῥαντίζεσθαι Heb. 10: 22. λούειν Acts 16: 33. Rev. 1: 5. etc. By implic. Heb. 11: 34. — After ἀθώς Matt. 27: 24. ὁγυής Mark 5: 34. καθαρός Acts 20: 26. ἐλευθερός Rom. 7: 3. ἀσπιλος James 1: 27. — So with verbs of *redeeming*, Rev. 14: 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear, caution, avoidance*, etc. e. g. after φοβεῖσθαι Matt. 10: 28. Luke 12: 4. So Sept. for מן חתך Jer. 10: 2. — Judith 4: 2. 1 Macc. 8: 12. So φόβος ἀπὸ τινος Xen. Anab. 7: 2. 37. — After φυλάττειν and φυλάττεσθαι, 1 John 5: 21. 2 Thess. 3: 3. Luke 12: 15. Sept. for מן שמר Ps. 18. 24. — Ecclus. 12: 11. Xen. Cyr. 2. 3. 9. — After προσέχειν Matt. 7: 15. 10: 17. Luke 12: 1. 20: 46. Sept. for מן תרץ 2 Chr. 35: 21. — Ecclus. 6: 13. 13: 8. — After βλέπειν in the sense of *to beware*, Mark 8: 15. 12: 38. φεύγειν *to avoid*, 1 Cor. 10: 14.

3. Implying *distance* of one object from another. Rev. 12: 14 τρέφεται—

ἀπὸ προσώπου τοῦ ὀφείως, i. e. *far from, away from*, the serpent. — Xen. Anab. 3. 3. 9. — Μακρὰν ἀπὸ, *far from*, Matt. 8: 30. al. Sept. for מן רחוק Ex. 33: 7. — So after ἀπέχω, Luke 7: 6 ἀπὸ τῆς οἰκίας. 24: 13. — Xen. An. 4. 3. 5. Diod. Sic. 3. 67. — In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance; as John 11: 18 ἣν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 21: 8 ὡς ἀπὸ πηχῶν διακοσίων. Rev. 14: 20. — Jos. Ant. 5. 1. 4 βύλλων στρατόπεδον ἀπὸ δέκα σταδίων τῆς Ἱεριχοῦντος. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπὸ, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπὸ; see Kypke Obs. in N. T. I. p. 390. — Before an adv. of distance, ἀπὸ μακρόθεν, Matt. 26: 58. Rev. 18: 10. So Sept. for רחוק מן Ps. 138: 6. רחוק מן Ezra 3: 13. Comp. Lob. ad Phryn. p. 46, 461. — Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. 7: 4, coll. v. 5 where it is ἐκ τοῦ ὀφθ. Acts 13: 50, coll. John 2: 15. — Luke 9: 5 ἐξερχόμενου ἀπὸ τῆς πόλεως, coll. John 4: 30 ἐκ τῆς πόλεως. Matt. 17: 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, Mark 1: 25, 26, ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark 7: 15 τὰ ἐκπορεύμενα ἀπ' αὐτοῦ, coll. v. 20 ἐκ τοῦ ἀνθρώπου, and Matt. 15: 11 ἐκ τοῦ στόματος. ib. 18, 19, ἐκ τῆς καρδίας. Matt. 18: 35 εἰ ἀφῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark 12: 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπὸ, as Luke 5: 8 ἐξελθε ἀπ' ἐμοῦ, comp. 1. a. above. — Put also for ἐκ after the verbs ἐγείρω, διεγείρω, etc. Matt. 1: 24 διεγερθεὶς ἀπὸ τοῦ ὑπνου, coll. Rom. 13: 11 ἐξ ὕπνου ἐγερθεῖναι. Matt. 14: 2 ἡγέρθη ἀπὸ τῶν νεκρῶν, and so 27: 64. 28: 7, coll. Mark 6: 14, 16. John 12: 1, 9. Acts 3: 15. 13: 30. etc. where it is ἐκ νεκρῶν. — So ἀπὸ for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδὲν—οὔτε ἀπὸ τῶν οἰκιῶν. Hi-ero 1. 38.

II. Of *time*, i. e. *from* any time onwards, *since* any time.

a) before a noun. Matt. 9: 22 ἀπὸ τῆς ὥρας ἐκείνης. 11: 12 ἀπὸ τῶν ἡμερῶν Ἰωάννου. Luke 1: 70. 8: 43. Acts 23: 23. 1 John 1: 1. — Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2.—With the names of persons, Matt. 1: 17. Rom. 5: 14.—Herodotus. 6. 2. 5. — Before events or circumstances, Matt. 1: 17. 13: 35. Luke 2: 36. Acts 11: 19.—Herodot. 8. 54, 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας, *from what day*, i. e. *from the time when, since*, Luke 7: 45. Acts 24: 11. 2 Pet. 3: 4. Fully written Col. 1: 6, 9. comp. Acts 20: 18. 24: 11. — Xen. H. G. 4. 6. 6. — So ἀφ' οὗ sc. χρόνου *from what time, since*, Luke 13: 25. 24: 21. Rev. 16: 18. Sept. for יְהִי Ex. 5: 23. — Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ' οὗ χρόνου Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπὸ τοῦ νῦν, *from now, henceforth*, Luke 1: 48. Acts 18: 6. ἀπ' ἄρτι see in Ἄρτι and Ἀπαρτι. — ἀπὸ πέννσι, *since a year ago*, 2 Cor. 8: 10. 9: 2. ἀπὸ πρωῒ, *from morning*, Acts 28: 23. ἀπὸ τότε, *from that time*, Matt. 4: 17. al. see in Τότε.—Simplic. in Epict. 166. — See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the *origin* or *source* of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ἐπὶ the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Winer § 51. p. 313.

1. Spoken of the *place* or *quarter* whence any one is derived, or where he belongs; so with the art. Matt. 21: 11 ὁ προφήτης, ὁ ἀπὸ Ναζαρέτ, a *Nazarene*. Mark 15: 43. Acts 6: 9. Heb. 7: 13.—Xen. Cyr. 2. 1. 5. — Without the art. Luke 9: 38 ἀνὴρ ἀπὸ τοῦ ὄχλου. John 1: 45 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαῖδα. Matt. 15: 1. Acts 2: 5. Gal. 4: 24, the Mount Sinai covenant. Mark 8: 11 σημεῖον ἀπ' οὐρανοῦ. — Xen. H. G. 3. 2. 17.

2. Of the *source*, i. e. the person or thing *from* which any thing proceeds, is derived, etc. Matt. 24: 32 ἀπὸ τῆς συκῆς μάθετε τὴν παραβολὴν i. e. the

parable drawn from the fig-tree. 2 Tim. 1: 3 ὃ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited *from* my ancestors. Others, *in the manner of*, see no. 3 below.—Thuc. 4.108. Plut. Fab. Max. c. 2.—So 1 Thess. 2: 6, δόξαν οὔτε ἀφ' ἡμῶν οὔτε ἀπ' ἄλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause. — Palaeoph. Fab. 13, 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. 11: 29 μάθετε ἀπ' ἐμοῦ. Col. 1: 7. Mark 15: 45 γνούς ἀπὸ τοῦ κεντυρίωνος. Luke 22: 71 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts 9: 13. So of any source of knowledge, Matt. 7: 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.—Thuc. 1.25. — Here too we may refer the use of ἀπό to mark that which is the *occasion* or *indirect cause* of any thing, e. g.

a) before the incidental cause, *from*, i. e. *by reason of, on account of, because of, in consequence of*. Matt. 18: 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke 19: 3 οὐκ ἔδυνατο ἀπὸ τοῦ ὄχλου. John 21: 6. Acts 20: 9. 22: 11. 2 Cor. 7: 13. Heb. 5: 7. Rev. 9: 18. So Sept. and ἦ Ex. 6: 9. 2 Chr. 5: 6. 20: 9.—Eccclus. 41: 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ' ἧς ἀγνόησιν αὐτὸν ἐμμελλον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. 13: 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει. Luke 24: 41. 22: 45 κοιμομένους ἀπὸ τῆς λύπης. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξεν. 28: 4. Luke 21: 26. Acts 12: 14. 2 Cor. 2: 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ θεοῦ. Acts 23: 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. 1: 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. — So αἰσχύνομαι ἀπ' αὐτοῦ, *to be put to shame by him*, i. e. to be ashamed at his coming, before him, 1 John 2: 28. Sept. for יְהִי Jer. 22: 22.—After verbs of *having* or *receiving* any thing from the author etc. 1 Cor. 6: 19. 1 Tim. 3: 7. 1 John 2: 20, 27. 4: 21. So ἀπὸ θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.

13: 1. 1 Cor. 1: 3, 30. 4: 5. 2 Cor. 1: 2. Gal. 1: 3. Eph. 1: 2. Phil. 1: 2, 28. al. saep.—So ἀφ' ἑαυτοῦ, *of one's self*, i.e. *of one's own accord, by his own authority*, Luke 12: 57. 21: 30. John 5: 19. 15: 4. al. Ἀπ' ἑμαυτοῦ, *of myself*, etc. John 5: 30. 7: 17. 14: 10. al. Ἀπ' ἐμοῦ, *of myself, by my own authority*, John 7: 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as *personally and immediately* active,—this latter idea being expressed by ὑπό and παρά; Winer § 51. p. 318. Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts 2: 22 ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον, i.e. *confirmed from God, from heaven, etc.* —Jos. Ant. 7. 14. 5. —So Acts 10: 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i.e. *sent from Cornelius, from his household*; comp. 11: 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke 1: 26 ἀπεσταλ. ὑπὸ and John 1: 6 παρά. So James 1: 13 ἀπὸ τοῦ θεοῦ πειράζομαι, i.e. *tempted from God, from heaven*; comp. ὑπὸ τοῦ διαβόλου Matt. 4: 1. Luke 4: 2. al. where Satan is represented as the *immediate* agent. Rev. 12: 6, coll. Matt. 20: 3. —Matt. 11: 19. Luke 7: 35. Jude 23. —Still ἀπό would seem in a few instances in N. T. to be used less definitely where ὑπό might be expected; Mark 8: 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke 9: 22. 17: 25. Comp. 1 Pet. 2: 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the *manner or mode* in which any thing is done, etc. e. g. Matt. 18: 35 *to forgive ἀπὸ καρδιῶν, from the heart*, i.e. heartily, fully.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Aeschyl. Eumen. 661. ἀπ' αὐτομάτου *voluntarily* Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, *ex parte*, i.e. *in part, partly*, Rom. 11: 25. 15: 15. 2 Cor. 1: 14. —Diod. Sic. 13. 108. —Luke 14: 18 ἀπὸ μιᾶς παραιτίσθαι, *with one accord*; or better, ἀπὸ μιᾶς sc. φωνῆς, *with one voice*. —Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. 11: 1. Ex. 24: 3. —2 Tim. 1: 3 ἀπὸ προγόνων, *in the manner of one's*

ancestors; others *from*, see in III. 2. above.

4. Of the *instrument, or instrumental source, from, by means of, with*. Luke 8: 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 15: 16 γεμίσαι τὴν κοιλίαν ἀπὸ τῶν κερατίων. Rev. 18: 15 οἱ πλουτίζαντες ἀπ' αὐτῆς.—Eccelus. 11: 18. Jos. Ant. 4. 8. 9. Hom. Il. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the *material*, i. e. *from, of, etc.* Matt. 3: 4 ἔνδυμα ἀπὸ τριχῶν. —Esd. 8: 57. Herodot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of *dependence from or on* any person or thing, i. e. *attachment to or connexion with any one*. Acts 12: 1 οἱ ἀπὸ τῆς ἐκκλησίας. 15: 5 οἱ ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων. 27: 44 ἐπὶ τινῶν τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a *part* in relation to a whole, a part *from* a whole, in the sense of *from, of, etc.* So after ἐσθίω and πίνω, *to eat or drink of* any thing, i. e. a part of it, Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 18. [Rev. 2: 17.] Mark 7: 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπό for מֵן לֶחֶם Lev. 11: 40, also ἐσθίειν ἐκ 2 Sam. 12: 3. πίνειν ἀπό for מֵן הַיַּיִן Jer. 51: 7, also πίνειν ἐκ, Gen. 9: 21. Comp. Luke 22: 16. John 4: 14. 1 John 4: 13. al.—So also after other verbs, where an accus. would imply the *whole*. Mark 6: 43 ἤραν—ἀπὸ τῶν ἰχθύων. 12: 2 λάβη ἀπὸ τοῦ καρποῦ. Luke 20: 10. 24: 42. John 21: 10. Acts 2: 17, 18. 5: 2, 3. Rev. 22: 19. Comp. Winer § 30. 5.—Spoken of a *class or number* of persons etc. *from* which one is selected, *of* which he forms part, etc. Matt. 27: 9 ἐτιμώσαντο [τινὲς] ἀπὸ τῶν εἰδῶν Ἰσραὴλ. 27: 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke 16: 30. 19: 39. Heb. 7: 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

NOTE. In composition ἀπό implies 1. separation, *from, off*, as ἀπολύω, ἀποτέμνω. 2. removal, *away*, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλγέω. 4. completion, in full, as ἀπέχω, ἀποθνήσκω. 5. restitution, re-

quital, as ἀποδίδωμι. 6. like α priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. ἵσομαι, aor. 2 ἀπέβην, pp. to go away, to depart, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.

1. to go from, to descend from, sc. a ship, i.e. to disembark, to land. Luke 5: 2. John 21: 9. Supply ἀπὸ τῶν πλοίων, etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. to result, to become, evenire, seq. dat. c. εἰς. Luke 21: 13 ἀποβήσεται ὑμῖν εἰς μαρτύριον. Phil. 1: 19. Sept. for לְךָ יִהְיֶה Job 13: 16. לְךָ יִהְיֶה Job 13: 5. חַיְיֶךָ Ex. 2: 4. — Wisd. 2: 3. Xen. Mem. 1. 1. 6. Hesych. ἀποβήσεται γίνεται.

Ἀποβάλλω, aor. 2 ἀπέβαλον, to cast away, to throw off, and spoken of a garment, to lay aside, trans. Mark 10: 50. —Sept. Is. 1: 30. Aelian. V. H. 12. 38. —Metaph. Heb. 10: 35 τὴν παρόψιν, to lay aside i. e. to lose confidence, etc.—Philo de Incorr. mund. p. 951 ἀφθαρσίαν θεοὺς ἀποβαλεῖν ἀδύνατον. Jos. Ant. 5. 1. 8. Xen. Oec. 12. 2 τὴν ἐπωνυμίαν. Comp. Loesner Obs. in N. T. c Phil. p. 438.

Ἀποβλέπω, f. ψω, pp. to look away towards any thing, to fix the eyes intently upon, c. c. εἰς, Polyb. 6. 50. 3. In N. T. metaph. to regard, have respect to, c. c. εἰς, Heb. 11: 26. Sept. for לְךָ Ps. 11: 4. לְךָ Cant. 6: 1. Hos. 3: 11. —Jos. Ant. 20. 3. 2. Philo de Vict. off. p. 852. Polyb. 2. 39. 10. Comp. Ἀπεῖδον.

Ἀπόβλητος, ου, ὁ, ἡ, adj. (ἀποβάλλω) pp. what should be cast away, abjiciendus; in N. T. metaph. what is to be rejected, contemned, spernendus, 1 Tim. 4: 4. —Symmach. for נֶכְרֵץ Hos. 9: 3. Hom. Il. 3. 65. Lucian. Tim. § 37. p. 83, οὗτοι ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ἡς, ἡ, (ἀποβάλλω,) pp. a casting off, e. g. τῶν ὅπλων Plut. Legg. 12. In N. T. metaph.

a) rejection, Rom. 11: 15.

b) loss, deprivation, e. g. of life, Acts 27: 22. —Philo de Praem. et Poen.

p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων ἀποβολῇ. Herodian. 4. 14. 8. Plato Phaedon. c. 20.

Ἀπογίνομαι, aor. 2 ἀπεγενόμην, to be absent from, e. g. τῆς μάχης, Herodot. 9. 69. to depart, i. e. to die, Jos. Ant. 5. 1. 1. Thuc. 2. 34. — In N. T. metaph. to die to any thing, i. e. to renounce, seq. dat. 1 Pet. 2: 24 ταῖς ἁμαρτίαις. Comp. Rom. 6: 4.

Ἀπογραφή, ἡς, ἡ, (ἀπογράφω,) registry, enrolment, 3 Macc. 7: 22. a register, table, catalogue, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1. — In N. T. enrolment in a public register, a census, Luke 2: 2. Acts 5: 37. The former passage seems to refer to a mere enumeration of persons, capitum descriptio; see Krebs Obs. p. 101sq. and partic. Calmet, art. Cyrenius, p. 326. The latter was a census of persons and property, see Jos. Ant. 18. 1. 1.

Ἀπογράφω, f. ψω, pp. to write off, i. e. to copy, to delineate, Herodot. 3. 136. to write down, Sept. for כָּתַב Judg. 8: 14, coll. 3 Macc. 4: 14. 6: 38. In N. T. to inscribe, to enrol, sc. in a register etc. Heb. 12: 23 ἀπογεγραμμένοι ἐν οὐρανοῖς, in allusion to the book of life, סֵפֶר חַיִּים, Ps. 69: 29. —Herodot. 7. 100. Polyb. 30. 10. 7. —Mid. ἀπογράφομαι, to cause one's self to be enrolled, to give one's name to the census, Luke 2: 1, 3, 5. —Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

Ἀποδείκνυμι, f. δείξω, to point out, to shew, Xen. H. G. 4. 4. 8. Sept. Job 33: 21. In N. T.

1. to designate, i. e. to constitute, to appoint, sc. to any office or station, trans. 1 Cor. 4: 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους. —Susann. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2. — So 2 Thess. 2: 4 ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, making himself God, i. e. giving himself out as such. Comp. Buttm. § 151. I. 6.

2. to shew by argument, to demonstrate, to prove. Acts 25: 7 ἃ οὐκ ἴσχυον ἀποδείξαι. 2: 22 ἀποδεδειγμένος δυνάμεσι,

approved, confirmed of God by miracles.
—Xen. Conv. 4. 1. Hiero 7. 5.

Ἀπόδειξις, εἶδος, ἡ, (ἀποδείκνυμι,) manifestation, demonstration, proof, 1 Cor. 2: 4.—3 Macc. 4: 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκατόω, ὦ, f. ὥσω, to tithe off, trans. i. e.

a) to tithe, levy tithes, sc. of persons, Heb. 7: 5 coll. v. 8. So תַּעֲשֶׂה and Sept. 1 Sam. 8: 15, 17.

b) to pay or give tithes of, Matt. 23: 23. Luke 11: 42. 18: 12. So Sept. for תַּעֲשֶׂה Piel and Hiph. Gen. 28: 22. Deut. 14: 22. —Test. XII Patr. Fabr. p. 569.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) acceptable, 1 Tim. 2: 3. 5: 4. —Hesych. ἀπόδεκτον· ἐπαίνετον.

Ἀποδέχομαι, f. δέξομαι, Mid. depon. pp. to take from another for one's self; hence genr. to receive, trans.

a) spoken of persons, to receive as a friend or guest, to bid welcome, trans. Luke 8: 40. Acts 15: 4. 18: 27. 28: 30. —2 Macc. 3: 9. 13: 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8. —Trop. of doctrine etc. to admit, to embrace, Acts 2: 41. —1 Macc. 9: 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) to accept with joy, to welcome, and by impl. to applaud, to extol, Acts 24: 3. —Jos. Ant. 6. 14. 4. ib. 7. 1. 1 ἐπαίνων καὶ ἀποδεχόμενος τὸ ἔργον. Diod. S. 4. 46.

Ἀποδημέω, ὦ, f. ἴσω, (ἀπόδημος,) pp. to be absent from one's people or country, Xen. Mem. 2. 3. 12. Hence in N. T. to go abroad, to travel into foreign countries, Matt. 21: 33. 25: 14 coll. Luke 19: 12. —Matt. 25: 15. Mark 12: 1. Luke 15: 13. 20: 9. —Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) gone abroad, absent in foreign countries, Mark 13: 34. —Artemid. 2. 8.

Ἀποδίδωμι, f. δώσω, aor. 1 ἀπέδωκα Luke 9: 42, see Buttm. § 106. 10. § 107. n. I. 8. —aor. 2 ἀπέδων, Opt. ἀποδῶν 2 Tim. 4: 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. to give away from one's self, i. e.

to deliver over, to give up, to bestow, trans. or absol.

a) genr. Matt. 27: 58 ἀποδοθῆναι τὸ σῶμα. 2 Tim. 4: 8. So Sept. for נתן 2 Sam. 3: 14. Gen. 30: 26. —Xen. Cyr. 4. 5. 26. —Metaph. of evidence, Acts 4: 33. So ἀποδιδόναι λόγον, to give account, to render account, Matt. 12: 36. Luke 16: 2. Acts 19: 40. Heb. 13: 17. 1 Pet. 4: 5. Sept. for Chald. דָּן Dan. 6: 2. תְּשִׁיב 2 Chr. 34: 28. —Ecclus. 29: 6.

b) spoken in reference to obligation of any kind, to give in full, to render, to pay over or off; e. g. wages, μισθόν, Matt. 20: 8. So Sept. for נתן Deut. 24: 15. —Tobit 4: 14. Xen. An. 1. 2. 12. —So of rent, tribute, expenses, etc. Matt. 21: 41. 22: 21. Mark 12: 17. Luke 10: 35. 20: 25. Rom. 13: 7. —Xen. Cyr. 2. 4. 14. —Of vows or oaths, Matt. 5: 33. So Sept. for נָשָׂא Deut. 23: 22. Job 22: 27. —Ecclus. 18: 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10. —Of duties in general, 1 Cor. 7: 3, comp. Rom. 13: 7.

c) spoken of trees, fruits, etc. to yield, Rev. 22: 2. So Sept. for נתן Lev. 26: 4. —Xen. Cyr. 8. 3. 38. —Metaph. Heb. 12: 11.

d) Mid. to deliver over for one's self, i. e. to dispose of sc. by sale, to sell, trans. Acts 5: 8. 7: 9. Heb. 12: 16. Sept. for תְּשִׁיב Deut. 2: 8. מָכַר Gen. 25: 33. 37: 27, 35. Amos 2: 6. —Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. to give back again, to restore, trans. or absol.

a) genr. Luke 4: 20. 9: 42. Sept. for תְּשִׁיב Gen. 20: 7. 37: 22. Ex. 22: 26. —Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13. —Spoken of debts, obligations, etc. to repay, to refund, Matt. 5: 26. 18: 25 bis, 26, 28, 29, 30, 34. Luke 7: 42. 12: 59. 19: 8. Sept. for תְּשִׁיב Lev. 25: 27, 52. Num. 5: 7, 8. —Herodian. 5. 1. 16.

b) in the sense of to render back, requite, retaliate, either good or evil. Matt. 6: 4, 6, 18. 16: 27. Rom. 2: 6. 12: 17. 1 Thess. 5: 15. 1 Tim. 5: 4. 2 Tim. 4: 14. 1 Pet. 3: 9. Rev. 18: 6. 22: 12. So Sept. for תְּשִׁיב Prov. 24: 12. 17: 13. Ps. 94: 23. מָרַד Is. 65: 6. —Ecclus. 11: 26. 12: 6.

Ἀποδιδοῖω, f. ἴσω, (ἀπό, διδοῖω

to set bounds,) pp. to set off by metes and bounds; in N. T. metaph. to divide off, to separate, εἰς τοὺς Jude 19, i. e. to create schisms, i. q. ἀφορίζω Gal. 2: 12.

Ἀποδοκιμάζω, f. ἄσω, (ἀπό i. q. a pr. δοκιμάζω,) to disapprove, to reject, trans. Spoken of a stone rejected or worthless, Matt. 21: 42. Mark 12: 10. Luke 20: 17. 1 Pet. 2: 4, 7. So Sept. and חסד Ps. 118: 22. Jer. 6: 30. — Xen. Oec. 19. 12. — Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark 8: 31. Luke 9: 22. 17: 25. Of Esau, Heb. 12: 17. So Sept. and חסד Jer 6: 30. 7: 28. 14: 19. 31: 36. — Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ἥς, ἡ, (ἀποδέχομαι) reception, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. assent, approbation, praise, 1 Tim. 1: 15. 4: 9.—Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀποθέσις, εὼς, ἡ, (ἀποτίθημι) a putting off, laying aside, trop. 1 Pet. 3: 21. 2 Pet. 1: 14.—Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ἥς, ἡ, (ἀποτίθημι) a place where any thing is laid up, repository, e. g. of arms, an arsenal, Herodian. 7. 11. 14. Thuc. 6. 97. a treasury, Sept. 1 Chr. 29: 8.—In N. T. spoken of grain etc. a granary, storehouse, barn, Matt. 3: 12. 6: 26. 13: 30. Luke 3: 17. 12: 18, 24. So Sept. for חסד Jer. 50: 26. Aquil. for חסד Prov. 3: 10 where Sept. ταμεια.—Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. ἴσω, to treasure away, to lay up in store, Eccles. 3: 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. 6: 19, comp. Matt. 6: 20. Rom. 2: 5.

Ἀποθλίβω, f. ψω, to press from every side, to crowd, absol. Luke 8: 45. Sept. for חסד Num. 22: 25.—Jos. Ant. 2. 5. 2 βότρως ἀποθλίβειν εἰς φιάλην. Cf. Tittmann in Bibl. Repos. III. p. 65.

Ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, to die, intrans. i. e. through the force of ἀπό, to die out, to expire, to become quite dead; hence it is stronger than θνήσκω, though generally used synonymously with it and instead

of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. 9: 24. Mark 5: 35, 39. 9: 26. Luke 8: 42, 52, 53. John 21: 23. Acts 9: 37. Rom. 7: 2, 3. Heb. 11: 4. Rev. 14: 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες, who die in the Lord, i. e. in devoted fidelity to him. Rom. 14: 7, 8, ἑαυτοῦ, τῷ κυρίῳ ἀποθνήσκουσιν, to die to or for one's self, to or for the Lord, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. 6: 10 ἀπέθανε τῇ ἁμαρτίᾳ, he died for sin, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for חסד Gen. 2: 17. 3: 3, 4. al. saep. — Herodot. 2. 63. Xen. Mem. 4. 8. 3. — Spoken of a violent death, to be put to death, to be killed, to perish, etc. Matt. 26: 35. Acts 21: 13. 25: 11. Rom. 5: 6, 7, 8. Heb. 11: 37. Rev. 8: 9, 11. So of animals, to perish, Matt. 8: 32. Rev. 16: 3. Spoken of the punishment of death, John 19: 7. Heb. 10: 28. So Sept. and חסד Ex. 21: 12, 18. 22: 2. Deut. 17: 6, 12. — Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, to rot, John 12: 24. 1 Cor. 15: 36. of trees, to wither, to die, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; to be dying, i. e. to be near to death, Luke 8: 42. or, to be exposed to death, to be in danger of death, 1 Cor. 15: 31. 2 Cor. 6: 9. also, to be subject to death, to be mortal, Rom. 5: 15 coll. v. 17. 1 Cor. 15: 22. Heb. 7: 8 mortal men.—So Sept. and חסד Gen. 48: 21.

d) metaph. Rev. 3: 2 σιγήσον τα λοιπά ἃ ἐμελλον ἀποθανεῖν, which are ready to expire, i. e. become extinct, where it refers to religious faith, works, etc. — Ἀποθνήσκουσιν τινι or ἀπό τινος, to die to or from any thing, i. e. to renounce, to forsake, Col. 2: 20 ἀπὸ τῶν στοιχείων. Gal. 2: 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. 6: 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάνετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, to earthly things.

e) trop. to die forever, to come under condemnation of eternal death, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for

sin, i. q. the 'second death' in Rev. 20:14. — John 6: 50, where ἀποθάνῃ is contrasted with ζήσεται εἰς τὸν αἰῶνα in v. 51, 58. John 8: 21, 24. 11: 26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7: 10. 8: 13. AL.

Ἀποκαθίστημι, also ἀποκαθιστάω and -άνω, f. ἀποκαταστήσω, *to put back into a former state, to restore*, trans. — For the form in -άω, Mark 9: 12, comp. Sept. Dan. 2: 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. 1. 2. For that in -άνω, Acts 1: 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc.—Spoken

a) of restoration to health, etc. Matt. 12: 13. Mark 3: 5. 8: 25. Luke 6: 10. So Sept. and עָשָׂה Ex. 4: 7. Lev. 13: 16. —Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3.

b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. 17: 11. Mark 9: 12. Acts 1: 6. So Sept. and עָשָׂה Ez. 16: 55. — 1 Macc. 15: 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. 13: 19. So Sept. and עָשָׂה Jer. 16: 15. 24: 6. — Esdr. 1: 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

Ἀποκαλύπτω, f. ψω, *to uncover*, Sept. for פָּתַח Ruth 3: 4, 7. Herodian. 7. 4. 10. In N. T. metaph. *to reveal, to disclose, to bring to light*, trans.

a) genr. Matt. 10: 26. Luke 12: 2. Sept. for פָּתַח Josh. 2: 20. — So in the Passive, of things which become known or manifest by their effects; e. g. διαλογισμοί Luke 2: 35. βραχίον κυρίου John 12: 38, coll. Sept. Is. 53: 1 for פָּתַח. Is. 52: 10 for פָּתַח. — δικαιοσύνη Θεοῦ Rom. 1: 17, coll. Sept. for פָּתַח Ps. 98: 2. Jer. 11: 20.—δγγή τοῦ Θεοῦ Rom. 1: 18, comp. Is. 56: 1. — δόξη Rom. 8: 18. 1 Pet. 5: 1. σωτηρία 1 Pet. 1: 5.—1 Cor. 3: 13 ἐν πυρὶ ἀποκαλύπτεται, *be revealed by fire*, i. e. be tried, proved, made known. Gal. 3: 23 τὴν μέλλουσαν πίστιν ἀποκαλύφθῆναι, i. e. until Christ, the object of faith, should be revealed. — Plato Gorg. p. 311. D.

b) spoken of things revealed from

God, i. e. taught, communicated, made known, by his Spirit and influences, Matt. 11: 25. 16: 17. Luke 10: 21. 1 Cor. 2: 10. 14: 30 supply τὸ ἀπὸ τοῦ Θεοῦ. Eph. 3: 5. Phil. 3: 15. 1 Pet. 1: 12. So Sept. and פָּתַח Dan. 10: 1. Chald. אֲפָלַח Dan. 2: 19, 22, 28, 30. — Lib. Henoch. Fabric. p. 189 ἐδίδαξε τὰ μυστήρια καὶ ἀπεκάλυψε τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. § 10 κύριε, ὁ ἀποκαλύπτων μυστήρια. — Spoken of things revealed from God through Christ, Matt. 11: 27. Luke 10: 22. through Paul, Gal. 1: 16.

c) spoken of persons, in the Pass. *to be revealed*, i. e. *to appear*; spoken of Christ's appearing from heaven, Luke 17: 30. So Sept. and פָּתַח 1 Sam. 3: 21.—4 Esdr. 13: 32. — Spoken of anti-christ, 2 Thess. 2: 3, 6, 8.

Ἀποκάλυψις, εως, ἡ, (ἀποκαλύπτω), *an uncovering*, i. e. *nakedness*, Sept. for פָּתַח 1 Sam. 20: 30. Plut. Cato Maj. c. 20. ib. Aem. Paul. c. 14.—In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, *illumination, instruction*. Luke 2: 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. Comp. פָּתַח רִיחַ, Sept. φῶς ἐθνῶν, Is. 42: 6.

b) in the sense of *revelation, disclosure, manifestation*, e. g. of that which becomes manifest by the event, Rom. 2: 5 ἡμέρα ἀποκαλύψεως, *day of manifestation* of God's wrath, i. e. when it will be manifested. Rom. 8: 19 ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ i. q. ἀποκ. τῆς δόξης τῶν υἱῶν τ. Θεοῦ, comp. v. 18, 21, i. e. *the manifestation, disclosure*, of the glorious liberty, bliss, of the sons of God.—Ecclus. 11: 27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16: 25. 1 Cor. 14: 6, 26.—Ecclus. 22: 22. 43: 1.—Of revelations from God or Christ, 2 Cor. 12: 1, 7. Gal. 1: 12. 2: 2. Eph. 3: 3.—Eph. 1: 17 πνεῦμα ἀποκαλύψεως, *a spirit of revelation*, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. 1: 1, where it makes part of the title of the book.

c) in the sense of *appearance*, and spoken of Christ's appearance from

heaven, 2 Thess. 1: 7. 1 Cor. 1: 7. 1 Pet. 1: 7, 13. 4: 13.

Ἀποκαταδοκία, ας, ἡ, from the verb ἀποκαταδοκέω, (ἀπό, κάρα head, δοκέω to look,) i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence to *await*, to *expect earnestly*; so Aquil. for לְהִתְחַלֵּץ Ps. 37: 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26. — Hence the subst. ἀποκαταδοκία in N. T. *earnest expectation*, Rom. 8: 19. Phil. 1: 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω v. -άιτω, f. ξω, (ἀπό, κατά, ἀλλάσσω,) lit. to *change* from one state of feeling etc. to another, i. e. to *reconcile*, trans. and seq. dat. or eis. Eph. 2: 16 ἀπ. τοὺς ἀμφοτέρους τῷ θεῷ. Col. 1: 20, 21, εἰς ἑαυτὸν, comp. Eph. 1: 10. — Hesych. ἀποκαταλλάξαι φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἡ, (ἀποκαθίστημι q. v.) *restoration, restitution*, sc. to a former state. Acts 3: 21 χρόνοι ἀποκαταστάσεως πάντων, *the time of the restoration of all things*, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in v. 19, coll. Heb. 9: 10. See in Ἀνάψξεις, and comp. Olshausen's Comm. in loc. — Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. εἶσομαι, to be *laid away*, to be *laid up*, sc. for preservation, Luke 19: 20. So Symm. for יָצַח Is. 10: 17. — Xen. Cyr. 2. 2. 15. Anab. 2. 3. 15. — Metaph. to be *in store for*, to *await* any one, c. c. dat. of pers. Spoken of rewards, Col. 1: 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. 4: 8 στέφανος. — 2 Macc. 12: 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7. — Spoken of death, Heb. 9: 27 ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν. — 4 Macc. 8: 10. Dion. Hal. Ant. 5. 8 τοῖς κακούργοις ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ἴσω, (ἀπό, κεφαλή,) to be *headed*, trans. Matt. 14: 10. Mark 6: 16, 27. Luke 9: 9. — Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλισθῆναι. 4. 1. 121. Artemidor. 1. 37.

Dio Cass. 71. 28. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. εἶσω, to *close up*, i. e. to *shut to*, to *make fast*; e. g. τὴν θύραν, Luke 13: 25. Sept. for דָּבַר Gen. 19: 10. Judg. 3: 23. לָכַס 2 Sam. 13: 17, 18. — Herodian. 5. 3. 26. Xen. Mem. 2. 1. 16.

Ἀποκόπτω, f. ψω, to *cut off*, to *amputate*, trans. Mark 9: 43, 45. John 18: 10, 26. Acts 27: 32. Sept. for כָּרַח 1 Sam. 31: 9. גָּצַק Deut. 25: 12. — Aelian. V. H. 2. 9. Xen. Cyr. 7. 3. 8. — Mid. Gal. 5: 12 ὄφελον καὶ ἀποκόπονται, spoken of Judaizing teachers, *I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτεμένεσθωσαν μόνον, ἀλλὰ καὶ περικοπιέσθωσαν. So Sept. and כָּרַח Deut. 23: 1. — Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphael. Obs. in N. T. in loc. — Others, *separate themselves*, sc. from the christian community; comp. Kypke and Elsner in loc.

Ἀπόκριμα, ατος, τό, (ἀποκρίνομαι,) *an answer, judicial response, sentence*, genr. Aelian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, *sentence of death*, 2 Cor. 1: 9, i. e. constant exposure to death, despair of life, comp. v. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκριθήν, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, to *judge off*, i. e. to *separate out*, to *separate*, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὁσμήν λαμβάνει, ὅταν ἀπεκριθῇ τι ὑδατώδες αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. Il. 5. 12. — But Mid. ἀποκρίνομαι is every where to *answer*, to *respond*, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108. — C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. accus. Luke 4: 4. 6: 3. al. Acts 3: 12. al. so Sept. Gen. 23: 5. Hab. 2: 2. viz.

a) pp. to answer, to reply, sc. to a question, Matt. 11: 4. 13: 11. 19: 4. Mark 12: 34. al. saep. Sept. for ענה 1 Sam. 26: 14. 2 Sam. 14: 19. — Xen. Oec. 19. 4. Lucian. D. Mort. 29. 2. — To a judicial interrogation or accusation, Matt. 26: 62. 27: 12, 14. Mark 14: 61. — Herodian. 4. 7. 2. — To an entreaty, exhortation, proposition, etc. Matt. 4: 4. 12: 39. 13: 37. 25: 9. Luke 22: 68. al. saep. Sept. and ענה Gen. 23: 5. 24: 50. — Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18. — By way of contradiction, denial, etc. Matt. 3: 15. 8: 8. 12: 48. Mark 7: 28. 10: 20. John 2: 18. 3: 9. Acts 25: 4. al. saep.

b) by Hebraism, to proceed to speak, i.e. either, to continue the discourse, Matt. 11: 25. 12: 38. 15: 15. 22: 1. 26: 63. Mark 9: 19. 10: 24. al. Sept. and ענה Gen. 18: 27. 27: 37, 39. al. or more frequently, to begin to speak, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. 17: 4, 17. 28: 5. Mark 9: 5. 10: 51. 11: 14. 12: 35. Acts 3: 12. al. So Sept. and ענה in later Heb. Cant. 2: 10. Is. 14: 10. Zech. 1: 10. 3: 4. 4: 11. al. — 1 Macc. 18: 19. — So of an interrogation, Matt. 27: 21, coll. Mark 14: 61 where it is ἐρωτάω. Rev. 7: 13. So Sept. and ענה Dan. 3: 14. — So ἀπόκρισις Act. Thom. § 40. AL.

Ἀπόκρισις, εως, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2: 47. 20: 26. John 1: 22. 19: 9. Sept. for ענה Job 32: 5. Prov. 15: 1. דבר Deut. 1: 22. — Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, to hide away, to conceal, trans. τὸ ἀργύριον, Matt. 25: 18. — Wisd. 7: 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11. — Metaph. to hide, i. e. not to reveal, seq. ἀπό c. gen. of pers. Matt. 11: 25. Luke 10: 21. absol. 1 Cor. 2: 7. Eph. 3: 9. Col. 1: 26. So Sept. and חָסַפְתִּי 2 K. 4: 27. חֲסִפִּיר Ps. 119: 19. — Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀπόκρυφος, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, concealed.

a) trop. Mark 4: 22. Luke 8: 17. So

Sept. for Chald. part. מְסַתְרָה Dan. 2: 22. — Xen. Conv. 8. 11.

b) by impl. laid up in store, trop. Col. 2: 3. So Sept. and מְטַמֵּן Is. 45: 3. pp. Sept. for מְכַמֵּן Dan. 11: 43. — pp. 1 Macc. 1: 23.

Ἀποκτείνω, also ἀποκτείνω and ἀποκτείνω, f. ἀποκτείνω, aor. 1 ἀπέκτεινα, aor. 1 pass. ἀπεκτάσθην, to kill outright, to put to death, trans. — The form ἀποκτείνω, occurs in later edit. Matt. 10: 28. Luke 12: 4, but is doubtful, and can belong only to the later Greek. For ἀποκτείνω, in later edit. Rev. 6: 11. Sept. Hab. 1: 17. Dan. 2: 13. Esdr. 4: 7. Wisd. 16: 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15. p. 76. marg. — The aor. 1 pass. ἀπεκτάσθην, Matt. 16: 21. Mark 8: 31. al. though poetic, occurs mostly only in later prose, e.g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36, 757. Butt. § 101. n. 6. § 114 sub κτείνω. — Spoken

a) pp. to kill, to put to death, in any way, Matt. 14: 5. 16: 21. 21: 35, 38, 39. Mark 6: 19. John 18: 31. Rev. 6: 8. al. saep. Sept. for הרג Gen. 4: 8. Judg. 9: 5. al. saep. הרג Gen. 18: 25. Ex. 4: 24. הרג Josh. 11: 10. 1 Sam. 17: 46. — Herodian. 2. 12. 1. Xen. Anab. 1. 1. 3. ib. 2. 1. 11. — So ἀποκτείνειν εαυτόν, to kill one's self, John 8: 22, coll. Wisd. 16: 14. — Passive, to be slain, i. e. to die, to perish, Rev. 9: 18, 20. al.

b) trop. to kill eternally, to bring under condemnation of eternal death; see in Ἀποθνήσκω e. Matt. 10: 28 τὴν ψυχὴν ἀποκτείνειν, to kill the soul, there i. q. ψυχὴν ἀπολέσαι ἐν γέννη, comp. Luke 12: 5. — Rom. 7: 11. 2 Cor. 3: 6.

c) trop. to destroy, to abolish, τὴν ἐχθρὰν Eph. 2: 16. Comp. Sept. and הרג Ps. 78: 47. AL.

Ἀποκνέω, ὤ, f. ἦσω, (ἀπό of complet. and κνέω to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. to finish being pregnant with, i. e. to bring forth, to bear, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. to beget, to bring forth, James 1: 15, 18.

Ἀποκυλίνδω, also ἀποκυλίω, f. ἴσω, to roll away, trans. Matt. 28: 2. Mark 16: 3, 4. Luke 24: 2. Sept. for חָצַץ Gen. 29: 3, 8, 10. — Judith 13: 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

Ἀπολαμβάνω, f. ἀπολήψομαι, aor. 2 ἀπέλαβον, to take or have from any one, i. e. to receive, trans.

a) strictly with the idea of completeness, to receive in full, see in Ἀπέχω no. 2. Luke 16: 25 ἀπέλαβες τὰ ἀγαθά σου. So genr. to obtain, Gal. 4: 5 τὴν νόθεσίαν. Sept. for תִּרְצֵה Num. 34: 14.

b) to receive back, to obtain again, e. g. debts etc. Luke 6: 34 bis. 15: 27. — Herodian. 4. 15. 20. Xen. An. 1. 2. 27. — Spoken of retribution, requital, etc. Luke 18: 30. 23: 41. Rom. 1: 27. Col. 3: 24. 2 John 8. — Xen. de re Eq. 2. 2. Diod. Sic. 12. 45.

c) to take to one's self from another place or person, i. e. either to receive as a friend or guest, 3 John 8. or, to take aside with one's self, Mark 7: 33 ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. — So ἀπολαβὼν v. ἀπολαβόμενος τινὰ κατ' ἰδίαν 2 Macc. 6: 21, coll. 4: 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p. 18. Philostrat. Vit. Apollon. 7. 18.

Ἀπόλαυσις, εὖως, ἡ, (ἀπολαύω), fruition, enjoyment, i. e.

a) the act of enjoying, εἰς ἀπόλαυσιν, for enjoyment, i. e. to enjoy, 1 Tim. 6: 17. — 3 Macc. 7: 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, advantage, profit, pleasure, Heb. 11: 25. So Symm. for מְנוּחָה Ps. 119: 143. — Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

Ἀπολείω, f. ψω, aor. 2 ἀπέλιπον, to leave away from one's self, i. e.

a) to leave behind, trans. 2 Tim. 4: 13 ὃν ἀπέλιπον ἐν Τρωάδι. 4: 20. — Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4. — Pass. to be left behind, to remain, Sept. for שָׁרְיָה Ex. 14: 28. trop. ἀπολείπεται, there remains, Heb. 4: 6, 9. 10: 26. — Polyb. 3. 39. 12. coll. Wisd. 14: 6.

b) to desert, to renounce, Jude 6 ἀπολιπόντας τὸ ἴδιον οἰκτήριο. Sept. for חָצַץ Prov. 2: 17. 9: 6. — Eccclus. 17: 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

Ἀπολείχω, f. εἴσω, to lick off, trans. Luke 16: 21 οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ, i. e. they licked his sores clean. — Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

Ἀπόλλυμι, f. ἀπολίσσω, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, Mid. fut. ἀπολοῦμαι, aor. 2 ἀπώλομην. The force of ἀπό is here away, wholly, and the verb is therefore stronger than the simple ὄλλυμι.

I. Active form. 1. to destroy, to cause to perish, trans.

a) spoken of things, trop. 1 Cor. 1: 19 ἀπολῶ τὴν σοφίαν τῶν σοφῶν, i. e. bring to nought, render void, quoted from Is. 29: 14, where Sept. for חָצַץ. — pp. Xen. Mem. 2. 6. 38.

b) of persons, to destroy, put to death, cause to perish. (α) spoken of physical death, Matt. 2: 13. 12: 14. 21: 41. 22: 7. Mark 3: 6. 9: 22. 11: 18. 12: 9. Luke [6: 9.] 17: 27, 29. 19: 47. 20: 16. John 10: 10. Jude 5. So Sept. for חָצַץ Gen. 20: 4. Esth. 9: 16. דָּבַר Deut. 11: 4. Esth. 4: 9. — 1 Macc. 2: 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39. — In a judicial sense, Matt. 27: 20. James 4: 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in Ἀποθνήσκω e. Matt. 10: 28. Mark 1: 24. Luke 4: 34. 9: 56. Rom. 14: 15. Luke 9: 25 ἐαυτὸν ἀπολέσαι, to destroy himself, i. e. subject himself to eternal death. — Comp. Eccclus. 10: 3. 20: 22.

2. to lose, to be deprived of, trans. e. g. μισθόν Matt. 10: 42. Mark 9: 41. πρόβατον Luke 15: 4. δράχμην Luke 15: 8, 9. — John 6: 39. 2 John 8. Sept. for חָצַץ Prov. 29: 3. — Eccclus. 6: 4. 8: 15. Xen. H. G. 1. 1. 25. — So τὴν ψυχὴν ἀπολέσαι, i. e. to lose one's life or soul, Matt. 10: 39 bis. 16: 25 bis. Mark 8: 35 bis. Luke 9: 24 bis. 17: 33 bis. John 12: 25.

II. Middle and Passive forms, as also perf. 2 ἀπόλωλα.

1. to be destroyed, to perish, intrans.

a) spoken of things, Matt. 5: 29, 30. οἱ ἄσχοι ἀπολοῦνται, Matt. 9: 17. Mark 2: 22. Luke 5: 37.—John 6: 27. James 1: 11. 1 Pet. 1: 7. Rev. 18: 4 in later edit. Heb. 1: 11 αὐτοὶ [οἱ οὐρανοὶ] ἀπολοῦνται, quoted from Ps. 102: 27 where Sept. for דָּבָר, as also Jer. 9: 11. 48: 8. Ez. 29: 8. 35: 7.—Xen. H.G. 1. 1. 36.

b) of persons, *to be put to death, to die, to perish.* (a) spoken of physical death, Matt. 8: 25. 18: 14. 26: 52. Mark 4: 38. Luke 8: 24. 11: 51. 13: 33. 15: 17. John 11: 50. 18: 9, 14. Acts 5: 37. 1 Cor. 10: 9, 10. 2 Cor. 4: 9. 2 Pet. 3: 6. Jude 11. So Sept. and דָּבָר Lev. 23: 30. Esth. 9: 12. al.—Jos. Ant. 7. 11. 8. Ael. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; *to perish eternally*, i. e. to be deprived of eternal life, etc. Luke 13: 3, 5. John 3: 15, 16. 10: 28. 17: 12. Rom. 2: 12. 1 Cor. 8: 11. 15: 18. 2 Pet. 3: 9.—So οἱ ἀπολλύμενοι, *those who perish*, who are exposed to eternal death, 1 Cor. 1: 18. 2 Cor. 2: 15. 4: 3. 2 Thess. 2: 10.

2. *to be lost*, e. g. θῆξ Luke 21: 18. τὲ John 6: 12. — Spoken of those who wander away and are lost, e. g. the prodigal son, Luke 15: 24. sheep straying in the desert etc. Luke 15: 4, 6. trop. Matt. 10: 6. 15: 24. 18: 11. Luke 19: 10. So Sept. and דָּבָר Ps. 119: 176. Jer. 50: 6. Ez. 34: 4.

Ἀπολλύων, ὄντιος, ὅ, (particip. of ἀπολλύω,) *Apollyon*, i. e. the destroyer, i. q. Ἀβαδδὼν q. v. Rev. 9: 11.

Ἀπολλωνία, ἥ, *Apollonia*, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17: 1.

Ἀπολλῶς, ὦ, ὅ, *Apollo*, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts 18: 24 sq. — Acts 19: 1. 1 Cor. 1: 12. 3: 4, 5, 6, 22. 4: 6. 16: 12. Tit. 3: 13.

Ἀπολογέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (ἀπό and λόγος,) *to speak*

one's self off, i. e. *to plead for one's self, to defend one's self*, before a tribunal or elsewhere; absol. Luke 21: 14. Acts 25: 8. 26: 1. Rom. 2: 15. — 2 Macc. 13: 26. Jos. Ant. 4. 7. 3. — Seq. dat. of pers. *to or against whom*, Acts 19: 33. 2 Cor. 12: 19. So Sept. πρὸς τινα for דָּבָר Jer. 12: 1. — Seq. περί c. gen. Acts 26: 2. — Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13. — With an accus. implying manner, Butt. § 131. 6. Luke 12: 11 τὸ ἀπολογίσῃσθε. Acts 24: 10. 26: 24. — Diod. Sic. 13. 69. Demosth. 1052. 25.

Ἀπολογία, ας, ἥ, (ἀπολογέομαι,) *a plea, defence*, before a tribunal or elsewhere; Acts 22: 1. 2 Tim. 4: 16. So genr. 2 Cor. 7: 11. Phil. 1: 7, 17, τοῦ εὐαγγελίου.—Wisd. 6: 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4. — Seq. dat. of pers. *against whom*, 1 Cor. 9: 3. 1 Pet. 3: 15. περί τινος Acts 25: 16. πρὸς τινα Acts 22: 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, f. ούσω, *to wash off*, trans. 11. 18. 345. Lucian. Lexiph. § 2, 4. In N. T. Mid. ἀπολούομαι, *to wash one's self clean from*, i. e. *to wash away, to be freed from*; metaph. τὰς ἁμαρτίας, i. e. *the consequences of sins*, Acts 22: 16. 1 Cor. 6: 11. So Sept. for וְיִתְהַרְרֵי Job 9: 30. Comp. Ps. 51: 4, 9. Is. 1: 16. Jer. 4: 14.—Philo de Nom. Mut. p. 1051 τὰ καταρξέυπαινοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἥ, (ἀπολυτρόω *to let go free for a ransom*, Sept. for דָּבָר Ex. 21: 8. Diod. Sic. 13. 24,) *redemption*, i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. 20: 28. So Rom. 3: 24. Eph. 1: 7, 14. Col. 1: 14. Heb. 9: 15. By meton. 1 Cor. 1: 30.—Comp. Acts 20: 28. Col. 1: 13. Heb. 2: 14. John 12: 31. — Clem. Alex. Strom. 7. 10.

b) *deliverance*, simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21: 28. Heb. 11: 35. So of the soul from the body

as its prison, Rom. 8: 23. Eph. 4: 30. Comp. Rom. 7: 24. Wisd. 9: 15.

Ἀπολύω, f. ἴσω, to let loose from, to loosen, to unbind, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) to free from, to relieve from, seq. gen. τῆς ἀσθενείας Luke 13: 12. — Jos. Ant. 2. 5. 2. Tob. 3: 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) to release, to let go free, to set at liberty, trans. e. g. a debtor, Matt. 18: 27. or persons accused or in prison etc. Matt. 27: 15. Mark 15: 6. Luke 22: 68. John 19: 10. Acts 4: 21. 26: 32. 28: 18. al. saep. — 2 Macc. 4: 47. 6: 22. Xen. Mem. 4. 8. 5. — Metaph. to overlook, to forgive, Luke 6: 37.

c) spoken of a wife, to let go free, i. e. to put away, to divorce, trans. Matt. 1: 19. 5: 31, 32. 19: 3. al. So of a husband, Mark 10: 12. — Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

d) to dismiss, simply, i. e. to let go, to send away, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. 14: 15, 22, 23. 15: 32, 39. Luke 9: 12. al. or of other persons, Matt. 15: 23. Luke 8: 38. 14: 4. Acts 13: 3. 15: 30. 23: 22. al. τὴν ἐκκλησίαν, to dismiss the assembly, Acts 19: 40. So Sept. for פָּרַץ Ps. 34: 1. — Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21. — So Mid. ἀπολύομαι, to depart, to go away, Acts 28: 25. also 15: 33. So Sept. for בָּרַח Ex. 33: 11. — Polyb. 2. 34. 12.

e) to dismiss sc. from life, to let depart or die, trans. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εὐρίῃ. So Sept. for פָּרַח Num. 20: 29. — Tob. 3: 13. 2 Macc. 7: 9. Ael. V. H. 5. 6. So ἀπολύομαι to die, ib. 13. 19. AL.

Ἀπομάσσω, v. μᾶίτω, f. ξω, to wipe off, sc. τὰ δάκρυα Polyb. 15. 26. 3. In N. T. Mid. to wipe off from one's self, sc. τὸν κομποτήριον, Luke 10: 11.

Ἀπομέω, f. μῶ, to divide out, to apportion, to assign, Sept. for קָצַף Deut. 4: 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, to assign, to bestow, trans. 1 Pet. 3: 7 ἀπονέμοντας τιμὴν. — Jos. Ant. 1. 7. 1 τιμὴν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, to wash off, Sept. for יָחַץ Prov. 30: 12. קָחַץ 1 K. 22: 38. In N. T. Mid. ἀπονίπτομαι, to wash off for one's self sc. the hands, to wash one's own hands, τὰς χεῖρας, Matt. 27: 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. 21: 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663. — Theophr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, to fall from, intrans. seq. ἀπὸ c. gen. Acts 9: 18. Sept. for שָׁחַב Job 29: 24. — Xen. H. G. 1. 6. 33.

Ἀποπλανάω, ὦ, f. ἦσω, to cause to wander from, to lead astray from, sc. the right way, Sept. for שָׁחַב Jer. 50: 6. In N. T. metaph. to seduce, to deceive, trans. Mark 13: 22. Pass. metaph. to go astray from, i. e. to swerve from, to apostatise, 1 Tim. 6: 10 ἀπὸ τῆς πίστεως. Sept. for פָּחַץ Prov. 7: 21. קָחַץ Hiph. 2 Chr. 21: 11. — Eccclus. 4: 19. Lib. Henoch. Fabric. p. 180. Polyb. 3. 57. 4.

Ἀποπλέω, f. πλεύσω, to sail away, to depart by ship, intrans. Acts 13: 4. 14: 26. 20: 15. 27: 1. — Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύνω, f. νῶ, to wash off or out, to rinse, trans. spoken of nets, Luke 5: 2. Sept. for שָׁחַץ 1 Sam. 19: 24. קָחַץ Ez. 16: 9. — Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, to strangle, as by drowning, trans. Luke 8: 33. Metaph. spoken of plants, to choke, overpower, Matt. 13: 7. Luke 8: 7. — Tob. 3: 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ὦ, f. ἦσω, (ἄπορος without resource, fr. a pr. and πόρος way, exit,) and in N. T. Mid. ἀπορέομαι, οὔμαι, to be without resource, i. e. to know not what to do, to hesitate, to be in doubt and uncertainty; seq. περί, c. gen. John 13: 22. εἰς τι Acts 25: 20. — So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀποροῦμαι Ael. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 29. — By impl. to be perplexed, anxious, 2 Cor. 4: 8. Gal. 4: 20. So Sept. for יָחַץ Jer. 8: 18. קָחַץ Gen. 32: 8. — Wisd. 11. 6. 1 Macc. 3: 31.

Ἀπορία, ας, ἡ, (ἀπορέω q. v.) the state of one who knows not what to do; doubt, perplexity. Luke 21: 25 συνοχή ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity*, sc. as to the event, etc. Sept. for חִלְזָה Lev. 26: 16. צָרָה Is. 8: 22. — Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀπορρίπτω, f. ψω, to cast off, throw aside, τὰ ὅπλα etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts 27: 43 ἀπορρίψαντες sc. ξαντούς, *throwing or letting themselves off or down* sc. from the ship into the water. Sept. for חִלְזָה Ex. 22: 31. — Lucian. Ver. Hist. I. § 38, ὁρίπτω ἐμαντόν. Arrian. Indic. c. 24. § 5, 7.

Ἀπορφανίζω, f. ἰσω, (ἀπό, ὄρφανος q. v.) to bereave of, sc. parents, Aesch. Choeph. 246. In N. T. Pass. to be bereaved of, seq. ἀπό, i. e. metaph. to be separated from, spoken of a teacher separated from his disciples, 1 Thess. 2: 17.

Ἀποσκευάζω, f. ἄσω, and Mid. ἀποσκευάζομαι, lit. to divest one's self of baggage, etc. hence genr. to remove, to put out of the way, Sept. for חִלְזָה Lev. 14: 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1. — In N. T. Acts 21: 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ, *divesting ourselves of baggage*, i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc. — Dion. Halic. Ant. 9. 23. — Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments*, comp. v. 12—14. — Later editions read ἐπισκευασάμενοι.

Ἀποσκίασμα, αἰος, τό, (ἀπό and σκιάζω,) a shade, shadow; metaph. the slightest trace or vestige, James 1: 17.

Ἀποσπᾶω, ᾧ, f. ἄσω, to draw from, to draw away, trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. 26: 51. — Herodot. 3. 159 τὰς πύλας, i. e. to tear away. — Spoken of persons, to draw away disciples from another to one's self, Acts 20: 30. — Ael. V. H. 13. 31. Jos. Ant. 13. 4. 7. — Aor. 1 pass. in mid. sense, (Butun. § 136. 2.) to withdraw one's self, to depart, to go away, c. c. ἀπό,

Luke 22: 41. Acts 21: 1. — 2 Macc. 12: 10, 17. Diod. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι,) apostasy, defection, a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528. — Acts 21: 21. 2 Thess. 2: 3. Sept. for סָרָה Jer. 29: 32. בְּיָגְלִי 1 K. 21: 13. בְּיָגְלִי 2 Chr. 29: 19. Plut. Galb. c. 1.

Ἀποστάσιον, ἰου, τό, (ἀφίστημι,) defection, desertion, as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. divorce, repudiation; and βιβλίον ἀποστασίου, a bill of divorce, Matt. 19: 7. Mark 10: 4. So Sept. and תַּרְחֻם בְּרִיתָה Deut. 24: 1, 3. Is. 50: 1. Jer. 3: 8. — By meton. ἀποστάσιον, bill of divorce, Matt. 5: 31. So Lat. repudium, Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστεγάζω, f. ἄσω, to remove the roof, to unroof, trans. Mark 2: 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. House, p. 506, 507. — Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στείλω, aor. 1 ἀπέσταια, perf. ἀπέσταλκα, Pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, to send away, to send off, forth, out, trans. or absol. — Construed as to the person to whom, c. dat. Matt. 22: 16. al. c. πρὸς seq. acc. Matt. 21: 37. al. c. εἰς Matt. 15: 24. al. — as to the place whither, c. εἰς Matt. 14: 35. al. c. ἐν Matt. 10: 16. al. ὧδε Mark 11: 3. — as to the person or place whence, c. ἀπό, Acts 10: 21. 11: 11. al. παρά c. gen. of pers. John 1: 6. — Sept. for חִלְזָה passim.

a) spoken of persons sent as agents, messengers, etc. Matt. 10: 5, 16. 11: 10. 21: 1. Mark 1: 2. 6: 7. Luke 14: 32. al. saep. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. 10: 40. 13: 41. 15: 24. 23: 37. Luke 1: 26. John 1: 6. 3: 17. Acts 3: 26. Heb. 1: 14. Rev. 1: 1. Sept. for חִלְזָה Gen. 32: 3. 37: 12. al. saep. — Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2. — In this sense the accus. of the person sent is often omitted; John 5: 33. ἱμεῖς ἀπεστάλκαμε πρὸς Ἰωάννην. 11: 3. Acts 13: 15. 16: 36 coll. v. 35. So ἀποστείλας before an

active verb; as Matt. 2: 16 ἀποστείλας ἀνέλε πάντας, *he sent out and slew* etc. Mark 6: 17. Acts 7: 14. So Sept. and תִּשְׁלֵחַ Gen. 31: 4. 41: 8, 14. Ex. 9: 28. Josh. 24: 9. al. — So πέμψας Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Jos. B. J. 1. 12. 7. — In the sense of *to expel, to drive away*, Mark 5: 10: 12: 3, 4.

b) trop. spoken of things, *to send forth* etc. i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts 10: 36. 13: 26. τὸ σωτήριον Acts 28: 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke 24: 49. So Sept. and תִּשְׁלֵחַ Ex. 4: 28. 15: 7. 23: 27. תִּשְׁלַח Lev. 25: 21. Deut. 28: 8. — Eccclus. 15: 9. 34: 6. Herodot. 9. 4. Aelian. V. H. 12. 57 σημεία καὶ τέρατα. — So of physical things; Acts 11: 30 ἀποστείλαντες sc. τὴν διακονίαν, *sending off the present*, etc. — Ael. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23. — Mark 4: 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. הִנְחִיף תִּשְׁלַח and Sept. ἐξαποστέλλω δρέπανα, Joel 4: 9. [3: 13.] Sept. ἀποστέλλω τὴν χεῖρα for Heb. יָד תִּשְׁלַח Ex. 9: 15. — John 9: 7 Σιλῶν, ὃ ἐρμηνεύεται ἀποσταλμένος, Heb. הִנְחִיף, i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark 8: 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [8: 31.] 21: 3. Mark 11: 3. Luke 4: 18 ἀποστέλλαι τεθραυσμένους ἐν ἀφέσει, *to let the oppressed go free*. — Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. AL.

Ἀποστερέω, ὦ, f. ἦσω, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing. Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. 6: 8. absol. Mark 10: 19. — Jos. Ant. 4. 8. 38. — In respect to conjugal intercourse, 1 Cor. 7: 5, comp. Sept. for עָרַב Ex. 21: 10. — So Mid. *to suffer one's self to be defrauded*, 1 Cor. 6: 7. Comp. Eccclus. 29: 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5) nom. ὁ μισθός, James 5: 4 ὁ μισθός ὁ ἀποστερήμενος, i. e. *wages held back by fraud*. So Sept. and רָשַׁע Deut. 24: 14. Mal. 3: 5. — Eccclus. 31: 22. Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9. — Seq. gen. 1 Tim. 6: 5 τῶν ἀποστερημένων τῆς ἀληθείας, *defrauding themselves*, i. e. *destitute of, the truth*. — Jos. Ant. 2. 14. 3. Thuc. 1. 40.

Ἀποσιόλῃ, ἦς, ῆ, (ἀποστέλλω) *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for תִּשְׁלַח 1 K. 9: 16. 1 Macc. 2: 18. — In N. T. *the office of an apostle, apostleship*, Acts 1: 25. Rom. 1: 5. 1 Cor. 9: 2. Gal. 2: 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω) *one sent forth*, i. e. *a messenger, ambassador, apostle*, viz.

a) genr. *a messenger*, John 13: 16. Phil. 2: 25, coll. 4: 18. So Sept. and תִּשְׁלַח 1 K. 14: 6. — Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προσήται, Luke 11: 49. Eph. 3: 5. Rev. 2: 2. 18: 20. In this sense spoken of the Messiah, Heb. 3: 1.

c) of the apostles of Christ, viz. (α) *of the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. 10: 2. Luke 6: 13. 9: 10. 22: 14. Acts 1: 26. Jude 17. Rev. 21: 14. al. saep. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 11: 5. 12: 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχὴν the apostle of the gentiles, 1 Tim. 2: 7. 2 Tim. 1: 11. — (β) in a wider sense, spoken of the *helpers and companions* of the twelve, as aiding to gather churches, 2 Cor. 8: 23. So of Paul and Barnabas, Acts 14: 4, 14. of Andronicus and Junias, Rom. 16: 7. — So Clem. Alex. Strom. 3. 6. ib. 4. 17. AL.

Ἀποστοματίζω, f. ἴσω, (ἀπό, στόμα), i. e. *ἀπὸ στόματος v. ἀπὸ μνήμης λέγω, to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also

Athen. 9. or, *to repeat to pupils* sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Ruhnke ad Plat. Tim. p. 43, 44.) also, *to cause pupils to repeat by heart*; Suidas, ἀποστοματίζων φασὶ τὸν διδάσκαλον, ὅταν κελεύει τὸν παῖδα λέγειν ἅττα ἀπὸ στόματος. Hence in N. T. *to prepare questions to be answered off-hand, to ensnare by questions*, trans. Luke 11: 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω, f. ψω, *to turn away from, to turn aside, to avert*, trans. seq. ἀπὸ c. gen.

a) pp. τὴν ἀκοήν ἀπὸ τῆς ἀληθείας, *the ears from the truth*, 2 Tim. 4: 4. So Sept. and חֲרִיב Prov. 4: 27. 2 Chr. 30: 9.—Ecclus. 4: 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts 3: 26. Luke 23: 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (v. 2) *turning away the people from Cesar*, i. e. exciting to rebellion. Sept. for חֲרִיב Job 33: 17. and Mid. for חֲרִיב Josh. 22: 16, 18.—Ecclus. 46: 11. Mid. Xen. H. G. 4. 8. 4. — In the sense of *to put away from, to remove*, Rom. 11: 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Is. 59: 20, where Sept. for חֲרִיב. Sept. also for חֲרִיב Ex. 23: 25. — Ecclus. 23: 4. 1 Macc. 3: 8.

b) Mid. ἀποστρέφομαι, *to turn one's self away from*, seq. accus. Buttin. § 135. 4. i. e. either *to forsake, to desert*, 2 Tim. 1: 15. Sept. for חֲרִיב Jer. 15: 6. or *to refuse, to reject*, Matt. 5: 42. Tit. 1: 14. Heb. 12: 25. So Sept. for חֲרִיב Hos. 8: 3. Zech. 10: 6.—3 Macc. 3: 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) *to turn back, i. e. to return, to restore*; Matt. 27: 3 τὰ ἀγγύρια τοῖς ἱερῶσι. So Sept. for חֲרִיב Gen. 24: 5, 6. 28: 15. — Spoken of a sword, *to put back, to replace, etc.* Matt. 26: 52 ἀποστρέψον σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. 21: 27.

Ἀποστιγνέω, ὦ, f. ἴσω, lit. *to hate off, i. e. to avoid with hatred, to abhor, to detest*, trans. Rom. 12: 9. — Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, ου, ὁ, ἡ, adj. (ἀπὸ and συναγωγή,) *excluded from the synagogue*, i. e. *excommunicated*, John 9: 22. 12: 42. 16: 2. There were three species of this excommunication, viz. רַבִּי, חֲרִיב, נִסְתָּר. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John 9: 22. Buxtorf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποιάσσω, v. ἰάτιω, f. ἴω, *to arrange off, i. e. to assign to different places, to separate*, 1 Macc. 11: 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποιάσσομαι, *to arrange one's self off, to separate one's self from*, i. e. *to take leave of, to bid farewell to*, c. c. dat. — In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke 9: 61. Acts 18: 18, 21. 2 Cor. 2: 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1. — In the sense of *to dismiss, send away*, Mark 6: 46, comp. ἀπολύω Matt. 14: 23.—Jos. Ant. 11. 8. 6.

b) trop. *to renounce, to forsake*, Luke 14: 33. — Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποτελέω, ὦ, f. ἴσω, *to finish off, to perfect*, 2 Macc. 15: 39. Xen. H. G. 3. 2. 10. Pass. *to be perfected, completed*, Esdr. 5: 73. Polyb. 6. 29. 2.—In N. T. Pass. *to be perfected, i. e. to be grown up, to be of full stature*, James 1: 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνὴρ ἀποτελεσμένος.

Ἀποτίθημι, f. ἴσω, *to put off, to lay aside*, Sept. for חֲרִיב Ex. 16: 33, 34. Lev. 16: 23. In N. T. and more comm. in Greek, Mid. ἀποτίθεμαι, *to put off*

from one's self, to lay aside, trans. c. g. τὰ ἱμάτια, Acts 7: 58. — 2 Macc. 8: 35. Aelian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. — Metaph. to renounce, to abjure, Rom. 13: 12 τὰ ἔργα τοῦ σκότους. Eph. 4: 22, 25. Col. 3: 8. Heb. 12: 1. James 1: 21. 1 Pet. 2: 1.—Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristaen. I. Ep. 2 τὴν ἔριν.

Ἀποινάσσω, f. ἴω, to shake off, trans. Luke 9: 5 τὸν κονιορτόν. Acts 28: 5 τὸ θηρίον. Sept. for שָׁטָה 1 Sam. 10: 2. רָחַץ Lam. 2: 7.—Eurip. Bacch. v. 253 ἀποινάσσειν κίσσον.

Ἀποίνω v. τίω, f. ἴω, to pay off, i. e. to repay, to make good, Philem. 19. Sept. for שָׁטָה Lev. 24: 18. תָּרַח Ex. 21: 19. רָחַץ Ex. 22: 17. — Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ὤ, f. ἴσω, lit. to dare off, i. e. to come out boldly, Rom. 10: 20 ἀποτολμᾷ καὶ λέγει, comes out boldly and says, or, boldly declares; see Gesen. Lehrgeb. p. 823. Stuart § 533. Buttm. § 144. n. 8. — Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ἡ, (ἀποτέμνω,) pp. a cutting off; metaph. cutting severity, sharpness, rigour, Rom. 11: 22 bis.—Diod. Sic. 12. 16. Plut. de Pueror. Educ. c. 18 τὴν ἀποτομίαν τῇ πράττει μιν γίναι.

Ἀποτόμως, adv. (ἀποτέμνω,) metaph. sharply, severely, 2 Cor. 13: 10. Tit. 1: 13. — Wisd. 5: 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, to turn away from, to avert, trans. Eccclus. 20: 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, to turn one's self away from, i. e. to avoid, to shun, trans. 2 Tim. 3: 5. See Buttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαίδευτον δ' ἀποτρέπον λέγειν.

Ἀπουσία, ας, ἡ, (ἄπειμι,) absence, Phil. 2: 12. — Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Ἀποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπηνέχθην, to bear or carry away from one person or place to another, trans. Mark 15: 1.

Luke 16: 22. 1 Cor. 16: 3. Rev. 17: 3. 21: 10. Sept. for מִן הַיָּם 2 Chr. 36: 7. מִן הַיָּם Job 21: 32. Hos. 10: 6.—Esd. 1: 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ἴω, to flee from, to escape, trans. in N. T. metaph. 2 Pet. 2: 18, 20. seq. gen. 2 Pet. 1: 4. — Ecclus. 22: 22. Xen. Mem. 3. 11. 8.

Ἀποφθέγγομαι, f. ἐγξομαι, to speak out, to utter aloud, to declare, absol. Acts 2: 4. trans. 26: 25. seq. dat. 2: 14. Sept. for נִשְׁבַּח 1 Chr. 25: 1. מִשְׁבַּח Ez. 13: 9. — Diog. Laert. 1. 63. Jambl. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ἴσομαι, (ἀπό and φόρτος load,) to unlade, trans. Acts 21: 3; spoken only of the unlading of a ship, either in port or in a storm at sea. — Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Praem. p. 915.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι to use up, Polyb. 1. 45. 2,) a using up, consumption by use; hence geur. use. Col. 2: 22 ἃ ἐστὶ πάντα εἰς φθοράν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, all which, i. e. the touching, tasting, handling, if indulged in (τῇ ἀποχρήσει in the use), are causes of destruction, condemnation, according to these men, etc.—Dion. Halic. I. p. 97 ἀποχρησις γῆς; the use of land.—Others take ἀπόχρησις as meaning abuse; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ὤ, f. ἴσω, to depart from, to go away, intrans. seq. ἀπό c. gen. Matt. 7: 23. (coll. Ps. 6: 8.) Luke 9: 39. Acts 13: 13. Sept. for אִשָּׁר Jer. 46: 5.—2 Macc. 4: 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ἴω, to separate off, i. e. to designate, to appoint, Sept. particip. for רָקַרַק Ez. 43: 21. In N. T. to separate, to disjoin, Pass. Rev. 6: 14 ὁ οὐρανὸς ἀπεχωρίσθη, the heavens, i. e. the firmament (רָקִיעַ Gen. 1: 6), were separated, rent, and the parts rolled away as a scroll; comp. Is. 34: 4, where Heb. רָקַע and Sept. ἐλιγίσεται.—Mid. to separate one's self, Acts 15: 39 ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων, so that they separated from one another.

Ἀποψύχω, f. ξω, to breathe out, to expire; spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. to be faint at heart, sc. from fear or terror, Luke 21: 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. 28: 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Alciph. III. Ep. 72. So Lat. *expirō*, Senec. Nat. Quaest. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἀππιος, ου, ὁ, Appius, i. e. Appius Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way a few miles from Rome, Acts 28: 15.—Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, 13.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (α pr. and πρόσσιμι to approach,) unapproached, unapproachable, inaccessible. 1 Tim. 6: 16 ὥς ἀπρόσιτον, i. e. excessive. Comp. Ps. 104: 1—3. Ez. 1: 4, 13, 26—28.—Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α pr. and προσκόπτω,) not stumbling, i. e.

a) Act. not causing to stumble; pp. spoken of a way, level, smooth, Eccles. 35: 21. Metaph. giving no offence, not causing to sin, 1 Cor. 10: 32.

b) Pass. not stumbling, i. e. metaph. not falling into sin, pure; Acts 24: 16 ἀπρόσκοπον συνείδησιν. Phil. 1: 10.

Ἀπροσωπολήπτως, adv. (α pr. and προσωπολήπτει,) without respect of persons, impartially, 1 Pet. 1: 17. For the Hebraism, see in Λαμβάνω and Προσώπων.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6: 2.

Ἀπταιστος, ου, ὁ, ἡ, adj. (α pr. and πταίω,) not stumbling, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. without falling into sin, blameless, i. q. ἄμωμος, Jude 24.—3 Macc. 6: 39. Lucian. Amor. T. II. p. 449 ed. Reiz. δι' ἀπταίστου καὶ ἀκλονοῦς βίου ἀκολύπως εἰς γῆρας ὁδεύσαι.

Ἀπτω, f. ψω, to put one thing to another, to adjoin, to apply, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as applied to things, to set fire to, to kindle, to light, trans. λύχρον. Luke 8: 16. 11: 33. 15: 8. τὸ πῦρ Luke 22: 55.—Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith 13: 13.

2. Mid. depon. ἅπτομαι, to apply one's self to, i. e. to touch, c. c. gen. Buttm. § 132. 5, 3 and 6, 3.

a) genr. Matt. 8: 3, 15. 9: 20. Mark 1: 41. 5: 27. Luke 7: 14. 22: 51. al. saep. On John 20: 17 see Olshausen in loc. So Sept. for שָׁבַע Ex. 19: 12. 2 K. 13: 21.—Aelian. V. H. 3. 32. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. 5: 2, 3, where Sept. for שָׁבַע, and Lev. 7: 18—21. al. So Col. 2: 21 μὴ ἄψῃ, μηδὲ γέυσῃ, μηδὲ θίγῃς; or perhaps here by implic. in the sense to eat, which would make the climax stronger, viz. eat not, taste not, touch not.—So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρώπων ἅπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σίτου ἅπτεσθαι.—2 Cor. 6: 17 ἀκαθάarton μὴ ἅπτεσθαι, touch no unclean one, i. e. have no intercourse with the heathen; comp. Is. 52: 11, where Sept. for שָׁבַע and see Gesen. Com. in loc.

c) trop. ἅπτεσθαι γυναικός, to touch a woman, i. e. to have carnal intercourse with her, 1 Cor. 7: 1. So Sept. for שָׁבַע Gen. 20: 6. קָרַב Gen. 20: 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. to harm, to injure. 1 John 5: 18 ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. So Sept. and שָׁבַע 1 Chr. 16: 22. Job 5: 19.—Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 4. 1. AL.

Ἀπφία, ας, ἡ, Apphia, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀποθέω, ὦ, f. ἀπώσω, (Buttm. § 114,) to thrust away, to cast off, Sept. for הָבַע Ps. 43: 2. Herodot. 1. 173. In N. T. Mid. ἀπωθέομαι, aor. 1 ἀπώσαμην, to thrust away from one's self, to cast off, to repulse, trans. Acts 7: 27 ἀπώσατο

αὐτόν. Sept. for עֶרֶךְ Ez. 11: 16. עֶרֶךְ Jon. 2: 5.—Jos. Ant. 5. 3. 3 ἄπωσάμενοι αὐτούς, i. e. the enemy. Herodian. 4. 14. 18.—In the sense of to reject, to refuse, etc. Acts 7: 39. 13: 46. Rom. 11: 1, 2. 1 Tim. 1: 19. So Sept. for עֶרֶךְ Ez. 5: 11. עֶרֶךְ Ps. 60: 11. 108: 12. מָאֵס Hos. 9: 17. 2 K. 17: 15, 20. Jer. 6: 19.—Jos. Ant. 4. 6. 4. Xen. Cyr. 6. 1. 26.

Ἀλώλεια, ας, ἡ, (ἀπόλλυμι,) *loss, destruction*, viz.

a) spoken of things, *waste*; Matt. 26: 8. Mark 14: 4. Sept. for עֶרֶךְ, *something lost*, Lev. 6: 3, 4.

b) spoken of persons, *destruction, death*. Acts 25: 16 χαρίζεσθαι τινα εἰς ἀλώλειαν, *to deliver up any one to death*, i. e. to be put to death. Sept. for עֶרֶךְ Prov. 6: 15. עֶרֶךְ Deut. 4: 26. Esth. 7: 4. עֶרֶךְ Is. 34: 5.—Herodian. 8. 8. 9. Æsop. Fab. 48.—Spoken of the second death, *perdition*, i. e. eternal exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. 7: 13. Acts 8: 20. Rom. 9: 22. Phil. 1: 28. 3: 19. 1 Tim. 6: 9. Heb. 10: 39. 2 Pet. 2: 1, 3. 3: 7, 16. Rev. 17: 8, 11. 2 Pet. 2: 1 αἵρεσις ἀπωλείας, i. e. *fatally destructive heresies*, Buttm. § 123. n. 4. So in v. 2 by meton. where later editions read ἀσέλγεια. —In John 17: 12 and 2 Thess. 2: 3 ὁ υἱὸς τῆς ἀπωλείας, *the son of perdition*, i. e. from the Heb. *one devoted to perdition*, see in Πῖος. So Sept. τέκνα τῆς ἀπωλείας for עֶרֶךְ Is. 57: 4.

Ἀρά, ας, ἡ, *prayer*, i. e. *supplication*, Hom. Il. 15. 598. In N. T. *imprecation, curse*, Rom. 3: 14. So Sept. for עֶרֶךְ Num. 5: 23. Is. 24: 6. Zech. 5: 3. עֶרֶךְ Prov. 26: 2.—Jos. Ant. 1. 6. 3. ib. 4. 6. 2, 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἄρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄρα; in other poets if the first syllable be long it is written ἄρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttm. § 149. 2. p. 431. Passow sub ἄρα.

Winer p. 372, 425, 460. edit. 1830. — In N. T.

I. As illative, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. 7: 21 εὗρισκω ἄρα τὸν νόμον, *I find therefore a law*. 8: 1. 1 Cor. 15: 14. Gal. 3: 7.—Wisd. 6: 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18.—So ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5: 10. 7: 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom' etc. lies at the basis; *then, now, indeed, perhaps*, etc. but often not to be expressed in English. So τίς ἄρα, *who now? who then?* i. e. simply *who?* Matt. 18: 1. 19: 25. 24: 45. Mark 4: 41. Luke 8: 25. 12: 42. 22: 23. τί ἄρα, *what then? what?* Matt. 19: 27. Luke 1: 66. Acts 12: 18.—Soph. Ajac. 1164. Lucian. Amor. § 20.—So εἰ ἄρα, *if perhaps*, Mark 11: 13. Acts 7: 1. 8: 22. εἴπερ ἄρα, *if indeed*, 1 Cor. 15: 15.—Sept. Gen. 18: 3. Num. 22: 11. Ps. 58: 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. εἰάν ἄρα 1 Macc. 9: 8.—So οὐκ ἄρα, Acts 21: 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, *art not thou then that Egyptian?* also μήτι ἄρα 2 Cor. 1: 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the beginning of a clause, and without interrogation, *therefore, consequently*, etc. Luke 11: 48. Rom. 10: 17. 2 Cor. 7: 12. Gal. 4: 31. Heb. 4: 9. See Winer p. 460.—Sept. Ps. 139: 11. Xen. Ephes. 1. 11.—When εἰ precedes, ἄρα in the apodosis may be rendered *it follows that*, etc. Matt. 12: 28. Luke 11: 20. 1 Cor. 15: 18. 2 Cor. 5: 14. Gal. 2: 21. 3: 29. 5: 11. Heb. 12: 8.—Ps. 58. 11.—In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. 5: 18. 7: 3, 25. 8: 12. 9: 16, 18. 14: 12, 19. Gal. 6: 10. Eph. 2: 19. 1 Thess. 5: 6. 2 Thess. 2: 15. Comp. Buttm. § 149. p. 431 marg.—Also ἄρα γε, *therefore then, so then*, etc. Matt. 7: 20. 17: 26. Acts 11: 18. Once after εἰ, as

εἰ ἄρα γε, *if perhaps, if haply*, Acts 17: 27.

II. As interrogative, ἄρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke 18: 8. Gal. 2: 17. Comp. Winer p. 425. So Sept. for אָ Gen. 18: 3. Neh. 3: 34. [4: 2.] — Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. — Strengthened by γέ, as ἄρά γε, *num, whether indeed?* Acts 8: 30. — Sept. Gen. 26: 9. Jer. 4: 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἄρα, see above in Ἄρα. — Ἄρα γε, Ἄρα οὖν, see in Ἄρα I. c. — Ἀρά γε, see in Ἄρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta*, in the N. E. and *Arabia Petræa* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. 1: 17 is probably the northern portion, not far from Damascus; in Gal. 4: 25 Arabia Petræa is meant.

Ἀραμ, indec. *Aram*, Heb. אֲרָם (high, 1 Chr. 2: 10,) pr. name of a man, Matt. 1: 3, 4. Luke 3: 33.

Ἀραψ, αβος, ὁ, *an Arabian*, Acts 2: 11.

Ἀργέω, ὦ, f. ἦσω, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. 2: 3 τὸ κρίμα οὐκ ἄργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for אָרַב Ecc. 12: 3. Ezra 4: 24. — Esdr. 2: 30. Eccles. 30: 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ἡ, ὄν, (contr. for ἀεργός fr. α pr. and ἔργον,) for which earlier writers use ὁ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 σιγαλία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4.

Lob. ad Phryn. p. 105. — In N. T. *not labouring, unemployed, inactive*.

a) pp. Matt. 20: 3, 6 bis. With the idea of choice, *idle*, 1 Tim. 5: 13 bis. — Eccles. 37: 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Ael. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. 1: 8, *slothful* in christian duty. Tit. 1: 12 γαστέρες ἀργαί, *slow bellies*, i. e. lazy gormandizers. — Wisd. 15: 15 πόδες ἀργοί. So Sept. ἀεργός Prov. 19: 15. 15: 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq. — Stobaeus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργόν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές. — Others, *useless*, and then *wicked, injurious*, like Chald. אֲרָא Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for אֲרָא Lev. 19: 7, where Sept. ἄνυτον.

Ἀργύρεος, οὗς; ἑα, ᾧ; εὐν, οὖν; (ἄργυρος,) *silver*, i. e. *made of silver*, Acts 19: 24. 2 Tim. 2: 20. Rev. 9: 20. Sept. for אֲרָא Gen. 24: 53. Ex. 3: 22. — Xen. Anab. 4. 7. 27.

Ἀργύριον, ἰου, τό, (ἄργυρος,) *silver*, i. e.

a) pp. Acts 3: 6. 7: 16. 20: 33. 1 Pet. 1: 18. — Ael. V. H. 1. 22. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. 25: 18, 27. 28: 12, 15. Mark 14: 11. Luke 9: 3. 19: 15, 23. 22: 5. Acts 8: 20. — Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, Matt. 26: 15. 27: 5, 3, 6, 9. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15, 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. 15: 6, with the inscrip-

tion שקל ישראל, *shekel of Israel*, which were equal to four Attic *drachmae* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 15½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 62 cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate שֶׁקֶל by *διδραχμον*, a *double drachma*; which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to 2 Attic drachmae, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art. שֶׁקֶל. Jahn § 117. — In Acts 19: 19 it is matter of question whether *ἀργύρια* means the Jewish *siclus*, which would make the sum about \$28,000; or whether it stands for the drachma or denarius, which would reduce the sum to about \$7,000. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γοῦνται or magicians.

Ἀργυροκόπος, ου, ὁ, (ἄργυρος, κόπτω,) a *silversmith*, Acts 19: 24. Sept. for inf. צורף Jer. 6: 29. — Plut. de vitand. Aer. alien. c. 7.

Ἀργυρος, ου, ὁ, (ἄργός white,) *silver*, by meton. *silver work*, e.g. images, plate, vessels, etc. Acts 17: 29. 1 Cor. 3: 12. James 5: 3. Rev. 18: 12.—Xen. Cyr. 8. 7. 25. — Put for *silver money*, Matt. 10: 9. — Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἀρείος πάγος, G. ἀρείου πάγου, ὁ, *Areopagus*, i. e. *Mars' hill*, *campus Martius*, a hill in Athens with an open place, where sat the court of the Areopagus, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. I. c. 19. Calmet in voc. Acts 17: 19, 22.—Herodot. 8. 52. Ael. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an *Areopagite*, a judge of the court of the Areopagus, Acts 17: 34. On the form of the word see Lob. ad Phryn. p. 599, 698. — Aeschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *desire of pleasing*. Col. 1: 10 εἰς πᾶσαν ἀρέσκειαν, i. e. so that ye may please God. Sept. for יָדָה spoken of personal beauty etc. Prov. 31: 30.—Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery*, *blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. ἀρέσω, aor. 1 ἤρεσα, (ἄρω to adapt, cf. Buttm. § 114,) *to please*, intrans. and c. c. dat.

a) in the sense of *to be pleasing*, *acceptable to*, Matt. 14: 6. Mark 6: 22. 1 Cor. 7: 33, 34. Gal. 1: 10 ζητῶ ἀνθρώποις ἀρέσκειν; 2 Tim. 2: 4. So τῷ θεῷ, Rom. 8: 8. 1 Cor. 7: 32. 1 Thess. 2: 15. 4: 1. Sept. for יָדָה Josh. 22: 30, 33. Esth. 2: 4. 5: 15. — Ael. V. H. 2. 6. Xen. Mem. 1. 2. 47. — By Hebr. ἀρέσκω ἐνώπιόν τινος, *to please in the sight of any one*, i. e. *to be acceptable to him*, Acts 6: 5. So Sept. for יָדָה בְּיָדֵי Deut. 1: 23. 2 Sam. 3: 36. 2 K. 3: 10. — 1 Macc. 8: 21.

b) in the sense of *to seek to please or gratify*, *to accommodate one's self to*, etc. e. g. τῷ πλησίον Rom. 15: 2. τῷ ἑαυτῷ 15: 1. 3. πᾶσι 1 Cor. 10: 33. ἀνθρώποις Gal. 1: 10, where it is i. q. ζητῶ ἀρέσκειν. 1 Thess. 2: 4.

Ἀρεστός, ῆς, ὄν, (ἀρέσκω,) *pleasing*, *acceptable*, *grateful*, seq. dat. John 8: 29 τὰ ἀρεστά τῷ θεῷ. Sept. for טוב Deut. 12: 28. — Eccclus. 48: 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8.—By Hebr. τὰ ἀρεστά ἐνώπιον τοῦ θεοῦ, 1 John 3: 22. So Sept. for טוב Is. 38: 3. יָדָה Ex. 15: 26. Deut. 6: 18. 12: 25. יָדָה Ezra 10: 11. — Hence ἀρεστόν ἐστιν, *it is good*, *placet*, Acts 6: 2. Seq. dat. of pers. *it is pleasing to*, *it gratifies*, Acts 12: 3. Sept. for יָדָה טוב Gen. 16: 6.

Ἀρείας, α, ὁ, *Arelas*, a king of Arabia Petrea, whose daughter was for a time the wife of Herod Antipas.

For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. 11: 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

Ἀρετή, ἡς, ἡ, *virtue*, i. e. *good quality, excellence* of any kind, e. g. ἀρετὴ γῆς Jos. Ant. 4. 5. 3. ἀρματος Xen. Hiero 2. 2. *manliness, valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. 6: 31. *moral excellence*, Diod. Sic. 5. 71. — In N. T. spoken

a) of the divine *efficiency, power*, etc. 2 Pet. 1: 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετὴ τοῦ θείου.

b) meton. *virtue*, i. e. *goodness of action, virtuous deeds*. Phil. 4: 8. 2 Pet. 1: 5 bis. — Wisd. 4: 1. 8: 7. — Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. 2: 9. So Sept for יהוה Hab. 3: 3. יהוה Is. 42: 12. 43: 21. 63: 7.

Ἀρην obsol. G. ἀρνός by sync. for ἀρίνος, Buttm. § 58, *a lamb*, trop. Luke 10: 3. Sept. for חֶזֶק Is. 40: 11. 65: 25. כֶּרַךְ Jer. 51: 40. כֶּרֶךְ Gen. 30: 32. Lev. 1: 10. — Xen. Mem. 2. 7. 13.

Ἀριθμέω, ὤ, f. ἴσω, (ἀριθμός,) *to number*, trans. Rev. 7: 9. Pass. Matt. 10: 30. Luke 12: 7. Sept. for סָפַר Gen. 15: 5. Job 14: 16. — Xen. Conv. 4. 43.

Ἀριθμός, οὗ, ὁ, *number*, i. e. spoken of a definite number, Luke 22: 3. John 6: 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι, for which accus. see Buttm. § 131. 6. n. 3. (Sept. dat. ἀριθμῷ 2 Sam. 21: 20.) Acts 4: 4. 5: 36. Rev. 7: 4. 9: 16. 13: 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. 13: 18 ter, ἀριθμὸς ἀνθρώπου ἐστί, i. e. a number which is made out by the letters of a man's name. 15: 2. So Sept. for מַסְפָּר 1 Sam. 6: 4. 1 K. 18: 31. 1 Chr. 7: 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10. — Spoken of an indefinite number, *a multitude*, Acts 6: 7. 11: 21. 16: 5. Rom. 9: 27. Rev. 20: 8. So Sept. for מַסְפָּר Hos. 1: 10. רִאשׁ Num. 1: 49. — Ecclus. 51: 36. Xen. Cyr. 8. 2. 15.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. רִמְתָּה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also רִמְתָּה, *Haramathaim*, 1 Sam. 1: 1, whence the Greek Ἀριμαθαία is readily derived; as also Παμαθία 1 Macc. 11: 34. Παμαθία Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186. — Matt. 27: 57. Mark 15: 43. Luke 23: 51. John 19: 38.

Ἀρισταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts 19: 29. 20: 4. 27: 2. Col. 4: 10. Philem. 24.

Ἀριστιάω, ᾶ, f. ἴσω, (ἄριστον q. v.) *to breakfast*, i. e. to take any meal before the principal one or supper, intrans. John 21: 12, 15, coll. v. 4. So Luke 11: 37, where others genr. *to dine*, but unnecessarily. Sept. for אָרַח Gen. 43: 25. — So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Ael. V. H. 9. 19.

Ἀριστερός, ἄ, ὄν, *left, laevus*. Matt. 6: 3 ἀριστερά sc. χεῖρ, *the left hand*. So plur. Luke 23: 33 ἐξ ἀριστερῶν sc. μέγων. 2 Cor. 6: 7. — Xen. Cyr. 8. 4. 3.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. 16: 10.

Ἀριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δειπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke 11: 38. 14: 12. So Matt. 22: 4, where others unnecessarily make it i. q. δειπνον. — In Homer the ἄριστον is taken about

sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433. — Sept. for מִגְדוֹ 1 K. 5: 2. [4: 22.] מִגְדוֹ 2 Sam. 24: 15. — Susann. 12. Tob. 2: 1. Thuc. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκείος, ἡ, ὄν, (ἀρκέω,) *sufficient, enough*. Matt. 6: 34 ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς, for the neut. see Buttm. § 129. 6. Matt. 10: 25. 1 Pet. 4: 3. — Aquila for מִגְדוֹ Deut. 25: 2. Anthol. Gr. II. p. 402. ed. Jacobs.

Ἀρκεῖω, ὦ, f. ἴσω, *to hold back from, to ward off*, trans. Hom. Il. 6. 16. Hence in N. T.

a) *to aid, to assist*, seq. dat. 2 Cor. 12. 9 ἀρκεῖ σοι ἡ χάρις μου, which however is better referred to no. 2. — Eurip. Hecub. 1164. Hom. Il. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. *to be strong and able* sc. to assist any one; hence, *to suffice, to be enough*, seq. dat. of person, Matt. 25: 9. John 6: 7. Sept. 1 K. 8: 27. Num. 11: 22 bis. — Wisd. 14: 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13. — Hence impers. ἀρκεῖ τινι, *it is enough*, John 14: 8. So Sept. for מִגְדוֹ Prov. 30: 16. — Jos. Ant. 9. 13. 2. — Mid. ἀρκεόμαι, *to suffice one's self with*, i. e. *to be satisfied, to be content with*, c. c. dat. of thing etc. Luke 3: 14. 1 Tim. 6: 8. Heb. 13: 5. — 2 Macc. 5: 15. Jos. Ant. 12. 7. 2 οὐκ ἠρκεῖτο τοῖς οὓσιν. Stob. Sermon. 95. Polyb. 1. 20. 1. — So c. c. ἐπὶ τούτοις, 3 John 10.

Ἀρκος in later edit. or Ἀρκίος, ου, ὅ, ἡ, *a bear*, Rev. 13: 2. — So ἄρκος Ael. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκος Ael. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἀρμα, ατος, τό, (ἄρω,) *a chariot*, Acts 8: 28, 29, 38. Sept. for מִרְכָּבָה Gen. 41: 43. — Jos. Ant. 2. 5. 6. Aelian. V. H. 2. 27. — Spoken of chariots of war, Rev. 9: 9. So Sept. and מִרְכָּבָה Joel 2: 5. — Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών v. Ἀρμαγεδών, indec. *Armageddon*, pr. name of a place,

Rev. 16: 16. It seems to be formed from the Heb. מִגְדוֹ הַר, *mountain of Megiddo*; comp. 2 Chr. 35: 22, *field of Megiddo*. The name Megiddo, Sept. Μεγεδδὲ v. Μαγεδδῶ, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἀρμόζω, f. ὅσω, (ἁρμός,) *to adapt, to fit, to join together*, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. *to fit, to be adapted*, Sept. for מִתְחַדֵּשׁ Prov. 17: 7. 3 Macc. 1: 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10—15. Hence, *to join in wedlock, to marry* sc. to another, trans. Sept. Prov. 19: 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. *to marry to one's self, to take as a wife*, Herodot. 5. 32, 47. — In N. T. Mid. ἀρμόζομαι, *to marry*, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. 11: 2. — Philo de Abr. p. 364. p. 384. — In the trans. sense *to fit*, the Attic form was ἁρμότιω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἀρμός, ου, ὅ, (ἄρω,) *a joint*, Heb. 4: 12. — Ecclus. 27: 2. Test. XII Patr. p. 633 οἱ ἄρμοι τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνεόμαι, οὔμαι, f. ἴσομαι, *depon. to deny*, i. e.

a) *to contradict, to affirm not to be*, opp. to ὁμολογεῖν, absol. Luke 8: 45. John 1: 20. Acts 4: 16. Sept. for מִתְחַדֵּשׁ Gen. 18: 15. — Ael. V. H. 14. 28. Xen. Mem. 4. 2. 10. — Spoken of Peter's denying himself to be Christ's disciple, Matt. 26: 70, 72. Mark 14: 68, 70. John 18: 25, 27. Seq. accus. Luke 22: 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him. — Seq. accus. Tit. 1: 16 ἄρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John 2: 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, *denying* God to be the father of Christ, and Christ to be the son of God. v. 23 ὁ ἄρν. τὸν υἱόν, *denying* Christ to be the son of God. — Dem. 955. 10.

b) *to refuse*, seq. infin. Heb. 11: 24.—Wisd. 12: 27. 16: 16. 17: 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodot. 6. 13.

c) in the sense of *to renounce*, *to reject*, trans. e. g. to reject Christ, Matt. 10: 33. Luke 12: 9. Acts 3: 13, 14. 7: 35. 2 Tim. 2: 12. 2 Pet. 2: 1. Jude 4. So τὴν πίστιν, i. e. *to desert the christian faith, to apostatize*, 1 Tim. 5: 8. Rev. 2: 13. So Rev. 3: 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 12. — Trop. Luke 9: 23 ἑαυτὸν (text. recept. ἀπαρν.) *to deny one's self*, i. e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἑαυτὸν, *to deny one's self*, i. e. to renounce one's own character, *to be inconsistent with one's self*. Tit. 2: 12 τὴν ἀσέβειαν. 2 Tim. 3: 5.

Ἀρνίον, ον, τό, (dimin. fr. ἀρνῆν, gen. ἀρνός,) *a lamb, agnellus*, Sept. for צֶבֶד Jer. 11: 19. צֶבֶד צֶבֶד Ps. 114: 4, 6. צֶבֶד צֶבֶד Jer. 50: 45.—Jos. Ant. 3. 8. 10. —In N. T. trop. of the followers of Christ, John 21: 15. of Christ himself, Rev. 5: 6, 8, 12, 13. 6: 1, 16. 7: 9, 10, 14, 17. 12: 11. 13: 8, 11. 14: 1, 4, 10. 15: 3. 17: 14 bis. 19: 7, 9. 21: 9, 14, 22, 23, 27. 22: 1, 3.

Ἀρνός, see Ἀρνῆν.

Ἀροτριάω, ῶ, f. ἄσω, (ἄροτρον,) *to plough*, intrans. Luke 17: 7. 1 Cor. 9: 10 bis. Sept. for אָרָה Deut. 22: 10. Is. 28: 24.—Eccles. 6: 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn. p. 254 sq.

Ἀροτρον, ον, τό, (ἀρόω,) *a plough*, Luke 9: 62, in a proverbial expression, comp. Jahn § 59. Sept. for אָרָה Is. 2: 4. Joel 3: 10. — Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἀρπαγή, ῆς, ἡ, (ἀρπάζω,) *plundering, pillage*, i. e. the act of spoiling, Heb. 10: 34. So Sept. for אָרָה Ecc. 5: 7.—1 Macc. 13: 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 32.—Metaph. of a disposition to plunder, *rapacity, ravening*, Matt. 23: 25. Luke 11: 39.—Xen. Cyr. 5. 2. 17. — Others, *spoil, prey*, as Sept. for אָרָה Is. 3: 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἀρπαγμός, οὔ, ὁ, (ἀρπάζω,) pp. i. q. ἀρπαγή, *robbery, the act of rapine*, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed. Reiske.—In N. T. trop. object of rapine, *something to be eagerly coveted*, Phil. 2: 6. — Others, *plunder, spoil*, i. e. something to be acquired by force, not merit.

Ἀρπάζω, f. ἄσω, aor. 1 pass. ἤρπασθην, but aor. 2 pass. ἤρπάγην, a later form, Buttm. § 114. Winer § 15; *to seize upon, to snatch away*, trans.

a) spoken of beasts of prey, ὁ λύκος ἀρπάζει τὰ πρόβατα, John 10: 12. So Sept. for אָרָה Gen. 37: 33. Ez. 22: 25, 27.—Xen. Mem. 2. 7. 14. — Metaph. *to seize with avidity*, Matt. 11: 12 αὐτὴν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke 16: 16, and see Olshausen in loc. — Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. An. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. 13: 19. Jude 23 ἐκ τοῦ πυρός ἀρπάζοντες, coll. Amos 4: 11. Zech. 3: 2. So Sept. for אָרָה 2 Sam. 23: 21.—Xen. Cyr. 4. 6. 4.—In the sense of *to rob, to plunder*, John 10: 28, 29. Sept. for אָרָה Ez. 18: 7, 12, 16, 18. — Xen. Anab. 1. 2. 25.

c) *to carry away, to hurry off*, sc. by force and involuntarily; spoken of persons, John 6: 15. Acts 8: 39. 23: 10. 2 Cor. 12: 2, 4. 1 Thess. 4: 17. Rev. 12: 5. Sept. for אָרָה Judg. 21: 21. — Xen. Anab. 4. 3. 6.

Ἀρπαξ, αἰώς, ὁ, ἡ, adj. (ἀρπάζω,) *ravenous*, spoken of wild beasts, λύκοι ἄρπαγες, as the symbol of wicked men, Matt. 7: 15. Sept. for אָרָה Gen. 49: 27. —Oppian. de Venat. 3. 293. —Metaph. *rapacious, extortionate, a robber*, Luke 18: 11. 1 Cor. 5: 10, 11. 6: 10. — Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀρράβων, ὄνος, ὁ, (Heb. אָרָבֹן,) *an earnest, a pledge*, sc. given to ratify a contract; Sept. and Heb. Gen. 38: 17, 18, 20. Stobaei Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being *an earnest, a pledge*, of future

bliss in the Messiah's kingdom. 2 Cor. 1: 22. 5: 5. Eph. 1: 14.—Stobaei Serm. 59 ἡμεῖς ἔχοντες ἀρόραβωνα τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παρέχων τῆς πίστεώς σου τὸν ἀρόραβωνα.

Ἀρόρατος, ου, ὁ, ἡ, adj. (a pr. and ῥάπτω,) *not sewed, having no seam*, John 19: 23 ὁ χιτῶν Ἀρόρατος, i. e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4. Jahn § 120.

Ἀρόρην, ενος, ὁ, and Ἀρόρεν, τό, adj. (Att. for the old or Ion. ἄρσην, Butt. § 16. n. 4,) *male*, i. e. of the male sex, Rom. 1: 27. Rev. 12: 5, 13. Sept. for זָכָר Lev. 27: 7. — Ecclus. 36: 21. Jos. Ant. 7. 7. 2. Xen. Oec. 7. 18.

Ἀρόρητος, ου, ὁ, ἡ, (a pr. and ῥήσις fr. ῥέειν,) *unspoken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18. — In N.T. *unspeakable, ineffable*, 2 Cor. 12: 4.—Clem. Alex. Strom. 2. 2 θαῦμα Ἀρόρητον.

Ἀρόρώσιος, ου, ὁ, ἡ, adj. (a pr. and ῥώννυμι,) *infirm, feeble*, spoken of the sick, Matt. 14: 14. Mark 6: 5, 13. 16: 18. 1 Cor. 11: 30. So Sept. for particip. רָחֵם 1 K. 14: 5. Mal. 1: 8.—Ecclus. 7: 37. Xen. Oec. 4. 2.

Ἀρσενοκοίτης, ου, ὁ, (ἄρσην, κοίτη bed,) *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. 6: 9. 1 Tim. 1: 10. coll. Rom. 1: 27.—Diog. Laert. 6. 65.

Ἀρσην, ενος, ὁ, and Ἀρσεν, τό, (old or Ion. form for the later Attic Ἀρόρην, Butt. § 16. n. 4,) *male*, i. e. of the male sex, Matt. 19: 4. Mark 10: 6. Luke 2: 23. Rom. 1: 27 bis. Gal. 3: 28. Sept. for זָכָר Gen. 1: 27. Lev. 1: 3. 3: 1.—Hom. II. 8. 7. Od. 13. 16. Anacr. 52. 5. Soph. Trachin. 1213.

Ἀρτεμᾶς, ᾶ, ὁ, Artemas, pr. name of a christian friend of Paul, Tit. 3: 12.

Ἀρτεμις, ιδος or ιως, ἡ, Artemis, the Greek name of Diana, the goddess of hunting, etc. among the heathen. She

had a splendid temple at Ephesus; see Ἐφεσος. Acts 19: 24, 27, 28, 34, 35.

Ἀρτεμῶν, ονος, ὁ, (ἀρτεῖω to hoist,) *a top-sail, supparum*, Acts 27: 40.—Others, *a jib, dolon*.

Ἄρτι, adv. of time, (ἄρῳ,) *now*, i. e. a) *just now, even now*, spoken of a time just elapsed, Matt. 9: 18. Rev. 12: 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. 3: 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*. Matt. 3: 15 ἄρτι ἄρτι, *suffer it now*, i. e. for the present. 26: 53. John 9: 19, 25. 13: 7 opp. to μετὰ ταῦτα. 13: 33, 37 opp. to ὕστερον. 16: 12, 31. 1 Cor. 13: 12 bis, ἄρτι — τότε. 16: 7. Gal. 1: 9, 10. 4: 20. 1 Thess. 3: 6. 2 Thess. 2: 7. 1 Pet. 1: 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἦν ἄρτι κατοικοῦσι γῆν. 1. 6. 1 Καππαδόκαι μὲν ἄρτι κέκληνται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7. — Hence ἡ ἄρτι ὥρα, *the present time*, 1 Cor. 4: 11. comp. Butt. § 125. 6.—So ἕως ἄρτι, *until now*, i. e. up to the present moment, Matt. 11: 12. John 2: 10. 5: 17. 16: 24. 1 Cor. 4: 13. 8: 7. 15: 6. 1 John 2: 9. — For ἀπ' ἄρτι, *from now, henceforth*, see Ἀπάρτι.

Ἀρτιγέννητος, ου, ὁ, ἡ, adj. (ἄρτι and γεννῆσις fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. 2: 2. — pp. Lucian. D. Deor. Mar. 12. 1.

Ἄρτιος, ου, ὁ, ἡ, adj. (ἄρῳ, ἄρτι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17.—Theophr. H. Pl. 2. 7. Hesych. ἄρτια· ἀνηρητισμένα, τέλεια, προσηρμοσμένα.

Ἄρτος, ου, ὁ, bread, Heb. עֵלֶךְ, viz.

a) *genr. bread, a loaf*, plur. ἄρτοι, *loaves*. See Calmet, art. Bread. Matt. 4: 3, 4. 7: 9. 14: 17, 19. 15: 34, 36. Mark 6: 41. John 21: 9, 13. al. saep. Sept. for עֵלֶךְ Gen. 14: 18. 1 Sam. 17: 17. al. — Xen. Mem. 2. 7. 5. — Spoken of the shew bread, Matt. 12: 4. Heb. 9: 2. So Sept. and עֵלֶךְ Lev. 24: 7. 1 Sam. 21: 4, 6. — Of the bread in the

sacred supper, Matt. 26: 26. Mark 14: 22. Luke 22: 19. 1 Cor. 10: 16, 17. 11: 23, 26, 27, 28. — Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, *heavenly bread*, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John 6: 31—58, see v. 51—56; hence compared with manna v. 49, 58, coll. Ps. 78: 24, 25. Wisd. 16: 20. Others understand here intellectual aliment, *doctrine, wisdom*, etc. comp. Prov. 9: 5. Eccles. 15: 3. 24: 21.

b) from the Heb. *food*, i. e. any thing for the sustenance of the body. Matt. 6: 11. Mark 6: 8, 36. Luke 11: 3. 2 Cor. 9: 10. al. So Sept. and בָּרֵךְ Ex. 16: 4, 15, 29. Is. 58: 7. al. — Eccles. 34: 23, 24.—So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. 15: 26. Mark 7: 27.—So in the phrases φαγεῖν ἄρτον Mark 3: 20. Luke 14: 1, 15; and ἄρτον ἐσθίειν Matt. 15: 2. Mark 7: 5, *to eat bread*, i. e. *to take food, to take a meal, to eat*, generally. Comp. Sept. and בָּרַךְ Gen. 37: 24. 39: 6. 1 Sam. 20: 33. 1 K. 13: 8—23. — John 13: 18 τρώγων μετ' ἐμοῦ ἄρτον, *who eateth bread with me*, i. e. who is my familiar friend; quoted from Ps. 41: 10, where Sept. ὁ ἐσθίων ἄρτους μου for בָּרַךְ יְהוָה. —Hence ἄρτον φαγεῖν παρὰ τίνος, *to eat the bread of any one*, i. e. *to be supported by any one*, 2 Thess. 3: 8. Compare Sept. and Heb. 2 Sam. 9: 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, *to eat one's own bread*, i. e. *to support one's self*, 2 Thess. 3: 12. AL.

Ἀρτών, f. ἄσω, (ἄρω,) *to prepare fitly, to set in order*, trans. e. g. an army for battle, Hom. II. 15. 303. In N. T. and later writers, *to prepare food etc. by seasoning, to season*, Mark 9: 50 and Luke 14: 34, where it is spoken of restoring to salt its pungency; comp. Matt. 5: 13. — Symmach. ἡρτυμένον for הָקַךְ Cant. 8: 2. Athen. II. p. 67. — Metaph. Col. 4: 6 λόγος ἡρτυμένος ἅλατι, *discourse seasoned with salt*, i. e. appropriate, salutary.

Ἀρφαξάδ, ὁ, indec. Arphaxad, Heb. אֲרַפְּחָאֵד, a son of Shem, Luke 3: 36. Comp. Gen. 10: 22, 24. 11: 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἄρχων and ἄγγελος,) *an archangel*, 1 Thess. 4: 16. Jude 9. i. e. a chief angel, εἰς τῶν ἀρχόντων, Heb. אֶחָד הַשָּׂרִים הַרְשֵׁינִים, Dan. 10: 13; or a great angel, ὁ ἄρχων ὁ μέγας, Heb. הַשָּׂר הַגָּדוֹל, Dan. 12: 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke 1: 19. Rev. 8: 2. Tob. 12: 15; who have authority over other angels, Rev. 12: 7; and are the patrons of particular nations, Dan. 10: 13. 12: 1. The names of three only are found in the Jewish writings; *Michael*, the patron of the Jewish nation, Dan. 10: 13, 21. 12: 1. Jude 9. Rev. 12: 7. *Gabriel*, Dan. 8: 16. 9: 21. Luke 1: 19, 26. *Raphael*, Tob. 3: 17. 5: 4. 8: 2. 9: 1, 5. 12: 15. The book of Enoch adds that of *Uriel*, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αἰά, αἶον, (ἀρχή,) *ancient, old, of former days, of old time*. Matt. 5: 21, 27, 33, where Christ is speaking of Jewish traditions. Luke 9: 8, 19. Acts 15: 7, 21. 21: 16. 2 Cor. 5: 17. 2 Pet. 2: 5. Rev. 12: 9. 20: 2. Sept. for קָדֶם 1 K. 4: 30. Is. 37: 26. Lam. 1: 8. קְדָמָי Is. 43: 18.—Eccles. 9: 12. 2 Macc. 6: 22. Diod. Sic. I. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of *ethnarch*, ἐθνάρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεῖν, *to be king*, Matt. 2: 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ἥς, ἡ, *beginning, viz.*
a) spoken of time, *the beginning, commencement*, Matt. 24: 8. Mark 1: 1. 13: 9. Heb. 7: 3. Sept. for רֵאשִׁית Job 40:

14. $\begin{smallmatrix} \text{ה} \\ \text{ב} \\ \text{ר} \\ \text{א} \end{smallmatrix}$ Hos. 1: 2. — Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1. — Hence *ἀρχὴν λαβεῖν*, to begin, Heb. 2: 3. So Philo de Vit. Mos. I. p. 614. Ael. V. H. 2. 28. Polyb. 1. 12. 9. — John 2: 11 *τὴν ἀρχὴν τῶν σημείων*, i.e. the first miracle. Heb. 3: 14 *τὴν ἀρχὴν τῆς ὑποστάσεως*, for *τὴν ὑπόστασιν τὴν πρώτην*, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. 5: 12 *τὰ στοιχεῖα τῆς ἀρχῆς*, i. e. *τὰ στοιχ. τὰ πρῶτα*, first principles, elements; Buttm. l. c. Heb. 6. 1. — With prepositions etc. viz.

(α) *ἀπ' ἀρχῆς*, from the beginning, viz. (1) of all things, from everlasting; Matt. 19: 4, 8. John 8: 44. 1 John 3: 8. or more fully *ἀπ' ἀρχῆς τοῦ κόσμου* v. *τῆς κτίσεως*, Matt. 24: 21. Mark 10: 6. 13: 19. 2 Pet. 3: 4. So Sept. for $\begin{smallmatrix} \text{מ} \\ \text{ק} \\ \text{ד} \\ \text{מ} \end{smallmatrix}$ Hab. 1: 12. $\begin{smallmatrix} \text{ש} \\ \text{מ} \\ \text{ר} \\ \text{א} \end{smallmatrix}$ Ecc. 3: 11. $\begin{smallmatrix} \text{מ} \\ \text{י} \\ \text{ד} \\ \text{ו} \end{smallmatrix}$ Is. 43: 13. — Herodot. 2. 104, 113. — (2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, *from the first*; Luke 1: 2. John 15: 27. 2 Thess. 2: 13. 1 John 1: 1. 2: 7 bis, 13, 14, 24 bis. 3: 11. 2 John 5, 6. of life, Acts 26: 4.

(β) *ἐν ἀρχῇ*, in the beginning, sc. of all things, of the world, John 1: 1, 2. So Sept. and $\begin{smallmatrix} \text{ב} \\ \text{ר} \\ \text{א} \\ \text{ש} \end{smallmatrix}$ Gen. 1: 1. — So of any particular thing, e. g. of the gospel dispensation or of christian experience, *at the first*, Acts 11: 15. Phil. 4: 15. — Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) *ἐξ ἀρχῆς*, from the beginning, from the first, e. g. of Christ's ministry, John 6: 64. 16: 4. — Xen. Mem. 1. 4. 5.

(δ) *κατ' ἀρχάς*, at the beginning, sc. of all things, of old, Heb. 1: 10. So Sept. for $\begin{smallmatrix} \text{ל} \\ \text{פ} \\ \text{נ} \\ \text{י} \end{smallmatrix}$ Ps. 102: 26. $\begin{smallmatrix} \text{ק} \\ \text{ד} \\ \text{מ} \end{smallmatrix}$ Ps. 119: 151. — Plut. Solon. c. 3. Plato Theaet. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. *τὴν ἀρχὴν*, adverbially, at the beginning, at first, Sept. for $\begin{smallmatrix} \text{ב} \\ \text{ר} \\ \text{א} \\ \text{ש} \end{smallmatrix}$ Gen. 43: 18, 20. Dan. 8: 1. Jos. B. J. I. 3. 1. Herodian. 3. 1. 15. — Hence in N. T. *from the very beginning on*, i. e. *throughout, wholly*. John 8: 25 *τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*, wholly that which I also say unto you. See Olshausen and Kuinoel in loc. — Philo de Spec. Leg. p. 796. Herodot. 4. 25, 28. So *ἀρχὴν* Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80,

723, 882. — Others, *that which I said to you from the beginning*; but then it should read, *ὅτι καὶ τὴν ἀρχὴν λαλῶ ὑμῖν*.

b) spoken by meton. of abstr. for concr. spoken of persons etc. *the first*, *primus*. Col. 1: 18 *ὅς ἐστιν ἀρχή, πρωτοτόκος ἐκ τῶν νεκρῶν*. So Sept. *ἀρχὴ τέκνων*, first-born, for $\begin{smallmatrix} \text{ר} \\ \text{א} \\ \text{ש} \end{smallmatrix}$ Gen. 49: 3. Deut. 21: 17. — So *ἀρχὴ καὶ τέλος*, the beginning and the end, i. e. *the first and the last*, Rev. [1: 8.] 21: 6. 22: 13; comp. under *Α*. — Rev. 3: 14 *ἡ ἀρχὴ τῆς κτίσεως*, coll. Prov. 8: 22. — Theophil. ad Autol. lib. 2. p. 88, *οὗτος [λόγος] λέγεται ἀρχή, οὗ ἀρχὴ καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργημένων*. Tatian. Orat. ad Graec. p. 144. Clem. Alex. Protrept. 1.

c) spoken of place, *the extremity, corner*, e. g. of a sheet, Acts 10: 11. 11: 5. So Sept. for $\begin{smallmatrix} \text{כ} \\ \text{ו} \\ \text{ף} \end{smallmatrix}$ 2 Chr. 20: 17. $\begin{smallmatrix} \text{ק} \\ \text{צ} \\ \text{ה} \end{smallmatrix}$ Ez. 48: 1. $\begin{smallmatrix} \text{ק} \\ \text{צ} \\ \text{ה} \end{smallmatrix}$ Ex. 28: 23. 39: 15. — Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, *the first place*, i. e. *power, dominion*, Luke 20: 20. Sept. for $\begin{smallmatrix} \text{מ} \\ \text{מ} \\ \text{ש} \\ \text{ל} \end{smallmatrix}$ Gen. 1: 16. Jer. 34: 1. Mic. 4: 8. — Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12. — In the sense of *pre-eminence, precedence, principedom*, Jude 6 *ἄγγελους μὴ τηρήσαντας τὴν ἐκείνων ἀρχὴν*. So Sept. *νιοὶ φυλάσσοντες τὴν ἀρχὴν*, 1 Chr. 26: 10. Comp. Sept. Gen. 6: 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq. — By meton. of abstr. for concrete, *rulers, magistrates, princes*, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke 12: 11. Tit. 3: 1. So Sept. and $\begin{smallmatrix} \text{ר} \\ \text{א} \\ \text{ש} \end{smallmatrix}$ Mic. 3: 1. — Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12. — Spoken of the princes or chiefs among angels, Eph. 1: 21. 3: 10. Col. 2: 10. among demons, 1 Cor. 15: 24. Eph. 6: 12. Col. 2: 15. genr. the powers of the other world, Rom. 8: 38. Col. 1: 16. Comp. *Ἐξουσία*.

Ἀρχηγός, οὗ, ὁ, (*ἀρχή, ἄγω*), one who makes a beginning, i. e.

a) *the author, source, cause* of any thing, Acts 3: 15. Heb. 2: 10. 12: 2. So Sept. for $\begin{smallmatrix} \text{ר} \\ \text{א} \\ \text{ש} \end{smallmatrix}$ Mic. 1: 13. — 1 Macc. 9: 61. 10: 47. Jos. Ant. 7. 9. 4

πολλῶν ἀρχηγὸς κακῶν. Xen. H. G. 3. 3. 5.

b) *a leader, chief, prince, etc.* Acts 5: 31, comp. 2: 36 and Eph. 1: 20 sq. Sept. for רִאשׁוֹ Is. 30: 4. Judg. 5: 15. תִּרְאֶם 2 Chr. 23: 14. — Thuc. 1. 132. Dem. 1378. 6.

Ἀρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our *Arch-*, which is equivalent to it and derived from it.

Ἀρχιερατικός, ἡ, ὄν, (ἀρχιερεύς,) *belonging to the high priest, pontifical,* Acts 4: 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεύς, εὼς, ὁ, (ἀρχι- q. v. and ἱερεύς,) *a high priest, chief priest, pontifex maximus.* Sept. for הַכֹּהֵן הַגָּדוֹל Lev. 4: 3; more usually ὁ ἱερεύς ὁ μέγας, Lev. 21: 10. Num. 35: 25. al.—Esdr. 9: 40. 1 Macc. 10: 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N.T.

a) *the high priest of the Jews,* Matt. 26: 3, 62, 63, 65. Mark 2: 26. Luke 22: 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. 29: 9. For his duties etc. see Jahn § 366—370. Calmet, art. *Priest*.—In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. 4: 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of *high priests*, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e Jos. p. 3, 114, 178. There appears also to have been a רִאשִׁי, i. e. a *vicar* or *substitute* for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke 3: 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the בִּרְיָא דְּכִּיָּא 2 K. 25: 18. Jer. 52: 24. — In one of these women Annas is called high priest, Luke 3: 2. John 18: 13. Acts 4: 6.

b) *a chief priest*, as spoken of those who were at the head of the twenty-four classes of priests mentioned 1 Chr. c. 24, and who are there called ἀρχοντες τῶν

πατριῶν τῶν ἱερεῶν, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3. — Matt. 2: 4. 26: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrin, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. 2: 4. al. and ἀρχιερεῖς καὶ Φαρισαῖοι John 7: 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, *the Sanhedrin*; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John 12: 10, coll. 11: 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. 2: 17. 3: 1. 4: 14. 5: 5. 6: 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. 9: 7, 11, 12. AL.

Ἀρχιποίμην, ενος, ὁ, (ἀρχι- and ποιμήν,) *a chief shepherd*; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἀρχιππος, ου, ὁ, *Archippus*, pr. name of a Christian, Col. 4: 17. Phil. 2.

Ἀρχισυνάγωγος, ου, ὁ, (ἀρχι- and συναγωγή,) *a ruler or moderator of the synagogue*, i. q. ὁ ἄρχων τῆς συναγωγῆς (Luke 8: 41). There were several *elders* in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitranga de Synag. Vet. lib. 2. c. 11.—Mark 5: 22, 35, 36, 38. Luke 8: 49. 13: 14. Acts 13: 15. 18: 8, 17.

Ἀρχιτέκτων, ονος, ὁ, (ἀρχι- and τέκτων,) *an architect, master-builder*, 1 Cor. 3: 10. — Sept. for שָׂרֵךְ Is. 3: 2. —Ecclus. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελώνης, ου, ὁ, (ἀρχι- and τελωνής,) *a chief publican*, i. e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτρικλινος, ου, ὁ, (ἀρχι- and τρικλινος, Lat. triclinium; see Calmet art. *Eating*, and Adam's Rom. Ant.

p. 436,) *the master of a feast*, Lat. *magister convivii*, Adam's Ant. p. 456; i.e. the person who had the direction of an entertainment, arranged the guests, etc. John 2: 8, 9 bis. Comp. Eccus. 35: 1, where he is called ἡγοούμενος. By the Greeks he was called συμποσίαρχος, συμποσίον ἐπιμελητής, τραπέζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, ὁ δὲ πᾶντων τῶν περὶ τὴν ἐστίαν ἐπιμελούμενος, τραπέζοποιός. ib. 6. 13. p. 570.

Ἀρχω, f. ξω, (ἀρχή,) *to begin, to be first in any thing*, Xen. Conv. 7. 1. In N. T. *to be first in rank, dignity, etc.* i. e. *to rule, to reign*, c. c. gen. Mark 10: 42. Rom. 15: 12. Sept. for מְשִׁיחַ Gen. 1: 18. Deut. 15: 6.—1 Macc. 1: 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. — Mid. ἀρχομαι, *to begin*, intrans. and followed by an infinitive expressed or implied.

a) genr. Matt. 4: 17 ἤρξατο κηρύσσειν. 11: 7, 20. Mark 1: 45. Luke 4: 21. Acts 1: 1. al. saep. Sept. for מְשִׁיחַ Gen. 6: 1. 9: 20. מְשִׁיחַ Deut. 1: 5. — Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. Oec. 11. 8. — Luke 3: 23 ἦν δ' Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, and *Jesus was beginning, entering upon*, [the age of] *about thirty years*, where the gen. ἐτῶν may be governed by ἀνὴρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἀρχεσθαι μάχης. — By Hebraism, emphatic, implying difficulty etc. *to attempt, to undertake, to venture*, Mark 6: 7. 10: 28, 32. Luke 3: 8. So Sept. and מְשִׁיחַ Gen. 18: 27. מְשִׁיחַ Judg. 10: 18.

b) part. ἀρχάμενος c. c. infin. and ἀπό seq. gen. *beginning from*, expressing the *terminus a quo*, the point of departure in a narration, transaction, etc. See Ἀπό I. 1. b. Matt. 20: 8 ἀποδὸς αὐτοῖς ἀρχάμενος ἀπὸ τῶν ἐσχάτων, *beginning from or at the last*. Luke 23: 5. 24: 27. John 8: 9. Acts 1: 22. 8: 35. 10: 37. also Luke 24: 47 ἀρχάμενον ἀπὸ Ἱερουσαλὴμ, where the neut. is the case absol. Buttm. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κηρυχθῆναι. So Sept. ἀρχάμενος for מְשִׁיחַ Gen. 44: 12. — Theophr. Char. 2. Xen. Mem. 2. 1. 1. — So the verb, 1 Pet. 4: 17 καιρὸς τοῦ ἀρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ

θεοῦ. So Sept. for מְשִׁיחַ Ez. 9: 6. — Xen. Mem. 3. 5. 15. AL.

Ἀρχων, οντιος, ὁ, (particip. of ἀρχω,) *one first in power, authority, dominion; hence a ruler, lord, prince, a chief person; genr.* Matt. 20: 25. Acts 4: 26. Rom. 13: 3. 1 Cor. 2: 6, 8. Sept. for מְשִׁיחַ Gen. 49: 20. Num. 23: 21. מְשִׁיחַ Is. 14: 5. מְשִׁיחַ Gen. 25: 16. מְשִׁיחַ Gen. 12: 15. 2 Chr. 8: 9. — Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. 1: 5. of Moses as a judge, Acts 7: 27, 35. 'as the leader of Israel Acts 7: 35.—Spoken of magistrates of any kind, e.g. the high priest Acts 23: 5. of civil judges, Luke 12: 58. Acts 16: 19. — Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5. — Of a ruler of the synagogue, Luke 8: 41. Matt. 9: 18, 23, coll. Mark 5: 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke 14: 1. 18: 18. 23: 13, 35. 24: 20. John 3: 1 coll. 7: 45, 50.—John 7: 26, 48. 12: 42. Acts 3: 17. 4: 5, 8. 13: 27. 14: 5. So Sept. for מְשִׁיחַ, *magnates*, Neh. 4: 8, 13. 5: 7. and Jos. Ant. 20. 1. 2 ἀρχοντες Ἱερουσαλμιτῶν. —Spoken of the chief of the fallen angels, Satan, ἀρχὼν τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. called also ἀρχὼν τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John 12: 31. 14: 30. 16: 11. also ἀρχὼν τῆς ἐξουσίας τοῦ αἵρος, i. e. *lord of the powers of the air*, sc. of the daemons who dwell and rule in the atmosphere, Eph. 2: 2.

Ἀρωμα, ατος, τό, (ἄρω,) *aromatics, spices, spicery*, e.g. myrrh and aloe, John 19: 40 coll. v. 39. Mark 16: 1. Luke 23: 56. 24: 1. Sept. for מְשִׁיחַ 2 K. 20: 13. 2 Chr. 9: 1, 9. Cant. 4: 10, 16. — Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. *Asa*, Heb. אָסָא (medicus), a pious king of Judah, Matt. 1: 7, 8. See 1 K. 15: 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἦ, adj. (α pr. and σαλεύω,) *unshaken, immovable*, Acts 27: 41. Metaph. *firm, enduring*, Heb. 12:

28.—Diod. Sic. 2. 48 ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

Ἀσβεστος, ου, ὁ, ἡ, adj. (α pr. and σβέννυμι,) *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. 3: 12. Mark 9: 43, 45. Luke 3: 17. Comp. Matt. 18: 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβής,) *impiety, ungodliness*, either in thought or action, Rom. 1: 18. 11: 26. 2 Tim. 2. 16. Tit. 2: 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for עֲשֵׂה Ez. 16: 57. עֲשֵׂה Jer. 5: 6. Ez. 21: 24. עֲשֵׂה Prov. 4: 17. Ecc. 8: 8. —Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ὦ, f. ἥσω, (ἀσεβής,) *to be ungodly, to live impiously*, intrans. 2 Pet. 2: 6. Jude 15. Sept. for עֲשֵׂה Zeph. 3: 12. עֲשֵׂה Dan. 9: 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, εὖς, οὖς, ὁ, ἡ, adj. (α pr. and σέβωμαι,) *impious, ungodly, wicked*, 1 Tim. 1: 9. 1 Pet. 4: 18. 2 Pet. 2: 5. 3: 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. 4: 5. 5: 6. Sept. for עֲשֵׂה Hos. 14: 10. עֲשֵׂה Ps. 1: 1. Jer. 5: 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγής,) *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark 7: 22.—3 Macc. 2: 26. Jos. Ant. 4. 6. 12 ἀσέλγεια τῶν λόγων.

b) in general conduct, *licentiousness, madness*, 2 Pet. 2: 2 ταῖς ἀσελγείαις in later edit. for ταῖς ἀπωλείαις.—Jos. Ant. 8. 13. 1 ἀσέλγεια καὶ μανία. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. 13: 13. 2 Cor. 12: 21. Gal. 5: 19. 2 Pet. 2: 7, 18.—Wisd. 14: 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. 4: 19. 1 Pet. 4: 3. Jude 4.

Ἀσημος, ου, ὁ, ἡ, adj. (α pr. and σῆμα,) *without mark*, Sept. Gen. 30: 42. of money, *unstamped*, Sept. Job 42: 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts 21: 39.—Eu-

rip. Ion. 8 πόλιν οὐκ ἄσημον. Herodian. 1. 9. 12.

Ἀσῆρ, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), eighth son of Jacob, Luke 2: 36. Rev. 7: 6. Comp. Gen. 30: 13.

Ἀσθενεία, εἰας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness*, viz.

a) genr. Rom. 6: 19. 1 Cor. 15: 43. 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου, i. q. τὴν ἀσθενείαν μου, Buttm. § 128. n. 2. 2 Cor. 12: 5, 9 bis, 10. —Spoken of the weakness and infirmity of human nature generally; 2 Cor. 13: 4. Heb. 4: 15. 5: 2. 7: 28.—Sept. Job 7: 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. 8: 17. Luke 5: 15. 8: 2. 13: 12. John 5: 5. 11: 4. Acts 28: 9. 1 Tim. 5: 23. Heb. 11: 34. Luke 13: 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease, coll. v. 16. —2 Macc. 9: 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. 2: 3. Sept. ἀσθ. φωνῆς for עֲשֵׂה Ecc. 12: 4. —Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. 8: 26. Gal. 4: 13. So Sept. for עֲשֵׂה Ps. 16: 4. עֲשֵׂה Jer. 6: 21.

Ἀσθενέω, ὦ, f. ἥσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. 8: 3 ἐν ᾧ ἡσθάνει, in that it was weak, i. e. not adapted to the proposed end. 2 Cor. 13: 3. Sept. for עֲשֵׂה 1 Sam. 2: 5. Lam. 2: 8. עֲשֵׂה 2 Sam. 3: 1.—Xen. Cyr. 5. 2. 28. —So to be accounted weak, 2 Cor. 13: 4, 9.

b) spec. *to be infirm* in body, i. e. *to be sick, to labour with disease*, Matt. 10: 8. 25: 36. Mark 6: 56. Luke 4: 40. 7: 10. 9: 2. John 4: 46. 5: 3, 7. 6: 2. 11: 1, 2, 3, 6. Acts 9: 37. 19: 12. Phil. 2: 26, 27. 2 Tim. 4: 20. James 5: 14. Sept. for עֲשֵׂה Judg. 16: 7, 11, 17. Ez. 34: 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint hearted, timid*, 2 Cor. 11: 21. So Sept. for עֲשֵׂה Is. 7: 4.—1 Macc. 11: 49. Xen. Hiero 1. 23.—By Hebraism, implying a want of firmness and

decision of mind, *to be weak-minded*, i. e. *to doubt, to hesitate, to vacillate*, spoken of those whose minds are easily disturbed, Rom. 14: 2, 21. 1 Cor. 8: 9, 11, 12. So ἄσθενεῖν τῇ πίστει, *to be weak, not settled, in the faith*, Rom. 4: 19. or *in opinion*, Rom. 14: 1. So Sept. for לַחֲשָׁב *to totter*, (see Gesen. Lex.) Ps. 27: 2. Jer. 50: 32. Hos. 14: 2.

d) by impl. *to be afflicted, to be distressed*, sc. by want, oppression, calamity, etc. Acts 20: 35. 2 Cor. 11: 29 bis. 12: 10. So Sept. and לַחֲשָׁב Job 4: 4. Ps. 107: 12. Dan. 11: 33, 34, 35.

Ἀσθενήματα, αἰσος, τό, (ἀσθενέω, perf. pass. ἡσθενήματι,) pp. *infirmity*; metaph. *doubt, scruple, hesitation*, Rom. 15: 1. See Ἀσθενέω c.

Ἀσθενής, ἑός, οὗς, ὁ, ἡ, adj. (α pr. and σθίνος,) *without strength, infirm, weak, feeble*, viz.

a) genr. Matt. 26: 41 ἡ σὰρξ ἀσθενής ἐστι, *the flesh is weak, impotent*, i. e. unequal to the task. Mark 14: 38. 1 Pet. 3: 7. Sept. for חַלֵּל Num. 13: 19. Job 4: 3. לַחֲשָׁב Ez. 17: 14. — Wisd. 2: 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6. — Including the idea of *imperfection*, 1 Cor. 12: 22. Gal. 4: 9. Heb. 7: 18. So neut. as subst. 1 Cor. 1: 25 τὸ ἀσθενές τοῦ θεοῦ. v. 27 τὰ ἀσθενῆ τοῦ κόσμου, spoken of men. Butt. § 123. 3.

b) spec. *infirm in body, sick, diseased*, Matt. 25: 39, 43, 44. Luke 10: 9. Acts 4: 9. 5: 15, 16. 1 Cor. 11: 30.

c) trop. of the mind, *faint-hearted, timid*, 2 Cor. 10: 10. Comp. 11: 21 and 1 Cor. 2: 3. — Implying a want of decision and firmness of mind, *weak-minded*, i. e. *doubting, hesitating, vacillating*, in opinion or in faith, 1 Cor. 8: 7, 10. 9: 22 bis. 1 Thess. 5: 14. See in Ἀσθενέω c.

d) by impl. *afflicted, distressed*, sc. by oppression, calamity, etc. 1 Cor. 4: 10, comp. v. 9, 11 sq. Sept. for עֲנִי Prov. 22: 22. 30: 14. עֲנִי בְּכָל Prov. 31: 5. — In a moral sense, *wretched, diseased*, i. e. in a state of sin and wretchedness, Rom. 5: 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἀμαρτωλῶν ὄντ. ἡμ. in v. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3. — In N. T. Asia is put

a) for the whole of Asia Minor, Acts 19: 26, 27. 21: 27. 24: 18. 27: 2. Rom. 16: 5 in later edit.

b) for *proconsular Asia*, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts 2: 9. 6: 9. 16: 6. 19: 10, 22. 20: 4, 16, 18. (1 Cor. 16: 19. 2 Cor. 1: 8.) 2 Tim. 1: 15. 1 Pet. 1: 1. Rev. 1: 4, 11. — Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οὔ, ὁ, ἡ, adj. *Asiatic*, i. e. *belonging to Asia Minor*, Acts 20: 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) *an Asiarch*, Acts 19: 31. — Strabo 14. p. 960. — In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman aediles. These officers received their titles from the province to which they belonged, as Συγιάρχης 2 Macc. 12: 2, Ἀνκιάρχης, Φοινικιάρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch and always resided at Ephesus the capital; the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Wetstein and Kuinoel in loc.

Ἀσυία, ας, ἡ, (α pr. and σῆτος,) *abstinence from food, fasting*, Acts 27: 21. Comp. v. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἀσυιος, ου, ὁ, ἡ, adj. (see Ἀσυία,) *not taking food, fasting*, Acts 27: 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀσκέω, ὦ, f. ἴσω, *to work up with skill*, sc. raw materials, e. g. εἶργια Hom. 11. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—Hence in N. T. with the reflex. pron. implied, (Buttm. § 130. n. 2,) *to exercise one's self in any thing*, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts 24: 16—Symmach. for הִתְחַלֵּץ Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. 11. 4.

Ἀσκος, ου, ὁ, a bottle sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. 9: 17 quater. Mark 2: 22 quater. Luke 5: 37 ter, 38. Sept. for כֶּלֶח Josh. 9: 4, 13. כֶּלֶח Jer. 13: 12.—Jos. Ant. 1. 12. 3. Hom. 11. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένως, adv. (ἡδομαι, perf. part. pass. ἡσμένως,) *gladly, with joy*, Acts 2: 41. 21: 17. comp. Luke 8: 13.—2 Macc. 4: 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἀσοφος, ου, ὁ, ἡ, adj. (α pr. and σόφος,) *unwise*, i. e. without true wisdom in Christ, Eph. 5: 15.—Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. ἄσσομαι, depon. Mid. (σπάω,) pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said בָּרְכוּם, Judg. 19: 20. Dan. 10: 19. or בָּרְכוּם הַשְׁלֹמֹה 2 Sam. 20: 9, coll. 1 Sam. 25: 6. or בָּרְכוּם הַיְהוָה Ruth 2: 4. in N. T. εὐχόμεν ὑμῖν Luke 24: 36. John 20: 19. coll. Luke 10: 5. Matt. 10: 12. — In the latter case they said בָּרְכוּם בְּשֵׁם יְהוָה 2 Sam. 15: 9. or בָּרְכוּם בְּשֵׁם יְהוָה Judg. 18: 6. in N. T. ὑπαγε εἰς εὐχόμεν Mark 5: 34.—In N. T. spoken

a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt.

10: 12. Mark 9: 15. Luke 1: 40. 10: 4. Acts 21: 19. Sept. for בָּרְכוּם בְּשֵׁם יְהוָה Ex. 18: 7. Judg. 18: 15. — 1 Macc. 7: 19, 33. 11: 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts 18: 22. 21: 7. 25: 13.—Jos. Ant. 6. 11. 1.—So *to salute with a kiss, ἐν φιλήματι*, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Pet. 5: 14.—Spoken of the salute given to a king, homage, accompanied with prostration, Mark 15: 18, coll. v. 19.—Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts 20: 1. 21: 6.—Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. 16: 3—23. 1 Cor. 16: 19 bis, 20. 2 Cor. 13: 12. Phil. 4: 21 bis, 22. Col. 4: 10, 12, 14, 15. 1 Thess. 5: 26. 2 Tim. 4: 19, 21. Tit. 3: 15 bis. Philem. 23. Heb. 13: 24 bis. 1 Pet. 5: 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. 5: 47.—Herodot. 1. 122. Ael. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace*, i. e. *to receive gladly*, e. g. τὰς ἐπαγγελίας, Heb. 11: 13.—Jos. Ant. 6. 5. 3 τὴν εὐνοίαν. 7. 8. 4 τοὺς λόγους. Eurip. Ion. 587.

Ἀσπασμός, οῦ, ὁ, (ἀσπάζομαι,) *salutation, greeting*, either oral or by letter, Matt. 23: 7. Mark 12: 38. Luke 1: 29, 41, 44. 11: 43. 20: 46. 1 Cor. 16: 21. Col. 4: 18. 2 Thess. 3: 17.—Act. Thom. § 11.

Ἀσπιλος, ου, ὁ, ἡ, adj. (α pr. and σπῖλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. 1: 19.—Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. 6: 14. of moral conduct, James 1: 27. 2 Pet. 3: 14.

Ἀσπίς, ἰδος, ἡ, an asp, a species of serpent of the most deadly venom, Rom. 3: 14. Sept. for עָשָׂשׁוּב Ps. 140: 4. חֲסִידִים Deut. 32: 33. עָשָׂשׁוּב Is. 30: 6. עָשָׂשׁוּב Is. 59: 5.—Ael. H. An. 1. 54. — In Sept. and Greek writers also a *shield*, Sept. for מָגֶן 1 Chr. 5: 18. 1 Macc. 14: 24. Xen. Mem. 3. 9. 2.

Ἀσπονδος, ου, ὁ, ἡ, adj. (α pr. and σπονδή libation, league, compact,) *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i. e. *implacable*, Rom. 1: 31. 2 Tim. 3: 3. — Jos. Ant. 4. 8. 24 ἐχθροὺς ἀσπ. Philo de Charit. II. p. 397. 18 ἀσπ. πολέμοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἀσσαρίον, ἰου, τό, *assarion*, Lat. as, Rabb. אַסאַרִיָּא, a brass coin, equal to one tenth of the denarius or δραχμή, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 493. Used in N. T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. 10: 29. Luke 12: 6. — Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἀσσον, adv. (compar. of ἄγχι near, Butt. §115. 7.) *nearer*, *next*, i. e. *close to*, Acts 27: 13. — Jos. Ant. 1. 20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἀσσος, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Aegean sea about nine miles below Troas. Acts 20: 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀσταίεω, ὦ, f. ἦσω, (ἀστατος unstable, wandering; fr. α pr. and ἵστημι,) *to have no fixed residence*, *to wander without a home*, intrans. 1 Cor. 4: 11. — Spoken of the sea, *to be tossed*, *agitated*, Appian. Bell. Syr. p. 221.

Ἀστειός, ου, ὁ, ἡ, adj. (ἄστει,) *urbane*, *polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair*, *beautiful*, Heb. 11: 23. Acts 7: 20 ἀστειός τῷ θεῷ, i. e. by Hebr. *exceedingly fair*; comp. for the beauty of Moses, Ex. 2: 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θεῷ for מְרִאֲדָה Jon. 3: 3. Gesen. Lehr. p. 693. d. Stuart § 456. — Sept. for חָזָב Ex. 2: 2. — Judith 11: 23. Aristaenet. 1. 4, 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, ἑρος, ὁ, a *star*, spoken of fixed stars, planets, meteors, etc. Matt. 2: 2, 7, 9, 10. 1 Cor. 15: 41 ter. Rev. 6: 13. 8: 12. 12: 1, 4. On Matt. 24: 29 and Mark 13: 25, comp. Joel 2: 10. Ez. 32: 7. Is. 13: 10, and Gesen. in h. loc. et in Is. 24: 18. Sept. for כִּכְלָב

Gen. 1: 16. Is. 13: 10. Joel 3: 15. — Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5. — Jude 13 ἀστέρες πλανῆται, *wandering stars*, *meteors*, i. e. false and impious teachers. — To Jesus is attributed ὁ ἀστήρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2: 28. 22: 16. Comp. Dan. 8: 10. Is. 14: 12, and Gesen. in loc. — Trop. put as the symbol of angels, Rev. 1: 16, 20 bis, 2: 1. 3: 1. Probably also as the symbolic designation of an angel, Rev. 8: 10, 11. 9: 1. Comp. 9: 1 sq. Luke 10: 18.

Ἀστήρις, ου, ὁ, ἡ, adj. (α pr. and στηρίζω,) *not established*, *unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2: 14. 3: 16. — Longin. de Sublin. 2. 2.

Ἀστοργός, ου, ὁ, ἡ, adj. (α pr. and στοργή instinctive affection,) *without natural affection*, *inhuman*. Rom. 1: 31. 2 Tim. 3: 3. — Eschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ὦ, f. ἦσω, (ἀστοχος fr. α pr. and στόχος mark,) *to miss the mark*; trop. *to miss*, *to err*, *to swerve from*, c. c. gen. 1 Tim. 1: 6. — Ecclus. 7: 19. 8: 9. Plut. de defect. Orac. c. 10. p. 414, ἀστοχοῦσι τοῦ πρόποντος. — Seq. περί c. accus. 1 Tim. 6: 21. 2 Tim. 2: 18. — Plut. de Audit. περί τὰς ποιότητας ἀστοχοῦντες. Polyb. 3. 21. 10 περί τιτος.

Ἀστραπή, ἥς, ἡ, *lightning*.

a) pp. Rev. 4: 5. 8: 5. 11: 19. 16: 18. Sept. for אֶרֶב Ex. 19: 16. Jer. 10: 12. — Xen. Cyr. 1. 6. 11. — Put as the symbol of speed, celerity, Matt. 24: 27. Luke 10: 18. 17: 24. So Sept. and אֶרֶב Nah. 2: 4.

b) by impl. *brightness*, *splendour*, Matt. 28: 3. Luke 11: 36. So Sept. and אֶרֶב Deut. 32: 41. Dan. 10: 6.

Ἀστράπτω, f. ἄψω, (ἀστραπή,) *to lighten*, sc. as lightning, Luke 17: 24. Sept. for אֶרֶב Ps. 144: 6. — Diod. Sic. 3. 34. Hom. II. 9. 237. — By impl. *to shine*, *to be bright*, Luke 24: 4. comp. Matt. 28: 3. — Wisd. 11: 18, of shining eyes.

Ἀστριον, ου, τό, a *constellation*, Xen. Mem. 4. 3. 4. In N. T. a *star*, i. e. q.

ἀστήρ, Luke 21: 25. Acts 27: 20. Heb. 11: 12. Sept. for כִּכְבָּב Ex. 32: 12. Job 38: 7. — In Acts 7: 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. *Chiun*.

Ἀσύγκριτος, ου, ὁ, *Asyncritus*, name of a Christian, Rom. 16: 14.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (a pr. and σύμφωνος,) *dissonant, harsh*, Wisd. 18: 10. Arrian. Diss. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts 28: 25. — Diod. Sic. 4. 1 ἀσυμφωνοὺς εἶναι πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνετος, ου, ὁ, ἡ, adj. (a pr. and συνετός,) *void of understanding, dull of apprehension, foolish*; Matt. 15: 16. Mark 7: 18. Sept. for כְּסִיף Ps. 92: 7. — Wisd. 11: 15. Thuc. 2. 24. — From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. 1: 21, 31. 10: 19. So Sept. and כְּסִיף Deut. 32: 1; comp. כְּסִיף Ps. 14: 1. Job 2: 10, where Sept. ἄφρων.

Ἀσύνθετος, ου, ὁ, ἡ, (a pr. and συντιθεμαι,) *not compounded*, Long. de Subl. 10. 6. In N. T. *covenant-breaking, faithless, treacherous*, Rom. 1: 31. Sept. for בִּגְדָר and בִּגְדָר Jer. 3: 7, 8, 10, 11. — Dem. 283. 6.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts 5: 23. Sept. for מְכִוָּה Ps. 104: 6. — Herodian. 1. 14. 4. — Trop. in the sense of *certainty*, Luke 1: 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril etc. 1 Thess. 5: 13. Sept. for בְּטָחָה Deut. 12: 10. Lev. 26: 5. סֶכֶת Is. 18: 4. — 2 Macc. 9: 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, ἐός, οὗς, ὁ, ἡ, adj. (a pr. and σφάλω,) *not falling*, i. e. *firm, fixed, immovable*.

a) pp. ἀγκύρα, Heb. 6: 19. Sept. for חֶזֶק Prov. 8: 28. — Wisd. 4: 3. Xen. Anab. 3. 2. 19. — Trop. τὸ ἀσφαλές in the sense of *certainty*, Acts 21: 34. 22: 30. 25: 26. — Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. 3: 1. — Wisd. 7: 23. Xen. Lac. 12. 1.

Ἀσφαλιζῶ, f. ἰσώ, (ἀσφαλής,) and Mid. depon. ἀσφαλιζομαι, f. ἰσομαι, *to make firm, to make fast*, trans.

a) pp. as τοὺς πόδας εἰς τὸ ξύλον, Acts 16: 24. Sept. for קָרַח Neh. 3: 15. — Wisd. 13: 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies etc. Matt. 27: 65, 66, τὸν τάφον. Pass. Matt. 27: 64. Sept. for קָרַח Is. 41: 10. — Wisd. 4: 17. 10: 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλῶς, adv. (ἀσφαλής,) *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts 2: 36. — Wisd. 18: 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark 14: 44. Acts 16: 23. Sept. for חֶזֶק Gen. 34: 25. — 1 Macc. 6: 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ὦ, f. ἴσω, (ἀσχήμων,) *to be deformed*, Ael. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. 13: 5. Sept. for עָרִיב Ez. 16: 7, 22. — Ael. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. 7: 36 εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced. So Sept. for עָרִיב Deut. 25: 3. — Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἡ, (ἀσχήμων,) pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. 1: 27. — Eccclus. 26: 8. 30: 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμων Sept. Gen. 34: 7. Deut. 24: 1. — By euphemism *nakedness, pudenda*, Rev. 16: 15. So Sept. and עָרִיב Ex. 20: 26. Lev. 18: 6, 7.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (a pr. and σχῆμα,) pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. 12: 23. Sept. for בְּבִיחָה

Gen. 34: 7. עָרָה Deut. 24: 1.—Wisdom. 2: 20. Hist. of Sus. 63. Xen. Ap. Soc. 7. Plut. Apophth. Mor. II. p. 171. ed. Tauchn.

Ἀσωτία, ας, ἡ, (ἄσωτος not saveable, incorrigible, dissolute, past hope, Polyb. 14. 12. 3; from α pr. and σῶζω,) *dissoluteness, debauchery, revelry*, Eph. 5: 18. Tit. 1: 6. 1 Pet. 4: 4. Sept. for עָרָה Prov. 28: 7.—2 Macc. 6: 4. Herodian. 2. 5. 2.

Ἀσώτως, adv. (see Ἀσωτία,) *dis-solutely*, etc. Luke 15: 13. — Jos. Ant. 12. 4. 8 ἀσώτως ζῆν. Dem. 1025. 19.

Ἀτακτέω, ὦ, f. ἴσω, (ἄτακτος,) *to be disorderly*, intrans. i. e. pp. *to leave or break the ranks*, spoken of soldiers, Xen. Cyr. 7. 2. 6. In N. T. metaph. *to neglect one's duties*, 2 Thess. 3: 7. — Xen. Cyr. 8. 1. 22. Oec. 5. 15.

Ἀτακτος, ου, ὁ, ἡ, adj. (α pr. and τάσσω,) *disorderly*, i. e. pp. *not keeping the ranks*, as of soldiers, Xen. Mem. 3. 1. 7. In N. T. metaph. *neglectful of duties, irregular, dissolute*, 1 Thess. 5: 14. — Plut. de Pueror. educ. c. 7 ἄτακτοι ἡδοναί. Act. Thom. § 53. Test. XII Patr. p. 664 μηδὲν ἄτακτον ποιῶντε.

Ἀτάκτως, adv. (ἄτακτος,) *disorderly*, i. e. metaph. *irregularly, dissolutely*, as ἀτάκτως περπατεῖν, i. e. *to live a disorderly life*, 2 Thess. 3: 6, 11. — So ἀτάκτως ζῆν Isocr. ad Nicocl. p. 25. ed. Lange. pp. Xen. Mem. 3. 1. 7. Herodian. 4. 11. 7.

Ἀτεκνος, ου, ὁ, ἡ, adj. (α pr. and τέκνον,) *childless*, Luke 20: 28, 29, 30. Sept. for עָרָה Gen. 15: 2. Lev. 20: 20. עָרָה Is. 49: 21. עָרָה Jer. 18: 21. — Ecclus. 16: 3. Eurip. Hec. 512.

Ἀτενίζω, f. ἴσω, (ἀτενής, fr. α intens. and τένω, Butt. § 120. n. 11,) *to fix the eyes intently upon, to gaze upon intently*; c. c. εἰς seq. accus. Acts 1: 10. 3: 4. 6: 15. 7: 55. 11: 6. 13: 9. 2 Cor. 3: 7, 13. — 3 Macc. 2: 26. Jos. B. J. 5. 12. 3. Polyb. 6. 11. 7. — Seq. dat. Luke 4: 20. 22: 56. Acts 3: 12. 10: 4. 14: 9. 23: 1. — So ἐπατενίζων τοῖς βρέφουσιν Synes. Ep. 1. See Matth. Gr. Gram. § 401.

Ἀτερ, adv. *without, in the absence of*, c. c. gen. and chiefly poetical, Luke 22: 6, 35. See Butt. § 146. 1, 2. — 2 Macc. 12: 15. Hom. II. 1. 498. Od. 7. 325.

Ἀτιμάζω, f. ἴσω, (ἄτιμος,) *to dishonour, to condemn*, trans. John 8: 49. Rom. 2: 23. Sept. for עָרָה Mic. 7: 6. עָרָה Niph. Gen. 16: 4, 5. — Xen. Mem. 2. 1. 31. ib. 2. 2. 14. — In the sense of *to abuse, to treat shamefully*, spoken of persons, Luke 20: 11. Acts 5: 41. James 2: 6. of things, τὸ σῶμα, Rom. 1: 24, coll. v. 27. Sept. for עָרָה Prov. 14: 21. עָרָה Prov. 22: 22.—Xen. Cyr. 1. 6. 20. Anab. 1. 9. 4.

Ἀτιμάω, see Ἀτιμώω.

Ἀτιμία, ας, ἡ, (ἄτιμος,) *dishonour, shame*.

a) pp. 2 Cor. 6: 8. 11: 21. Rom. 1: 26 πάθη ἀτιμίας, i. e. *shameful passions*, Butt. § 123. n. 4. Stuart § 440. Sept. for עָרָה Prov. 12: 9. עָרָה Job. 12: 21. עָרָה Jer. 23: 4.—Ecclus. 5: 15. Herodian. 2. 4. 9. Xen. Cyr. 2. 2. 13. — In the sense of *indecorum*, 1 Cor. 11: 14.

b) in the sense of *vileness, meanness*, 1 Cor. 15: 43. So εἰς ἀτιμίαν, *for a mean use*, Rom. 9: 21. 2 Tim. 2: 20. Sept. for עָרָה Prov. 11: 2. 13: 18. עָרָה Jer. 8: 11.—Epict. Ench. 24. 1.

Ἀτιμος, ου, ὁ, ἡ, adj. (α pr. and τιμή,) *without honour, i. e. dishonoured, disgraced*, Xen. Cyr. 1. 2. 14. In N. T.

a) *condemned, despised*, 1 Cor. 4: 10.—Wisdom. 3: 17. 5: 4. Diod. Sic. 17. 66. Xen. Anab. 7. 7. 46, 50.

b) *low, mean, of small estimation*, spoken of character, reputation, etc. Matt. 13: 57. Mark 6: 4. of things, 1 Cor. 12: 23. So Sept. for עָרָה Is. 3: 5.—Ecclus. 10: 19.

Ἀτιμώω, ὦ, f. ὥσω, (ἄτιμος,) *to dishonour, to affect with disgrace*, trans. Sept. for עָרָה 2 Sam. 10: 5. Dem. 548. 8.—In N. T. *to abuse, to treat shamefully*, Mark 12: 4. Sept. for עָרָה Jer. 22: 28. 1 Sam. 10: 27.—Hermog. p. 345. 5. ex Demosth. Midian.

Ἀτιμίς, ἰδος, ἡ, *vapour*, i. e. an exhalation, James 4: 14. comp. Wisdom. 2: 2, 4. Spoken of dense smoke, Acts 2:

19 αἰμαὶς καπνοῦ, *cloud of smoke*, quoted from Joel 3: 3, [2: 30.] where Sept. for תַּמְרוֹרִית Sept. for עֵץ Lev. 16: 13. Ez. 8: 11. קִישׁוֹר Gen. 19: 28. — Ecclus. 22: 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἀτομος, ου, ὁ, ἡ, adj. (α pr. and τομή fr. τέμνω,) *uncut, undissected*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3.—In N. T. spoken of time, ἐν ἀτόμῳ sc. χρόνῳ, *in a moment, instantly*, 1 Cor. 15: 52.—Hesych. ἐν ἀτόμῳ · ἐν ὀλίγῳ, ἐν τάχει.

Ἀτοπος, ου, ὁ, ἡ, adj. (α pr. and τόπος,) *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. 3: 2.—Athen. VII. p. 279. D. — Spoken of conduct, Luke 23: 41. So Sept. for אָנָן Job 4: 8. 11: 11. — 2 Macc. 14: 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *noxious, hurtful*, Acts 28: 6. — Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus king of Pergamus; now *Antali*. Acts 14: 25.

Ἀυγάζω, f. ἄσω, (αὐγή,) *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. 4: 4. Sept. pp. for אֲרִירָה Lev. 13: 24, 25, 26, 28.—Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Ἀυγή, ἥς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts 20: 11 ἄχρις αὐγῆς, *till dawn*. Sept. for אֶרֶב Is. 59: 9.—Polyaen. IV. p. 386 κατὰ τὴν πρώτην αὐγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 αὐγὴ ἡλίου.

Ἀυγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke 2: 1. He died A. D. 14, aet. 76, after a reign of fifty-six years, reckoning from his first entrance on

public life, or of forty-four years as sole sovereign.

Ἀυθαδέης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι,) *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. 1: 7. 2 Pet. 2: 10. Sept. for נָצָה Gen. 49: 3, 7. נָצָה Prov. 21: 24. — Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Ἀυθαίρειος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι,) *self-chosen, voluntary*, as θαλάσσης Xen. H.G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. 8: 3, 17. Buttm. §123. n. 3.—Symm. for אֲרִירָה Ex. 35: 5. Lucian. Catapl. § 4. p. 430, εἵτετο αὐθαίρειός μοι. Plut. de Garrul. 4.

Ἀυθεντεῖω, ὦ, f. ἴσω, (αὐθέντης for αὐτοέντης, fr. αὐτός and τὰ ἔντεα armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. 12: 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob. ad Phryn. p. 120.)—only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. 2: 12.—In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. αὐθεντεῖν · ἐξουσιάζειν.

Ἀυλέω, ὦ, f. ἴσω, (αὐλός q. v.) *to pipe*, i. e. *to play on the pipe*, intrans. Matt. 11: 17. Luke 7. 32. 1 Cor. 14: 7. — Aelian. V. H. 14. 8. Xen. Oec. 1. 10.

Ἀυλή, ἥς, ἡ, (ἄω,) *a yard, a court*, i. e. *any inclosed space in open air, exposed to the winds and weather*; spoken in N. T.

a) of *a sheep-fold*, into which flocks are driven at night, John 10: 1, 16. — Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) of *the court* of an oriental house or edifice, i. e. the open court in the middle, around which the house is built, and which serves as a place of reception for company etc. see Calmet art. *House*. Jahn § 35.—Matt. 26: 58, 69. Mark 14:

54, 66. 15: 16. Luke 22: 55. John 18: 15. So Sept. for אֶצֶר Ex. 27: 9. Neh. 8: 16. Esth. 1: 5. al. — Jos. Ant. 12. 4. 11. Ael. V. H. 3. 4. — Spoken of the *exterior court*, before a dwelling or edifice, Rev. 11: 2.—Hom. Il. 24. 452.

c) by synecd. of a part for the whole, *a house, mansion, palace*, Matt. 26: 3. Luke 11: 21. So Sept. for אֶצֶר Is. 34: 13.—Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οὖ, ὅ, (αὐλέω,) *a piper, a minstrel*, Matt. 9: 23. Rev. 18: 22. — Xen. Mem. 1. 7. 2.—On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. *Mourning*. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλιζομαι, f. ἱσομαι, depon. Mid. (αὐλή,) *to pass the time in an αὐλή*, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, *to encamp in the open air, to bivouac*, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. *to remain, to delay*, sc. in a place, Sept. for אֶצֶר 2 Sam. 15: 28. Esdr. 9: 2. Xen. Anab. 7. 7. 6. — In N. T. *to pass the night, to lodge*, intrans. Matt. 21: 17. Luke 21: 37. Sept. for לָיַל Josh. 6: 11. 8: 9. Judg. 19: 6, 10, 15, 20.—Jos. Ant. 1. 19. 1.

Αὐλός, οὖ, ὅ, (ᾠω, αὖω,) *a pipe, tibia*, 1 Cor. 14: 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for לָיַל 1 Sam. 10: 5. Is. 5: 12.—Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 ἡύξησα, aor. 1 pass. ἡύξθη; also Αὐξέω, Eph. 2: 21. Col. 2: 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; *to increase, to augment*, trans. and intrans.

a) trans. *to give increase, to cause to grow, to enlarge*, 1 Cor. 3: 6, 7. in number, 2 Cor. 9: 10. Sept. for אֶצֶר Josh. 4: 14. אֶצֶר Gen. 17: 20. 26: 22. אֶצֶר Job 42: 10.—Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. αὐξάνω and αὐξέω in later writers, and Mid. αὐξάνομαι, f. ἱσομαι, aor. 1 pass. with mid. signif. ἡύξθη; (Buttm. § 136. 2.) *to receive increase, to grow, to grow up*.—(α) Mid. Matt. 13: 32. 1 Pet. 2: 2. Metaph. 2 Cor. 10: 15. Col. 1: 10. Sept. for אֶצֶר Gen. 21: 8. Judg. 13: 24. אֶצֶר Num. 24: 7. אֶצֶר Gen. 1: 22, 28. Ex. 1: 7.—Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39. — (β) Act. form, Matt. 6: 28. Mark 4: 8. Luke 1: 80. 2: 40. 12: 27. 13: 19. John 3: 30. Acts 6: 7. 7: 17. 12: 24. 19: 20. Eph. 2: 21. 4: 15. Col. 2: 19. 2 Pet. 3: 18. — Jos. Ant. 2. 7. 7 οὐ γὰρ ἡύξε sc. the Nile. 8. 2. 9. Æsop. Fab. 48. Diod. Sic. 4. 64.

Αὐξήσεις, εἰς, ἡ, (αὐξέω,) *increase, enlargement*, Eph. 4: 16. Col. 2: 19 αὐξέει τὴν αὐξήσιν τοῦ θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5: 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Αὐξέω, see Αὐξάνω.

Αὔριον, adv. (αὔρα morning air, fr. ἄω, αὔω,) *tomorrow*, Matt. 6: 30. Luke 12: 28. Acts 23: 15, 20. 25: 22. 1 Cor. 15: 32. Sept. for אֶצֶר Ex. 8: 10, 23. 9: 5, 19. 2 Sam. 11: 12. al.—Xen. Cyr. 3. 3. 31. An. 4. 6. 8.—Luke 13: 32, 33, σήμερον καὶ αὔριον καὶ τῇ τρίτῃ v. τῇ ἑπομένῃ, *today and tomorrow and the third day*, i. e. for a time, a definite time; see Olshausen in loc. James 4: 13 *tomorrow*, i. e. at some future time. —With the art. ἡ αὔριον sc. ἡμέρα, *the morrow, the next day*, Matt. 6: 34. Luke 10: 35. Acts 4: 3, 5. James 4: 14. See Buttm. § 125. 6. — Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Oec. 11. 6.

Αὐστηρός, ἄ, ὄν, (ᾠω, αὔω,) *austere*, spoken of flavour, Dioscor. 5. 6. Aquila for אֶצֶר Deut. 32: 14; in N. T. metaph. of disposition etc. i. e. *severe, harsh*, Luke 19: 21, 22.—2 Macc. 14: 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτάρκεια, ας, ἡ, (αὐτάρκης,) *self-sufficiency*, in a good sense, i. e. *sufficiency within one's self*, viz.

a) spoken of a mind satisfied with its lot, *contentment*, 1 Tim. 6: 6.—Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10. 130. Clem. Alex. Paed. 2. 12.

b) spoken of the necessities of life etc. competency, 2 Cor. 9: 8.

Αὐτάρχης, εος, ους, ὁ, ἡ, adj. (αὐτός and ἀρκέω,) sufficient in one's self, self-adequate, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. satisfied with one's lot, contented, Phil. 4: 11. —Eccclus. 40: 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός and κατακρίνω,) self-condemned, Tit. 3: 11. —Chrysost. Hom. 1. Photius, οἱ ἀσεβεῖς αὐτοκατάκριτοι.

Αὐτόματος, η, ον, (αὐτός and μέμαα to strive for, fr. obs. μάω,) existing or acting of one's self, spontaneous, in an adverbial sense, Mark 4: 28. Acts 12: 10. See Buttm. § 123. n. 3. Sept. for חִטְּחִטְּ Lev. 25: 5, 11. —Wisd. 17: 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

Αὐτοῖπτης, ου, ὁ, (αὐτός and ὀπτομαι,) self-beholding, i. e. an eye-witness, Luke 1: 2. —Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

Αὐτός, ἡ, ὁ, pron. self; in the oblique cases him, her, it; and with the art. the same; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

1. Self, in all the persons, myself, thyself, himself, etc.

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) self, emphatic, and apart from every thing not self; e. g. with proper names, Mark 12: 36, 37, αὐτός γὰρ Δαβὶδ, David himself. Luke 20: 42. John 4: 2 Ἰησοῦς αὐτός, Jesus himself, i. e. in distinction from his disciples. Luke 24: 15. 2 Cor. 10: 1 αὐτός δὲ ἐγὼ Παῦλος. Mark 6: 17 αὐτός ὁ Ἡρώδης. al. saep. —Xen. Cyr. 1. 3. 1. ib. 5. 2. 29. — With other nouns, Rom. 8: 26 αὐτὸ τὸ πνεῦμα. 1 Cor. 15: 28 αὐτός ὁ νῖός. Gal. 6: 13 οὐδὲ γὰρ οἱ περικυβερτούμενοι αὐτοί. 1 Thess. 4: 16. Heb. 9: 23. 3 John 12. Rev. 21: 3 αὐτός ὁ Θεός. —Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6. — With personal pronouns; as αὐτός ἐγὼ Luke 24: 39. Rom. 15: 14. καὶ γὰρ αὐτός Acts 10: 26. ἡμεῖς αὐτοί Mark 6: 31. 1 Cor. 11: 13. αὐτοὶ ἡμεῖς John

3: 28. — Sept. Job 13: 8. 3 Macc. 8: 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24. — So with other pronouns, as αὐτοὶ οὗτοι Acts 24: 15, 20. ὃς καὶ αὐτός Matt. 27: 57. Mark 15: 43. —Xen. Cyr. 2. 3. 4. Plut. Caes. c. 5. Sept. 1 Sam. 10: 19.

b) with the sense even, implying comparison and distinction. 1 Cor. 11: 14 ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει, does not even nature herself teach? 2 Cor. 11: 14 αὐτὸς γὰρ ὁ Σατανᾶς, for even Satan himself. Rom. 8: 21. Heb. 11: 11. — 2 Macc. 4: 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominence, the very. John 5: 36 αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ, the very works which I do, etc. Heb. 9: 24 εἰς αὐτὸν τὸν οὐρανόν. —Thuc. 2. 3 αὐτὸ τὸ πτολλεθρον.

d) as marking the exclusion of all else, self alone. 2 Cor. 12: 13 αὐτὸς ἐγὼ, I alone, i. e. exclusive of the other apostles. Rev. 19: 12 ὄνομα ὃ οὐδεὶς οἶδεν, εἰ μὴ αὐτός, except himself alone. —Hom. Il. 8. 99. Wolf ad Lept. p. 303. —With μόνος subjoined, John 6: 15 Ἰησοῦς ἀνεχώρησε εἰς τὸ ὄρος αὐτὸς μόνος. — So the Attics, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) of one's self, of one's own accord, sponte. John 16: 27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, the Father himself, of his own accord, loveth you. (1 Pet. 2: 24.) — Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for I myself, he himself, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) genr. and often having καί. So in the Nom. Luke 6: 42 αὐτὸς οὐ βλέπων, thyself not seeing the beam, etc. Phil. 2: 24 ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι, that I myself shall also come shortly. Luke 11: 4 καὶ γὰρ αὐτοὶ ἀφίεμιν. Luke 11: 46, 52. 15: 14. John 7: 4. 9: 21 bis. Acts 2: 34. 13: 14. 17: 25. 21: 24. Col. 1: 17. 1 John 1: 7. al. saep. — Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5. — So in the oblique cases at the beginning of a construction, Luke 24: 24 αὐτὸν δὲ οὐκ εἶδον. John 9: 21 αὐτὸν ἐρωτήσατε. —

Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He*, for *the Master*, *the Lord*, etc. Matt. 8: 24 αὐτὸς δὲ ἐκάθευδε. Mark 4: 38. 6: 47. 8: 29. Luke 5: 16, 17. 8: 54. 9: 51. 10: 38. 11: 17. 14: 1. So of God, Heb. 13: 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτὸς ἔφα of the disciples of Pythag. *ipse dixit, the master has said it*, Jamblichus Vita Pythag. c. 18. Cic. de Nat. Deor. 1. 5. Math. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this*, *that*, and often to be expressed in English by an emphatic *he*, *she*, *it*, *they*, etc. Matt. 1: 21 αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ, for *HE* (and no other) *shall save his people from their sins*. 5: 4 μακάριοι οἱ πενθοῦντες ὅτι αὐτοὶ παρακληθήσονται, for *THEY* (of all others) *shall be comforted*. v. 5—10. 6: 4 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι, *HE shall reward thee openly*. 11: 14 αὐτὸς ἐστὶν Ἠλίας, *THIS is Elias*. 12: 50, coll. Mark 4: 35 where it is οὗτος. Matt. 25: 17. Mark 1: 8. 14: 15. Luke 1: 17, 36. 11: 14. John 4: 10. Acts 10: 42. 15: 27. Heb. 8: 9. 1 John 2: 2. al. saep. So Sept. and Heb. נִיחַ Is. 53: 5, 7, 12. Ps. 19: 6.—Wisd. 12: 27 ἐπὶ τοῦτοις οὓς ἐδόκουν θεοὺς, ἐν αὐτοῖς κολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palaeph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others* included in the number. Rev. 17: 11 αὐτὸς ὀγδόος ἐστὶ, καὶ ἐκ τῶν ἐπτά ἐστὶ, *HE is the eighth*, i. e. *he was with the seven and is of them*. Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 αὐτὸς ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him*, *her*, *it*, *them*, etc. but only in the oblique cases and not at the beginning of a construction; Buttm. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. 3: 16 bis, καὶ ἰδοὺ ἀνέωχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. 6: 26 bis. 8: 1 sq. 11: 25. 26: 71. Mark 3: 33. Luke 1: 21, 22. John 1: 5, 6. Acts 7: 21. al. saepiss.—Plut. Caes. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν etc. some irregularities occur in N. T. viz.

(α) as in Heb. a transition is made from the first person to the third, Luke 1: 45, coll. v. 44. Rev. 5: 10, coll. v. 9. or from the second to the third, Rev. 18: 24, coll. v. 22, 23. Comp. Gesen. Lehrs. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark 8: 22 παρακαλοῦσιν αὐτόν (Ἰησοῦν), ἵνα αὐτοῦ (τιφλοῦ) ἄψηται. So espec. Mark 9: 27, 28. —Sept. Gen. 16: 6, 7.

b) for the sake of distinctness, αὐτόν etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. 4: 16 τοῖς καθημένοις—φῶς ἀνέτειλεν αὐτοῖς. 5: 40 τῷ θέλοντι—ἄψες αὐτῷ. 25: 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρθησεται ἀπ' αὐτοῦ. John 15: 2. Rev. 1: 5, 6. 2: 7 τῷ νικῶντι δώσω αὐτῷ. 6: 4. In a different case, Matt. 12: 36.—Gen. 16: 3 τῷ Ἀβραμ—αὐτῷ. Esdr. 6: 1 ἐπὶ τοῖς Ἰουδαίοις—ἐπὶ αὐτοῖς. Xen. Cyr. 1. 3. 15 τῷ πάμπω—συμμαχεῖν αὐτῷ. Anab. 5. 6. 15 ξενοφῶντι ὁρῶντι—καλὸν αὐτῷ ἐδόκει. Comp. Winer § 22. 4. a. —Especially does this take place after a *relative*; Mark 7: 25 γυνή, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. 1: 7. John 1: 27. Acts 15: 17 ἐφ' οὓς—ἐπ' αὐτούς. Eph. 2: 10. Rev. 3: 8 θύραν, ἣν οὐδεὶς δύναται κλειῶσαι αὐτήν. 7: 2 οἷς ἐδόθη αὐτοῖς. 7: 9. So Sept. freq. Ex. 4: 17. Lev. 18: 5. Num. 11: 21. Judg. 18: 5, 6. 1 K. 13: 10. al. —Esdr. 3: 5. 4: 54. Judith 16: 4. Baruch 2: 17. Herodian. 8. 6. 10 οἷς ἐπιφοιτῶσιν αὐτοῖς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς ὃν—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a *relative*, where the writer falls out of the construction and proceeds with αὐτοῦ etc. 2 Pet. 2: 3 οἷς τὸ κρίμα οὐκ ἄρ-

γαί, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. 2: 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. 17: 2. — Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708. — Of a different kind are those constructions where αὐτὸν etc. is put after a relative *epexegetically*; Matt. 3. 12 οὗ τὸ πύον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in his hand*. Rev. 7: 9. — Sept. Judg. 6: 10. Gen. 24: 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτὸν etc. stands in the 'constructio ad sensum'; Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. 4: 23 καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὃ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. 9: 35. Luke 4: 15. Acts 8: 5 αὐτοῖς, i. e. the Samaritans. 20: 2. 2 Cor. 2: 13. 1 Thess. 1: 9, coll. v. 8. — Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed. Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thuc. 1. 136 ὃ δὲ Θεμιστοκλῆς φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. 2: 26 ἐὰν ἡ ἀκροβυστία — οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυστος. Luke 5: 17 αὐτοῖς, i. e. τοὺς ἀσθενεῖς, coll. v. 15. — Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον αὐτοῖς γάρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ὃ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὃ δὲ δῆμος ἐπεφώνει. 1 Pet. 3: 13, 14, τίς ὁ κακώσων ὑμᾶς — τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακούντων ὑμᾶς.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτὸς προελεύσεται αὐτοῖς, before him, i. e. the Messiah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b. — Luke 2: 22 καθαρισμοῦ αὐτῶν, sc. of the mother and child. 23: 51 τῇ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν

βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. v. 50, and comp. John 7: 47, 50. — John 20: 15, coll. v. 13. Acts 4: 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. 11: 1. 12: 9. Heb. 8: 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην. — Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive *ἑαυτοῦ*, αὐτοῦ, etc. Matt. 21: 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν. John 1: 48 εἶδεν ὃ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. 4: 47 καὶ ἤρῳτα αὐτόν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ [αὐτοῦ] τὸν νιόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttm. § 127. 3, and n. 4. Winer § 22. 5, note. — Gen. 16: 3 Σάρα ἔδωκεν αὐτῇ τῷ Ἀβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἡπατημένους αὐτοὺς [αὐτοὺς] ἤσθητο. ib. 6. 11. 2 τί, ὦ πάτερ, προσέταξας ἀνελεῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for σεαυτῷ] πρὸς σωτηρίαν ὄφελος γεγεννημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἑαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9, ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν etc. is omitted where it must be supplied in the thought; Acts 13: 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέκλυσαν [αὐτούς]. Mark 6: 5. 1 Cor. 10: 9. Eph. 5: 11. 2 Thess. 3: 15. 1 Tim. 6: 2. Comp. Buttm. § 130. 5. Winer § 22. 1. — Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*. Buttm. § 127. 2. III. Herm. ad Viger. p. 735.

a) *genr. the same, not different, objectively*; Mark 14: 39 τὸν αὐτὸν εἶπᾶν. Luke 6: 38 τῷ αὐτῷ μέτρῳ. Rom. 9: 21 ἐκ τοῦ αὐτοῦ φεράματος. 10: 12 ὃ γὰρ αὐτὸς κύριος πάντων. 1 Cor. 12: 4—11. Phil. 1: 30. al. So Sept. for *הוא* Job 31: 15. Ex. 36: 8.—2 Macc. 3: 33. Xen. Mem. 3. 4. 6, 7. — So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things*, Matt. 5: 46. Luke 6: 33. Acts 15: 27. Rom. 2: 1. 1 Cor. 1: 10. Eph. 6: 9. — Xen. Mem. 4. 4. 6, 7. — Hence the following adverbial phrases:—(α) τὸ αὐτό, *the same, in the same manner, in like*

manner; Matt. 27: 44. 1 Cor. 12: 25. — Xen. Mem. 3. 8. 5. — (β) ἐπὶ τὸ αὐτό; spoken of place or time; of place, *in the same place, in one place*, Matt. 22: 34. Acts 2: 1, 44. 4: 26. 1 Cor. 11: 20. So Sept. for אֵינִי Ps. 2: 2. 2 Sam. 10: 15. — Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17. — Spoken of time, *at the same time, together*, Acts 3: 1. Luke 17: 35. So Sept. for אֵינִי Ps. 37: 38. Deut. 32: 10. 2 Sam. 21: 9. — (γ) *κατὰ τὸ αὐτό*, *at the same time, together*, Acts 14: 1. So Sept. and אֵינִי 1 Sam. 31: 6. 2 Sam. 2: 16. — Diod. Sic. 20. 76. Herodot. 7. 106. — Others, *in like manner*, as Sept. and אֵינִי 1 Sam. 30: 24; but comp. Kypke and Kuinoel in loc.

b) spoken subjectively, *always the same*, i. e. *not changing, immutable*; Heb. 1: 12 σὺ δὲ ὁ αὐτός εἶ, quoted from Ps. 102: 28, where Sept. for אֵינִי Heb. 13: 8 Ἰησοῦς Χρ. ὁ αὐτός. So אֵינִי Is. 41: 4. — Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτός εἰμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. *the same with, the same as if*; 1 Cor. 11: 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξουσιᾷ. 1 Pet. 5: 9. Comp. Buttm. § 183. 2. 2, and n. 1. — Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) *here, there, in this or that place*, i. q. ἐπὶ αὐτοῦ τοῦ τόπου, Matt. 26: 36. Acts 15: 34. 18: 19. 21: 4. Sept. for אֵינִי Ex. 24: 14. Num. 22: 19. אֵינִי Num. 32: 6. Deut. 5: 31. 2 Sam. 20: 4. — Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schaefer ad Bos. Ellips. p. 885.

Αὐτοῦ, ἧς, οὗ, Attic contr. for εαυτοῦ, ἧς, οὗ, pron. reflex. of 3d pers. *himself, herself, itself*, etc. Matt. 1: 21. 3: 12. Luke 5: 25. 9: 14. Acts 15: 26. 2 Tim. 2: 19. Rev. 16: 17, al. saep. For αὐτοῦ instead of αὐτοῦ, see in Αὐτός II. 3. — In Matt. 23: 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. AL.

Αὐτοφώρας, ου, ὁ, ἡ, adj. (αὐτός, φῶρ,) pp. *taken in the very theft*, and genr. of any crime, *taken in the very act*, Thuc. 6. 38. Hence in N. T. ἐπὶ αὐτοφῶρῃ or ἐπαυτοφῶρῃ as an adv. *in the*

very act or offence; e. g. adultery, John 8: 4 γυνὴ κατελήφθη ἐπαυτοφῶρῃ μοιχευομένη. — Aelian. H. An. 14. 3 μοιχευομένην γυναικα ἐπὶ αὐτοφῶρῃ καταλαβών. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) *self-handed*, i. e. *doing with one's own hands*. Acts 27: 19 αὐτόχειρες ἐξόψαμιν, *with our own hands we threw overboard*; for this adverbial use, see Buttm. § 123. n. 3. — Aristoph. Av. 1135. Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ὅς, ὄν, (αὐχμός,) *dusty, dirty, squalid*, Xen. Mem. 2. 1. 31. In N. T. by impl. *murky, dismal, dark*, 2 Pet. 1: 19. — Suidas, αὐχμηρόν· στυγρὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ἦσω, in text. rec. Rev. 2: 19; f. 2 ἀφελῶ, aor. 2 ἀφείλον, aor. 2 Mid. ἀφειλόμην, (ἀπό, αἰρέω,) *to take away, to remove, trans.*

a) genr. as τὸ ὄνειδος, Luke 1: 25. So Sept. for אֵינִי Gen. 30: 23. Is. 4: 1. — Xen. Mem. 2. 6. 23 τὸν φθόνον. — So ἀφαιρῆν τὴν ἁμαρτίαν, *to take away sin*, i. e. the consequences of it, *to procure the forgiveness of sin*, Rom. 11: 27. Heb. 10: 4. So Sept. for אֵינִי Ex. 34: 7. Lev. 10: 17. al. אֵינִי Is. 27: 9. אֵינִי Is. 6: 7. Zech. 3: 4. אֵינִי Ex. 34: 9. — Ecclus. 47: 12. — Constr. with ἀπό τιος, *to take away from any one*, Rev. 22: 19 bis. Mid. Luke 16: 3. Pass. Luke 10: 42. — Sept. Num. 11: 17. Deut. 12: 32. Gen. 31: 31. Lev. 4: 10. Prov. 4: 16. — Seq. ἔκ τιος, Rev. 22: 19. — Sept. Is. 22: 19. Judg. 21: 6. Xen. Ven. 12. 9.

b) in the place of *to cut off*, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26: 51. Mark 14: 47. Luke 22: 50. So Sept. for אֵינִי 1 Sam. 17: 51. Is. 9: 14. 18: 5. — Herodian. 3. 7. 16. Ael. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εός, οὗς, ὁ, ἡ, adj. (α pr. and φαίνω,) *not apparent*, i. e. *unseen, hidden, concealed*, Heb. 4: 13. — Ecclus. 20: 30. 2 Macc. 3: 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ἰσω, (ἀφανής,) *to cause to disappear, to put out of sight*, trans.

Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. —Pass. to disappear, to be out of sight, Jos. Ant. 4. 8. 48. Act. Thom. § 43. In N. T.

a) Pass. to disappear, to vanish, e. g. αἰμίς James 4: 14. Sept. for אָן Prov. 10: 25.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται.—Metaph. to faint with terror, to expire with fear, Acts 13: 41 quoted from Hab. 1: 5 where Sept. for חָמַד. So Sept. for חָרַד Ez. 30: 9.

b) by impl. to destroy, to consume, Matt. 6: 19, 20, coll. Luke 12: 33 where it is διαφθείρω. So Sept. for שָׂמַד Ez. 36: 34, 35, 36. Joel 1: 17. שָׂמַד Hiph. and Niph. Prov. 14: 11. Judg. 21: 17. חָרַד Jer. 8: 9. Jer. 47: 4.—Ael. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.

c) trop. to deprive of a good appearance, i. e. to deform, to disfigure, e. g. τὰ πρόσωπα Matt. 6: 16, i. e. by neglect, etc. comp. v. 17. See Kypke in loc. I. p. 33. —Stob. Sermon. 72. p. 445, γυνὴ ἀφανίζων τὰς ὄψεις sc. with pigments. ib. 46. p. 333. Test. XII Patr. in Fabr. Cod. N. T. p. 184, 192, 545. Jos. Ant. 9. 3. 2.

Ἀφανισμός, οὗ, ὅ, (ἀφανίζω,) a disappearing, vanishing, i. e. destruction. Sept. for מְשִׁחָה Zeph. 1: 16. שָׂמַד Jer. 2: 15. שָׂמַד Jer. 51: 26, 62. Polyb. 5. 11. 5. —In N. T. trop. abolition, abrogation, sc. of a covenant, Heb. 8: 13. See Kypke in loc.

Ἀφαντος, ου, ὁ, ἡ, adj. (α pr. and φαίνομαι, 3 p. perf. pass. πέφανται,) i. q. ἀφανής, not apparent, not seen; hence ἀφαντος γενέσθαι, to disappear, to vanish, Luke 24: 31. —Eurip. Orest. 1557. Diod. Sic. 4. 65. Plut. de def. Orac. 1. So ἀφανής γενέσθαι 2 Macc. 3: 34. Act. Thom. § 27. § 43.

Ἀφεδρών, ὠνος, ὁ, (ἀπό, ἔδρα seat, stool,) a privy, Matt. 15: 17. Mark 7: 19.—Florentin. Geoponic. 6. 2. 8.—This word belongs only to a later age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος, menses, Lev. 15: 19, 20, 24. al. Psalt. Sal. 8: 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α pr. and φειδομαι,) unsparingness, i. e. rigour, austerity, Col. 2: 23.—Ael. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελής not stony, level, and metaph. simple, sincere, Ael. V. H. 12. 1. Lucian. D. Deor. 4. 5; from α pr. and φελλεύς stony ground,) simplicity, sincerity, Acts 2: 46. —So ἀφέλεια Jos. Ant. 3. 12. 2. Ael. V. H. 3. 10.

Ἀφεσις, εως, ἡ, (ἀφίημι q. v.)

1. *dismission*, i. e. *deliverance*, sc. from service, captivity, etc. Luke 4: 18 bis. Sept. for פְּשִׁי Is. 58: 6. פְּשִׁי Lev. 25: 10. Is. 61: 1.—Esd. 4: 62. Polyb. 1. 79. 12. Herodian. 7. 11. 3.

2. *remission*, i. e. *forgiveness*, *pardon*, sc. of sins, absol. Mark 3: 29. Heb. 9: 22. 10: 18. seq. τῶν ἁμαρτιῶν, Matt. 26: 28. Mark 1: 4. Luke 1: 77. 3: 3. 24: 47. Acts 2: 38. 5: 31. 10: 43. 13: 38. 26: 18. Col. 1: 14. seq. τῶν παραπτωμάτων, Eph. 1: 7. —Ep. Barnab. 6. Act. Thom. § 47. Spoken of debt, tribute, etc. Sept. Deut. 15: 3. Esth. 2: 18. 1 Mac. 13: 34. τῆς τιμωρίας Diod. Sic. 20. 44.

Ἀφή, ῆς, ἡ, (ἀπτω necto,) a *ligature*, *vinculum*, sc. by which the different members of the body are connected, *commisure*, *joint*, Eph. 4: 16. Col. 2: 19. —Plut. Anton. 27.

Ἀφθαρσία, ας, ἡ, (ἄφθαρτος,) *incorruption*, *incapacity of decay*; hence spoken of the future bodies of saints, *immortality*, 1 Cor. 15: 42, 50, 53, 54. So of their future life and happiness, 2 Tim. 1: 10 ζῶν καὶ ἀφθαρσίαν, by hendiadys for ζῶν ἄφθαρτον. So Rom. 2: 7, comp. 1 Cor. 9: 25 and 1 Pet. 5: 4. Also Tit. 2: 7 in earlier editions.—Wisdom. 2: 23. 6: 18, 19. Plut. Aristid. c. 6. —Spoken of things, etc. *perpetuity*; Eph. 6: 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτιος, ου, ὁ, ἡ, adj. (α pr. and φθαρτός, fr. φθείρω,) *incorruptible*; i. e. spoken of persons, *immortal*, as God, Rom. 1: 23. 1 Tim. 1: 17. the future bodies of saints, 1 Cor. 15: 52. —Wisdom. 12: 1. Diog. Laert. X. 123. —Spoken of things, *imperishable*, *enduring*, 1 Cor. 9: 25. 1 Pet. 1: 4, 23. 3: 4. —Wisdom. 18: 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. α pr. and φθείρω,) pp. *incorruption*, *in-*

capacity of decay; metaph. incorruptness, integrity, Tit. 2: 7 in some Mss. for ἀδιαφθορία.

Ἀφίημι, (ἀπό, ἔγωγε) f. ἀφήσω, aor. 2 ἀφῆν, perf. ἀφῆκα, aor. 1 pass. ἀφέθην, f. 1 pass. ἀφεθήσομαι, comp. Buttm. § 108. I. — Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφίω, Rev. 2: 20 in later edit. comp. Ex. 32: 32. Buttm. § 106. n. 5. § 107. n. I, 2. Winer § 14. 3. — Imperf. ἤγων from ἀφίω, Mark 1: 34. 11: 16. comp. Ecc. 2: 18. 5: 11. Philo Leg. ad Cai. p. 1021. Buttm. § 108. I. 5. Winer I. c. For the augm. see Buttm. § 86. n. 2. — Perf. pass. 3 plur. ἀφέωνται Matt. 9: 2, 5. Mark 2: 5, 9. al. from a form of the perf. act. ἀφέωκα, Buttm. § 108. I. p. 231, marg. note. § 97. n. 2. Winer I. c. — *To send forth or away, to let go from one's self*, trans.

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. 13: 36. — Xen. Cyr. 1. 2. 8. ib. 8. 1. 6. — Spoken of a wife, *to put away*, 1 Cor. 7: 11, 12, 13. — Jos. Ant. 15. 7. 10. — So Matt. 27: 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired. — Sept. Gen. 35: 18. Jos. Ant. 7. 13. 3 τὴν ψυχὴν. 5. 2. 8. Ael. H. An. 2. I. See Kypke in loc. — Mark 15: 37 ἀφῆκε φωνὴν μεγάλην, *sending forth a loud cry*. Sept. for קָרָן נָתַן Gen. 45: 2. — Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from one's power, possession, etc.* i. e. *to let go free, to let escape*, Matt. 24: 40, 41. Luke 17: 34, 35, 36. Sept. for פָּרַח Cant. 3: 4. Prov. 4: 13. — Palaeph. Fab. 41. — Trop. *to let go from obligation towards one's self, to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. 18: 27, 32, 35. Mark 11: 25. Sept. for שָׁמַע Deut. 15: 2. — 1 Macc. 10: 29. Ael. V. H. 14. 24. Dem. 1480. 11. — So of sins, *to remit the penalty of sins etc.* i. e. *to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. 6: 12 bis. ἁμαρτίας Matt. 9: 2, 5, 6. 12: 31. Mark 2: 5, 7, 9, 10. al. βλασφημίαν Matt. 12: 31, 32 bis. παραπτώματα Matt. 6: 14 bis, 15 bis. Mark 11: 25. ἁμαρτήματα Mark 3: 28. 4: 12. ἀνομίας Rom. 4: 7. So Sept. for פָּסַח Is. 22: 14. נָשָׂא Gen. 50: 17. Ex. 32: 31. Ps. 24: 18. 32: 5. כִּלָּץ Lev. 4: 20. 5: 10, 13. Is. 55: 7.

— Ecclus. 2: 12. 28: 2. Act. Thom. § 6. § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Ael. V. H. 1. 14.

c) *to let go from one's further notice, care, attendance, occupancy, etc.* i. e. *to leave, to let alone*, viz.

(α) pp. *to quit, to forsake, to abandon*; spoken of persons etc. Matt. 4: 11. 8: 15. 15: 14. 26: 44, 56. Mark 4: 36. John 10: 12. al. spoken of things etc. Matt. 4: 20 τὰ δίκτυα. Mark 13: 34 τὴν οἰκίαν. John 4: 3 τὴν Ἰουδαίαν. Matt. 19: 27, 29, τὰ πάντα. So Sept. for עָזַב 1 Sam. 17: 20, 28. Jer. 12: 7. — Wisd. 10: 14. Ecclus. 6: 27. Lucian. D. Deor. 6. 12. — So *to leave, sc. in any place or state, to let remain*, Matt. 5: 24 ἄφες ἐκὶ τὸ δῶρόν σου. 18: 12. Mark 1: 20. Luke 10: 30. John 4: 28. 14: 18, 27. Acts 14: 17. ἀφίεναι τινὰ μόνον John 8: 29. 16: 32. So Sept. for הִנֵּה Gen. 42: 33. 1 K. 19: 3. 1 Chr. 16: 21. עָזַב Ex. 9: 21. 2 Sam. 15: 16. — 1 Macc. 7: 20. 1: 28. — So *to leave to any one, i. e. to let him have or take*, Matt. 5: 40 ἄφες ἀντὶ καὶ ἱμάτιον. — Comp. Ecclus. 15: 14. Jos. Ant. 7. 11. 4 τὸν εἶδόν ἄφες μοι. — Further, *to leave behind, sc. at death*, Matt. 22: 25. Mark 12: 19, 20, 21, 22. Sept. for הִנֵּה Ps. 17: 14. Ecc. 2: 18. — So *to leave remaining, and Pass. to be left, to remain*; Heb. 2: 8. Matt. 23: 38. Luke 13: 35. So Matt. 24: 2 οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον. Mark 13: 2. Luke 19: 44. 21: 6. Sept. for הִנֵּה Judg. 2: 23. 3: 1. — Jos. Ant. 10. 10. 4.

(β) metaph. *to leave, in various senses, viz. to desert, to quit*, Rom. 1: 27 τὴν φυσικὴν χρῆσιν. Rev. 2: 4. — Or, *to omit, to pass by*, Heb. 6: 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον. — Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36. — So *to neglect, to omit*, Matt. 23: 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark 7: 8. Luke 11: 42. Sept. for הִנֵּה Ecc. 11: 6.

d) *to let go, i. e. to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. 8: 22. 13: 30. 19: 14. Mark 1: 34. 5: 37. al. Matt. 3: 15. Mark 5: 19. 11: 6. Lukē 13: 8. John 11: 48. 12: 7. Rev. 2: 20 ὅτι ἀφεῖς [text. rec. εἰς] τὴν γυναῖκά σου Ἰεζάβελ sc. διδάσκων. Sept. for הִנֵּה 2 Sam. 16: 11. Judg. 16: 26. הִנֵּה Ex. 12: 23. Num. 22: 13. — Xen. Cyr. 1. 2. 2. Palaeph.

Fab. 4.—Seq. ἵνα with the subjunct. in the manner of the later poets after verbs of command etc. Mark 11: 16 οὐκ ἤφιεν ἵνα κ.τ.λ. See Hermann ad Viger. p. 852. — So the imperat. ἄφες, ἄφετε, is followed by the subjunct. without ἵνα, e. g. ἄφες, ἰδωμεν, *let us see, suffer us to see*, Matt. 27: 49. Mark 15: 36. ἄφες, ἐκβάλω, *let me cast out*, Matt. 7: 4. Luke 6: 42. See Winer § 42. 4. Herm. de Ellipsis. p. 183. Comp. Matth. § 516. B. Viger. p. 315. — Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄφες, ἰδω. AL.

Ἀφικνέομαι, οὔμαι, f. ἔξομαι, depon. (ἀπό, ἰκνέομαι,) *to come or go away* sc. to a place, etc. i. e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. 16: 19. — Eccles. 47: 17.

Ἀφιλαγαθός, οὔ, ὁ, ἡ, adj. (α pr. φίλος, and ἀγαθός,) *unfriendly, hostile to good and to good men*, 2 Tim. 3: 3.

Ἀφιλάργυρος, ου, ὁ, ἡ, adj. (α pr. φίλος and ἄργυρος,) *not covetous, liberal, generous*, 1 Tim. 3: 3. Heb. 13: 5.

Ἀφιξις, εως, ἡ, (ἀφικνέομαι,) *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts 20: 29. — 3 Macc. 7: 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀφίστημι, f. ἦσω, (ἀπό, ἵστημι,) trans. and intrans. See Ἰστημι and Buttm. § 107. II.

I. Trans. in the Act. pres. imperf. fut. and aor. 1; pp. *to place away from, to separate*, i. e. *to remove, to cause to depart*, Sept. for הָסִיר 1 Sam. 18: 13. הָרַק Is. 59: 11. Eccles. 42: 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts 5: 37 ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for הָסִיר Deut. 7: 4. הָרַק Deut. 13: 10.—Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. *to separate one's self*, i. e. *to depart*.

a) genr. *to go away from, to leave*,

c. c. ἀπό seq. gen. Luke 2: 37. 4: 13. Acts 12: 10. 19: 9. Luke 13: 27 quoted from Ps. 6: 8 where Sept. for הָסִיר, coll. Matt. 7: 22 where it is ἀποχωρεῖτε. Sept. for הָסִיר Num. 12: 10. 1 Sam. 18: 12. — C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12.—In the sense of *to forsake, to desert*, Acts 15: 38. So Sept. for יָקַע Jer. 6: 8. Ez. 23: 17, 18. — In the sense of *to withdraw from, to avoid*, 1 Tim. 6: 5. 2 Tim. 2: 19. So Sept. for הָסִיר Lam. 4: 15. — C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) metaph. *to desist from, to refrain from, to let alone*. Acts 5: 38 ἀπόστησε ἀπὸ τῶν ἀνθρώπων τούτων. 22: 29. 2 Cor. 12: 8. So Sept. for הָסִיר Job 7: 16. הָסִיר 1 Sam. 6: 3. 2 Sam. 2: 22, 23.—Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize*, absol. Luke 8: 13. seq. gen. 1 Tim. 4: 1. seq. ἀπό c. gen. Heb. 3: 12. Sept. for הָמַד Ez. 20: 8. מָצַב 2 Chr. 26: 18. 28: 19, 22. מָרַד Gen. 14: 4. Dan. 9: 9. — C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἀφνω, adv. (contr. from ἀφανώς fr. α pr. and φαίνω,) *suddenly, unexpectedly*, Acts 2: 2. 16: 26. 28: 6. Sept. for פָּתָאֵם Josh. 10: 9. Ecc. 9: 12. — 2 Macc. 3: 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (α pr. and φόβος,) *without fear, boldly*, Luke 1: 74. 1 Cor. 16: 10. Phil. 1: 14. Jude 12. Sept. for מִפְּחַד Prov. 1: 33. — Wisd. 17: 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοίωσις, ὤ, f. ὠσω, (ἀπό, ὁμοίος,) lit. *to liken off*, i. e. *to make like*, Pass. Heb. 7: 3. — Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ὤ, f. ἀπόφομαι, (ἀπό, ὁράω,) *to look away* sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. 12: 2 εἰς τὸν Ἰησοῦν. — 4 Macc. 17: 10 εἰς τὸν Θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ὠώ, (ἀπό, ὀρίζω,) *to set off by bounds, to limit off*, Sept. for הִגְבִּיל

Ex. 19: 12, 23. Polyb. 17. 5. 7. In N.T. *to set off apart, to separate*, Matt. 13: 49. 25: 32 bis. Acts 19: 9. 2 Cor. 6: 17. Gal. 2: 12. Sept. for הִבְדִּיל Lev. 20: 25. Is. 56: 3. — Dem. 719. 17. — So *to set apart* for any thing, *to select, to choose*, c. c. εἰς τι Acts 13: 2. Rom. 1: 1. absol. Gal. 1: 15. Sept. for הִבְדִּיל Lev. 20: 26. — Act. Thom. § 44. — In the sense of *to excommunicate*, Luke 6: 22. — Eurip. Hec. 931.

Ἀφορμή, ἥς, ἥ, (ἀπό, ὁρμή,) pp. that from which any thing proceeds, viz. means, material, apparatus, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8. — In N.T. *occasion, opportunity*, Rom. 7: 8, 11. 2 Cor. 5: 12. 11: 12 bis. Gal. 5: 13. 1 Tim. 5: 14. — 3 Macc. 3: 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

Ἀφρίζω, f. ἴσω, (ἀφρός,) *to froth, to foam*, Mark 9: 18, 20. — Diod. Sic. 3. 9.

Ἀφρός, οὔ, ὁ, *froth, foam*, Luke 9: 39. — Hom. Il. 20. 168. Jos. Ant. 6. 12. 2.

Ἀφροσύνη, ἥς, ἥ, (ἄφρων,) *want of wisdom, folly*.

a) genr. 2 Cor. 11: 1, 17, 21. Sept. for חֲכָמָה Prov. 18: 13. 19: 3. 26: 4, 5. — Xen. Cyr. 4. 2. 41.

b) from the Heb. *want of true wisdom*, i. e. *impiety, wickedness*, Mark 7: 22. So Sept. and חֲכָמָה Job 4: 6. נְבִיאָה Deut. 22: 21. חֲכָמָה Ecc. 7: 25. — Wisd. 12: 23.

Ἀφρων, ονος, ὁ, ἥ, adj. (α pr. and φρονέω from φρήν,) *unwise, simple, foolish*.

a) genr. Luke 11: 40. 12: 20. 1 Cor. 15: 36. 2 Cor. 11: 16 bis, 19. 12: 6, 11. So Sept. for חֲכָמָה Prov. 11: 29. כְּסִיף Prov. 10: 1. נְבִיאָה Prov. 30: 22. חֲכָמָה Ecc. 2: 19. — Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of *uninstructed, unlearned, ignorant*, sc. of true religion, Rom. 2: 20. Eph. 5: 17. 1 Pet. 2: 15. So Sept. and בְּעֵר Ps. 92: 7.

Ἀφηνόω, ὦ, f. ὥσω, (ἄφηνος, fr. ἀπό and ὕπνος,) pp. *to cease to sleep,*

to awake from sleep, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, *to sleep away*, i. e. *to fall into a deep and prolonged sleep*, Luke 8: 23, coll. Matt. 8: 24 et Mark 4: 38 where it is καθεύδω. So Sept. ed. Aldin. for שָׁכַב Judg. 5: 27. — Nicet. Ann. 11. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

Ἀφωνος, ου, ὁ, ἥ, adj. (α pr. and φωνή,) *voiceless*, i. e.

a) *dumb*, not having the power of speech, e. g. beasts, 2 Pet. 2: 16. idols, 1 Cor. 12: 2, comp. Ps. 115: 5 sq. Hab. 2: 18, 19. — Aeschin. 88. 37.

b) *mute, silent*, sc. in patient suffering, Acts 8: 32, quoted from Is. 53: 7 where Sept. for טָהוֹרָה. — Ael. V. H. 12. 41.

c) metaph. *unexpressive*, i. e. *without expression, not having τὴν δύναμιν τῆς φωνῆς*, 1 Cor. 14: 10, coll. v. 11.

Ἀχάζ, ὁ, indec. Ahaz, Heb. אֲחָז (possessor), an idolatrous king of Judah, Matt. 1: 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

Ἀχαιᾶ, ας, ἥ, Achaia, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence Ἀχαιοί, the Greeks. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts 18: 12, 27. 19: 21. Rom. 15: 26. 16: 5 in text. rec. 1 Cor. 16: 15. 2 Cor. 1: 1. 9: 2. 11: 10. 1 Thess. 1: 7, 8. See Kuinoel on Acts 18: 12.

Ἀχαιικός, οὔ, ὁ, Achaicus, name of a Christian, 1 Cor. 16: 17, 25.

Ἀχάριστος, ου, ὁ, ἥ, adj. (α pr. and χαρίζομαι,) *unthankful, ungrateful*,

Luke 6: 33. 2 Tim. 3: 2.—Ecclus. 29: 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχρίμ, ὁ, indec. *Achim*, pr. name of a man, Matt. 1: 14.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α pr. χεῖρ and ποιέω,) *not made with hands*, Mark 14: 58. 2 Cor. 5: 1. Col. 2: 11.

Ἀχλύς, ὕος, ἡ, *thick mist, cloud, darkness*, sc. which shrouds objects from view, Hom. Od. 7. 41. In N. T. spoken of the eyes, a *mist*, sc. before the eyes, Acts 13: 11 ἄχλὺς καὶ σκοτός. — Jos. Ant. 9. 4. 3 ἄχλὺν ταῖς ὄφαις αὐτῶν ἐπιβαλόν. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρεῖος, α, ον, (α pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *stolthful, wicked*, Matt. 25: 30, coll. v. 26. — Achill. Tat. V. p. 321. Comp. ἀχρεσιότης Tob. 4: 13.

b) spoken in humility, *humble, of little value*, Luke 17: 10. So Sept. and עֲבָרָה 2 Sam. 6: 22.

Ἀχρειώω, ὦ, f. ὥσω, (ἀχρεῖος,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for כִּהְרַס 2 K. 3: 19. עֲרַר Jer. 11: 16. Esdr. 1: 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. 3: 12, quoted from Ps. 14: 3 or 53: 4, where Sept. for כִּהְרַס.

Ἀχρηστος, ου, ὁ, ἡ, adj. (α pr. and χρησιτός,) *useless, unprofitable*, pp. Sept. for חֲרָשִׁין Hos. 8: 8. Ecclus. 37: 19. Herodian. 8. 4. 21. Xen. Oec. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. v. 18.—Wisdom. 3: 11 ἄχρο. ἔργα. Ecclus. 16: 1 where it is i. q. ἀσεβής, coll. Wisdom. 3: 12. Act. Thom. § 12.

Ἀχροι, or Ἀχρὺς sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until, i. e. during, until,*

usque ad; with verbs, as a conjunction, *so long as until, i. e. until*, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive. a) with nouns (α) of time, as ἄχρὺ καλοῦ, *during a season*, Luke 4: 13. Acts 13: 11. 20: 11 ἄχρὺς ἀνγῆς. — Jos. Ant. 6. 11. 4 ἄχρὺ τῆς ἑω. — Acts 2: 29. 3: 21. 22: 22. 23: 1. 26: 22. Rom. 5: 13. 1 Cor. 4: 11. 2 Cor. 3: 14. Gal. 4: 2. Phil. 1: 6. Heb. 6: 11. Rev. 2: 26.—2 Macc. 14: 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37. — So ἄχρὺ ἡμερῶν πέντε, *during i. e. in five days, or until, on, the fifth day*, Acts 20: 6. So of a point of time, e. g. ἄχρὺ θανάτου, Acts 22: 4. Rev. 2: 10. 12: 11. So Heb. 4: 12.—(β) Of place, Acts 11: 5 ἄχρὺς ἐμοῦ. 13: 6 ἄχρὺ Παύλου. 20: 4. 28: 15. 2 Cor. 10: 13, 14. Rev. 14: 20. 18: 5. — Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἄχρὺ ἧς ἡμέρας, *until the day when, i. e. until*, Matt. 24: 38. Luke 1: 20. 17: 27. Acts 1: 2.—or seq. οὗ, for ἄχρὺ χρόνου οὗ, *until the time when, i. e. until*; so that ἄχρὺς οὗ has the nature of a conjunction; Acts 7: 18 ἄχρὺς οὗ ἀνέστη, *until another king arose*. 27: 33. Rom. 11: 25. 1 Cor. 11: 26. 15: 25. Gal. 3: 19. 4: 19. Rev. 2: 25. 7: 3. — Heliod. 3. 7. Xen. H. G. 6. 4. 37.—With a verb in the present, ἄχρὺς οὗ signifies *so long as, while*, Heb. 3: 13 ἄχρὺς οὗ τὸ σήμερον καλεῖται.—So ἄχρὺ 2 Macc. 14: 10.

c) before particles, Rom. 1: 13 ἄχρὺ τοῦ δεῦρο. 8: 22 ἄχρὺ τοῦ νῦν. Phil. 1: 5. — Jos. Ant. 2. 14. 5 ἄχρὺ πότε. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke 21: 24. Rev. 15: 8. 17: 17. 20: 3. — Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἀχρὸν, ου, τό, *chaff*, pp. Sept. for חֲבַר Job 21: 18. מֶרֶץ Is. 17: 13. Polyb. 1. 19. 13. Xen. Oec. 18. 6, 7, 8. — In N. T. *straw*, sc. as broken up by treading out the grain, Matt. 3: 12. Luke 3: 17. So Sept. and חֲבַר Gen. 24: 25, 32. Judg. 19: 19. מֶרֶץ Is. 30: 24. Such straw was used by the Hebrews

as fodder, and for burning; see Gen. l.c. Judg. l.c. and Ex. 5: 7. Luke 12: 28. Comp. Calmet, art. *Thrashing*. Jahn § 64, 65.

Ἀψευδής, εὐς, οὖς, ὅ, ἡ, adj. (α pr. and ψευδής), *incapable of falsehood, verax*, Tit. 1: 2. — Symm. for אֲשֶׁר-נֹכַח Job 36: 4. Wisd. 7: 18. Herodian. 2. 9. 4.

Ἀμινθος, ου, ἡ, *wormwood*, as the emblem of poisonous bitterness, Rev. 8: 11 bis; where, as the name of a star, it is masc. ὁ Ἀμινθος. Heb.

אֲשֶׁר Prov. 5: 4 where Sept. χολή, *Aquila ἀψινθιον*. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. 9: 15. 23: 15. Lam. 3: 15, 19, (where Heb. אֲשֶׁר-נֹכַח), comp. Deut. 29: 18. Heb. 12: 15. Ex. 15: 23. — Xen. Anab. 1. 5. 1 ἀψινθιον.

Ἀψυχος, ου, ὅ, ἡ, adj. (α pr. and ψυχή), *inanimate, void of sense and life*, 1 Cor. 14: 7. — Wisd. 14: 29. Polyb. 6. 47. 10.

B.

Βάαλ, ὁ, indec. *Baal*, Heb. בָּאָל (master), Chald. בֵּל, בֵּל, *Bel*, pr. name of one of the chief gods of the Phœnicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 οὐκ ἔκαμψαν γόνυ τῇ [εἰκόνι] Βάαλ, quoted from 1 K. 19: 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2: 11, 13. 3: 7. 8: 33. 1 K. 16: 31. See Calmet, art. *Baal*.

Βαβυλών, ὠνος, ἡ, *Babylon*, Heb. בָּבֶל, *Babel*, (i. e. confusion, contr. for בִּלְבָל from בָּלָל Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. 1: 11, 12, 17 bis. Acts 7: 43. 1 Pet. 5: 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 21: 9. Jer. 50: 33. 51: 7, 8. — Rev. 14: 8. 16: 19. 17: 5. 18: 2, 10, 21.

Βαθμός, οὖ, ὁ, (βαίνω), *a step*, sc. of a stair, door, etc. Ecclus. 6: 36. Sept. for בִּמְנָה 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. *a step of dignity*, de-

gree, standing, 1 Tim. 3: 13. — Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53. — The Attic form is βασμός, Lob. ad Phryn. p. 324.

Βάθος, εος, ους, τό, (βαθύς), *depth*.

a) pp. Matt. 13: 5. Mark 4: 5. Rom. 8: 39. Eph. 3: 18. Luke 5: 4 εἰς τὸ βάθος sc. τῆς θαλάσσης, i. e. *the deep*, deep water, the sea. Sept. for עֲמֻקָּה Ez. 27: 34. Is. 51: 10. אֲמֻקָּה Zech. 10: 11. חֲמֻקָּה Ez. 31: 14, 18. — Diod. Sic. 5. 36. Xen. Oec. 19. 14.

b) metaph. (α) for *greatness, abundance*, Rom. 11: 33 βάθος πλούτου κ.τ.λ. — Sept. Prov. 18: 3. Ael. V. H. 3. 18 πλοῦτος βαθύς. — 2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία, *deep, abject poverty*. — (β) τὰ βάθη, *depths, deep things*, i. e. *the secret unrevealed purposes* of any one, e. g. τοῦ θεοῦ 1 Cor. 2: 10. τοῦ σατανᾶ Rev. 2: 24 in text. rec. So Sept. for עֲמֻקָּה Ecc. 7: 24. Comp. Ps. 92: 5. Dan. 2: 22. Judith 8: 14. Ecclus. 24: 29. — Hom. Il. 19. 125 φρενὶν βαθεῖα.

Βαθύνω, f. νῶ, (βαθύς), *to deepen, to make deep*. Luke 6: 48 ἔκαψεν καὶ ἐβάθυνεν, i. q. βαθεῖως ἔκαψε, *he dug deep*, where by Hebraism ἐβάθυνεν stands adverbially; Gesen. Lehrs. p. 823. Stuart § 533. comp. Buttm. § 144. n. 8. Sept. for עֲמֻקָּה Ps. 92: 6. Hiph. עֲמֻקָּה Jer. 49: 8. — Hom. Il. 23. 421.

Βαθύς, εἶα, ὕ, *deep, profound*, e. g. τὸ φρέαρ John 4: 11. Sept. for רֶחַץ Job 11: 8. Prov. 22: 14. — Xen. An. 5. 2. 3. — Metaph. Acts 20: 9 ὑπὸ βάθει. Luke 24: 1 ὄρθρον βαθείος, lit. *deep twilight*, i. e. earliest dawn, i. q. *λίαν πρωί* Mark 16: 2. — Jos. Ant. 2. 14. 2. Aelian. V. H. 9. 13. Plato Crit. c. 1. — So τὰ βαθύα τοῦ σατανᾶ, *the deep things, secret purposes*, Rev. 2: 4 in later edit. see in Βάθος b. β.

Βαῖον, ου, τό, (βαῖς,) Plur. τὰ βῆα, *branches of the palm tree*, John 12: 13. Heb. פְּתִילֵי תְּמָרָה Lev. 22: 40. Symm. for פְּתִילֵי תְּמָרָה Cant. 7: 9. — 1 Macc. 13: 51. Test. XII Patr. p. 668.

Βαλαάμ, ὁ, indec. Balaam, Heb. בְּלָעַם, pr. name of a soothsayer of Pe-thor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. 23: 4. Josh. 24: 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2: 15. Jude 11. Rev. 2: 14. See in Νικο-λαΐτης.

Βαλάκ, ὁ, indec. Balak, Heb. בְּלָק (vacant), a king of the Moabites, Rev. 2: 14. — See Num. c. 22. Josh. 24: 9. Jos. Ant. 4. c. 6.

Βαλάντιον, ου, τό, also βαλλάντιον, *a purse*, Luke 10: 4. 12: 33. 22: 35, 36. Sept. for צֶרֶר Job 14: 17. פִּיס Prov. 1: 14. — Herodian. 5. 4. 4. Xen. Conv. 4. 2.

Βάλλω, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον, perf. pass. βέβλημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθήσομαι, *to throw, to cast*, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κλῆρον, *to cast lots*, sc. into the urn or vessel, Matt. 27: 35 bis, Mark 15: 24. Luke 23: 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for יָצַח 1 Sam. 14: 42. Neh. 10: 34. 11: 1. — Ecclus. 37: 8. Jos. Ant. 6. 3. 4. Comp. Virg. Aen. 5. 491. — Spoken of a tree, *to cast* sc. its fruit, Rev. 6: 13. So βάλλειν ἑαυτὸν, *to cast one's self*, and with κάτω, *to cast one's self down*, Matt. 4: 6.

Luke 4: 9. John 21: 7. For Acts 27: 14, see below in d. — Seq. dat. *to cast to or before* any one, Matt. 15: 26. Mark 7: 27. So Matt. 25: 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζίταις, i. e. *to put out, to place out*, money with the brokers, etc. — Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀθρολίζειν. — As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from one, to cast away*, Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ἀποβαλὼν.

(β) seq. ἐκ, *to cast out of*, e. g. τοῦ στόματος, *to vomit forth*, Rev. 12: 15, 16.

(γ) seq. ἔξω, *to cast out*, i. e. *to throw away, to reject*; Matt. 5: 13. 13: 48. Luke 14: 35. John 15: 6. — Hesiod. Ἔργ. 332. — Trop. *to banish*, sc. τὸν φόβον 1 John 4: 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into*, e. g. εἰς τὸ πῦρ etc. Matt. 3: 10. 5: 29. 6: 30. 13: 42. Mark 9: 22, 45. al. saep. Sept. for רָמַח Dan. 3: 21, 25. — Εἰς τὴν θάλασσαν, Matt. 21: 21. Mark 11: 23. Rev. 18: 21. Spoken of nets, etc. *to cast into, to let down into* the sea, Matt. 4: 18. 13: 47. 17: 27. al. So Sept. for יָרַד Is. 19: 8. — Εἰς φυλακὴν, *to cast into prison*, Matt. 18: 30. Luke 12: 58. Acts 16: 37. al. — Arrian. Diss. Epict. 1. 29. 6. — Spoken of contributions in money *cast into* a treasury, etc. Mark 12: 41—44. Luke 21: 1—4. Also, *to deposit*, Matt. 27: 6. John 12: 6. — Spoken of a sword, *to thrust into*, sc. the sheath, i. e. *to put up*, John 18: 11. of a sickle, Rev. 14: 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into*, Mark 7: 33. John 20: 27. Comp. Heb. יָרַח Sept. ἐκτείνω, Job 28: 9. Dan. 11: 42. — James 3: 3 τῶν ἵππων τοὺς χαλινούς βάλλειν, *to put, to place*, sc. bits in horses' mouths. — Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into*, Matt. 9: 17 bis. Mark 2: 22 bis. Luke 5: 37, 38. John 13: 5. So Sept. and עָשָׂה Judg. 6: 19. — Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵνα βάλῃ εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον. — Metaph. βάλλειν εἰς τὴν

καρδίαν, *to put into one's heart, to suggest to one's mind*, John 13: 2. — Jos. Ant. 6. 13. 4 ἅ μίτε εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(ε) seq. ἐμπροσθεν v. ἐνώπιόν τις, *to cast before any one*, sc. at his feet, Matt. 7: 6. Rev. 2: 14. 4: 10.

(ζ) seq. ἐπὶ, *to cast upon*, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. *to sow, to scatter seed*, Mark 4: 26. So Sept. for שָׁטַח Ps. 126: 6. — So *to cast stones at any one*, John 8: 7 ἐπ' αὐτῇ. v. 59 ἐπ' αὐτόν. So Sept. for שָׁטַח Ecc. 3: 5. and genr. for שָׁטַח Is. 37: 33. שָׁטַח Ez. 21: 22. — Wisd. 5: 13. Ecclesi. 22: 21. — So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, *to send out peace upon the earth*, Matt. 10: 34 bis. — Rev. 2: 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, *to cast upon*, i. e. *to put upon, to impose*. Spoken of a sickle, *to thrust in*, Rev. 14: 16, and e. c. εἰς v. 19. — Spoken of liquids, *to pour*, Matt. 26: 12, coll. v. 7; see more in δ above.

b) Pass. perf. and pluperf. βέβλημαι, *to be cast*, i. e. *to be laid, to lie*, i. q. κέῖμαι, comp. Buttm. § 113. 6. Matt. 8: 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός. v. 14. 9: 2 ἐπὶ κλίνης βεβλημένον. Mark 7: 30. Luke 16: 20. So the Act. Rev. 2: 22 βάλλω αὐτήν εἰς κλίνην, *I will cast her into a bed*, i. e. *will afflict her with disease*, etc.

c) seq. accus. of pers. *to throw at any one*, Mark 14: 65 ῥαπίσασι αὐτὸν ἔβαλον, lit. *they threw at him with blows*, i. e. *they gave him blows*. Sept. βάλλειν βέλεσι καὶ λίθοις for שָׁטַח 2 Chr. 26: 15. βάλλειν τόξοις for שָׁטַח Ps. 78: 9. — Jos. Ant. 2. 15. 4 λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἦσαν (Κλέαρχον) τῇ ἀξίῃ.

d) intrans. or with εἰς implied, *to cast one's self*, i. e. *to rush forward*, spoken of a wind, *to blow*, Acts 27: 14. See Buttm. § 130. n. 2. — Hom. Il. 11. 721 ποταμὸς εἰς ἅλα βάλλον. AL.

Βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form but not in fact, *to immerse, to sink*, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτισον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις

χειμῶνα δεοικῶς πρὸ τῆς θυνέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διαφθίρειται βαπτίζομενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἕως τῶν μαστίων οἱ πεζοὶ βαπτίζομενοι. — In N. T.

1. *to wash, to cleanse by washing*, trans. Mid. and aor. 1 Pass. in middle sense, *to wash one's self, to bathe, to perform ablution*; comp. Buttm. § 136. 2. — Mark 7: 4 ἐὰν μὴ βαπτίσωνται, coll. v. 3 where it is νίπωνται. Luke 11: 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. for שָׁטַח 2 K. 5: 14, coll. v. 10 where it is שָׁטַח and λούω. — Judith 12: 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclesi. 31: 25 βαπτίζομενος ἀπὸ νεκροῦ, comp. Lev. 11: 25, 28, 40. Num. 19: 18, 19.

2. *to baptize, to administer the rite of baptism*, either that of John or of Christ. Pass. and Mid. *to be baptized or to cause one's self to be baptized*, i. e. genr. *to receive baptism*. In the primitive churches, where according to oriental habits bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion. — Spoken

a) pp. and (α) simply, Matt. 3: 6, 13, 14, 16. Mark 1: 4, 5, 16. Luke 3: 7, 12, 21 bis. 7: 30. John 1: 25, 28. 3: 22, 23 bis, 26. 4: 1, 2. 10: 40. Acts 2: 41. 8: 12, 13, 36, 38. 9: 18. 10: 47. 16: 15, 33. 18: 8. 22: 16. 1 Cor. 1: 14, 16 bis, 17. So Mark 6: 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής. — With an accus. of the cognate noun, Acts 19: 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, *John baptized a baptism of repentance*, i. e. by which those who received it acknowledged their obligation to repent. Luke 7: 29. Comp. Buttm. § 131. 3. — In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, with *water*, Luke 3: 16. Acts 1: 5. 11: 16. Elsewhere with ἐν ὕδατι, in *water*, Matt. 3: 11. Mark 1: 8. John 1: 26, 31, 33. Comp. Matt. 3: 6 ἐν τῷ Ἰορδάνῳ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην,

baptized into the Jordan, Mark 1: 9. — Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. to baptize or to be baptized into any thing, i. e. into the belief, profession, observance, of any thing. Matt. 3: 11 εἰς μετάνοιαν. Acts 2: 38 εἰς ἄφεσιν ἁμαρτιῶν. 19: 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12: 13 εἰς ἓν σῶμα, i. e. that we may become one body. Rom. 6: 3 εἰς θάνατον.—So with εἰς c. accus. of person, to baptize or to be baptized into sc. a profession of faith in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 εἰς Χριστόν. 1 Cor. 10: 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, into the name of any one, in the same sense; Matt. 28: 19. Acts 8: 16. 19: 5. 1 Cor. 1: 13, 15. — So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts 2: 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts 10: 48. — With ὑπὲρ, 1 Cor. 15: 29 bis, οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρὶ, to baptize in the Holy Ghost and in fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with 'fire unquenchable' etc. Matt. 3: 11. Luke 3: 16. See Calmet, p. 144; and for the construction see above in a. α. So with ἐν πνεύματι ἁγίῳ alone, Mark 1: 8. John 1: 33. Acts 1: 5. 11: 16.—(β) genr. but still in allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings; [Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. α. Luke 12: 50. — Sept. (for בָּטַל) Is. 21: 4 ἡ ἀνομία με βαπτίζει. Jos. B. J. 4. 3. 3 οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards baptized the city, filled it with confusion and calamity. Plut.

de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὐξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliodor. Aethiop. 2. 3 τῇ συμφορᾷ βεβαπτισμένον. Diod. Sic. 1. 73 ἰδιώτας βαπτίζειν ταῖς εἰσφοραῖς. Clem. Alex. Paed. 2. 2 ὑπὸ μέθης βαπτιζόμενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένοις εἰς ἀναισθησίαν καὶ ὕπνον ὑπὸ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. 1. p. 99; βαπτίζει ὕπνῳ.—So 1 Cor. 15: 29 bis, τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν.—τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. v. 30, 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

Βάπτισμα, ατος, τό, (βαπτίζω,) pp. something immersed; in N.T. baptism, spoken of the rite, viz. of John's baptism, Matt. 3: 7. 21: 25. Mark 1: 4. 11: 30. Luke 3: 3. 7: 29. 20: 4. Acts 1: 22. 10: 37. 13: 24. 18: 25. 19: 3, 4. of the baptism instituted by Jesus, Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21. — Metaph. baptism into calamity, i. e. afflictions with which one is oppressed or overwhelmed, Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50. See in Βαπτίζω 2. b.

Βαπτισμός, οῦ, ὁ, (βαπτίζω.)

1. washing, ablution, sc. of vessels, etc. Mark 7: 4, 8. Heb. 9: 10. Comp. Lev. 11: 32.

2. baptism, i. e. the christian rite, Heb. 6: 2.—Jos. Ant. 18: 5. 2, of John's baptism.

Βαπτιστής, οῦ, ὁ, (βαπτίζω,) α baptizer, i. e. the Baptist, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. 3: 1. 11: 11, 12. 14: 2, 8. 16: 14. 17: 13. Mark 6: 24, 25. 8: 28. Luke 7: 20, 28, 33. 9: 19. — Jos. Ant. 18. 5. 2.

Βάπτω, f. ψω, to dip in, to immerse, trans.

a) pp. c. c. εἰς seq. accus. John 13: 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τραπέzion, coll. Mark 14: 20. So Sept. seq. εἰς τι, for בָּטַל Lev. 4: 6. 14: 6. Num. 19: 18.

seq. *ἐν τινι* Ruth 2: 14. 2 K. 8: 15. Job 9: 31.—Xen. Anab. 2. 2. 9. seq. *ἐν τινι* Hom. Od. 9. 392. — So trans. and seq. gen. of the thing touched; Luke 16: 24 *ἵνα βάπτῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος*, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881. — So Hom. Il. 6. 508 *λούεσθαι ποταμοῖο*.

b) by impl. *to tinge, to dye*, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. 19: 13 *ἱμάτιον βεβαμμένον αἵματι*. — Jos. Ant. 3. 6. 1 *τριχάς καὶ δοράς προβάτων, καὶ τὰς μὲν ὑκίνθω βαβαμμένας, τὰς δὲ φοίνικι*. Herodot. 7. 67 *ἐμάτα βεβαμμένα*. Hom. Batrachom. 218 or 223 *ἐβάπτειτο δ' αἵματι λίμνη*. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

Βαραββᾶς, ᾧ, ὁ, Barabbas, Aramæan ܒܪܒܒܐ (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. 27: 16, 17, 20, 21, 26. Mark 15: 7, 11, 15. Luke 23: 18. John 18: 40 bis. Three Mss. the Armenian version, and one Syriac version, read in Matt. l. c. *Ἰησοῦς Βαραββᾶς*; see Olshausen in loc.

Βαραάκ, ὁ, indec. Barak, Heb. ܒܪܩ (lightning), pr. name of a Hebrew, who in conjunction with Deborah delivered Israel from the Canaanites. Heb. 11: 32. See Judg. c. 4, 5.

Βαραχίας, ου, ὁ, Barachias, pr. name of a man, Matt. 23: 35. He was probably the same with Jehoida, 2 Chr. 24: 2, 20; as the Jews often had two names. See *Zacharias*, and Kuinoel and Olshausen in loc.

Βάρβαρος, ου, ὁ, a barbarian, i. e. in ancient usage simply *a foreigner*, viz.

a) *one who uses a different language*, 1 Cor. 14: 11 bis. Sept. for ܒܪܒܐ Ps. 114: 1.—2 Macc. 2: 21. Herodot. 2. 158 *βαρβάρους πάντας οἱ Αἰγύπτιοι καλέονσι τοὺς μὴ σφίσι ὁμογλώσσους*. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) *one who does not speak Greek, one not a Greek*; Acts 28: 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1: 14 *Ἑλλῆσι τε*

καὶ βαρβάροις, to the Greeks and to those not Greeks.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews *βάρβαροι*, e. g. Strom. 6. 6 *ἐδόθη νόμος μὲν καὶ προφήται βαρβάροις, φιλοσοφία δὲ Ἑλλῆσι*.—Col. 3: 11 *Ἑλλην καὶ Ἰουδαῖος — βάρβαρος, Σκύθης*, where *βάρβαρος* seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and *Σκύθης* to nations not under the Roman dominion. — Jos. B. J. proem. 5 *Ἑλλῆσι καὶ βαρβάροις*, i. e. the Romans, Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

Βαρέω, ᾧ, f. ἴσω, (βάρος,) in N. T. only Pass. *βαρέομαι, οὔμαι*, aor. 1 *ἐβαρέθη*, perf. particip. *βεβαρημένος, to be heavy, to be weighed down, to be oppressed*, only metaph. as *βεβαρημένοι ὑπὸν* Luke 9: 32, and so with *ὑπὸν* implied Matt. 26: 43. Mark 14: 40. So Sept. *βαρύνω* for ܒܪܒܐ 1 Sam. 3: 2. — Anthol. Gr. ed. Jac. IV. p. 177, *βεβ. ὑπὸν*.—Luke 21: 34 *μήποτε βαρηθῶσιν (text. rec. βαρυνθῶσιν) αἱ καρδίαι ὑμῶν ἐν κραυγῇ, i. e. lest ye be oppressed through surfeiting etc. i. e. dull, heavy, stupid*. So Sept. for ܒܪܒܐ Ex. 7: 14. — Act. Thom. § 36. Hom. Od. 19. 122 *οἶνῳ βεβαρηότα*. Comp. *βαρύνω* Wisd. 9: 15.—*So to be oppressed, to be borne down, sc. by evils, calamities, etc.* 2 Cor. 1: 8. 5: 4. — Act. Thom. § 21 *διὰ τὴν λύπην ἐβαρέθη*. Dion. Hal. Ant. 1. 14 *πόλεις ὑπὸ πολέμῳ καὶ ἄλλων κακῶν βαρηθεῖσα*. So *βαρύνω* Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38. — In the sense of *to be burdened, sc. by expense*, 1 Tim. 5: 16 *μὴ βαρεῖσθω ἡ ἐκκλησία*. Comp. in *Ἀβαραῖς* and *Ἐπιβαρέω*.—Of this word only the participles *βεβαρηώς, βεβαρημένος*, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. *βαρήσει* Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

Βαρέως, adv. (βαρύς,) *heavily, metaph. with difficulty*, as *τοῖς ὡς βαρέως ἤκουσαν*, i. e. *to hear with difficulty, to be dull of hearing*, Matt. 13: 15 and

Acts 28: 27, quoted from Is. 6: 10, where Sept. for כְּבֹד.—But β. ἀκούειν, to hear with indignation, Xen. An. 2. 1. 9. Also β. φέρειν, to be displeased, Sept. for כָּרַךְ Gen. 31: 35. 2 Macc. 14: 27. Xen. An. 2. 1. 4.

Βαρθολομαῖος, ου, ὁ, Bartholomew, Heb. בֶּר תִּלְמִי (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John 1: 46. 21: 2.—Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

Βάρ-ἰησοῦς, οὔ, ὁ, Bar-jesus, Heb. בָּר-יְהוֹשֻׁעַ, the name of a Jewish magician, Acts 13: 6.

Βάρ-ἰωνᾶς, ᾱ, ὁ, Bar-jonas, Heb. בָּר-יוֹנָה (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16: 17.

Βαρνάβας, α, ὁ, Barnabas, surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בֶּר-נָבָא, is explained by Luke (Acts 4: 36) to be i. q. υἱὸς παρακλήσεως, see in *ῥῶς*.—Acts 4: 36. 9: 27. 11: 22, 25, 30. 12: 25. 13: 1, 2, 7, 43, 46, 50. 14: 12, 14, 20. 15: 2 bis, 12, 22, 25, 35, 36, 37, 39. 1 Cor. 9: 6. Gal. 2: 1, 9, 13. Col. 4: 10.

Βάρος, εος, ους, τό, weight, Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden, load*. (pp. Xen. Oec. 17. 9.) Matt. 20: 12 βασιτάειν τὸ βάρος τῆς ἡμέρας, *the burden*, i. e. the heavy labour of the day.—Act. Thom. § 57 ἵποφέρων τὸ βάρος τῆς ἡμέρας. — Spoken of precepts, of which the observance is burdensome, Acts 15: 28. Rev. 2: 24. — Ecclus. 13: 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E, νόμων βάρος. — Spoken of sinful conduct and its consequences, *trouble, sorrow*, etc. Gal. 6: 2 ἀλλήλων τὰ βάρε βασιτάετε.—In a pecuniary sense, 1 Thess. 2: 6 ἐν βάρει εἶναι, *to be burdensome*, comp. v. 9, and see in *Βαρεῖω*. Others, *honour, authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness, abundance, fullness, opu-*

lence. 2 Cor. 4: 17 αἰώνιον βάρος δόξης, for βάρος αἰωνίου δόξης, *a weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. 9: 10 διὰ τὸ τῆς δοξῆς ἀφόρητον βάρος, for τὸ τῆς δοξῆς ἀφορήτου βάρος. Comp. Soph. Oed. Col. 297 πατρώον ἄστυ γῆς for πατρώας γῆς ἄστυ. Herm. ad Vig. p. 891.—So Heb. כְּבֹד Ps. 49: 17. Is. 10: 3. 66: 12. Soph. Ajac. 130 μακροῦ πλοῦτου βάρε. Suidas, βάρος· ἀντὶ τοῦ τὸ πληθὺς, τὴν ἰσχύν. Comp. ὄχλος βαρύς, *a great army*, Sept. Num. 20: 20. 1 Macc. 1: 17, 20.

Βαρσαβᾶς, ᾱ, ὁ, Barsabas, surname of two men, viz. 1. of Joseph mentioned Acts 1: 23; see Ἰωσήφ. 2. of Judas mentioned Acts 15: 22; see Ἰούδας.

Βαρτιμαῖος, ου, ὁ, Bartimaeus, Heb. בֶּר טִמְאִי i. e. son of Timaeus. name of a blind man, Mark 10: 46.

Βαρύνω, f. νῶ, (βαρύς,) heavy, viz. only aor. 1 Pass. ἐβαρύνθη, *to be heavy*, i. e. metaph. *to be oppressed, dull, stupid*, Luke 21: 34 in text. recept. where later editions read βαρέω, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

Βαρύς, εἶα, ὕ, (βαρός,) heavy, viz. a) pp. Matt. 23: 4 φορτία βαρέα, *heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for כְּבֹד Ps. 38: 5. of a yoke 2 Chr. 10: 4, 11.—Ecclus. 40: 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου. Acts 25: 7 βαρέα αἰτιώματα, i. e. not trivial, severe. So Sept. for דָּבָר Dan. 2: 11.—Herodian. 2. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern, severe*, 2 Cor. 10: 10. — Herodian. 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive, hard to be borne*; e. g. precepts, 1 John 5: 3. Sept. for כְּבֹד Neh. 5: 18.—Wisdom. 2: 15. Ecclus. 29: 28. — In the sense of *afflictive, violent*, as λύκοι βαρεῖς, i. e. *fierce wolves*, Acts 20: 29. Sept. σύγχυσις βαρεῖα for כְּבֹד 1 Sam. 5: 11, coll. v. 6. — 3 Macc. 6: 5 ὁ βαρύς Ἀσσυρίων βασιλεὺς. Wisd. 17: 21. Ael. V. H. 1. 34 θανάτου τρόπον βαρύτερον.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρύς and τιμή,) of great price, precious, Matt.

26: 7.—Heliodor. II. p. 113. Aeschyl. Suppl. 25.

Βασανίζω, f. *ισω*, (βάσανος q. v.) pp. *to apply a touch-stone*; metaph. *to examine, to scrutinize*, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 5. 13. Hence in N. T. *to torture*, i. e. *to torment, to afflict with pain*, etc. trans.

a) spoken of disease, Matt. 8: 6 δεινὸς βασανιζόμενος. Rev. 9: 5. So Sept. for *הַבְּרִיחַ* Mic. 6: 13. *הַבְּרִיחַ* 1 Sam. 5: 3.—2 Macc. 9: 6.—Spoken of the pains of parturition, Rev. 12: 2. of punishment, Matt. 8: 29. Mark 5: 7. Luke 8: 28. Rev. 11: 10 coll. v. 6. Rev. 14: 10. 20: 10.—Wisd. 11: 9. 12: 23. 2 Macc. 1: 28. Jos. Ant. 2. 14. 4. genr. Arrian. Diss. Ep. 2. 22. 35.

b) trop. *to vex, to harass*, 2 Pet. 2: 8 ψυχὴν δικαίαν. So physically, with toil, Mark 6: 48. Spoken of a vessel tossed by the waves, Matt. 14: 24.

Βασανισμός, οὔ, ὁ, (βασανίζω,) pp. *examination*, sc. by a touch-stone or by torture. In N. T. *torture, torment*; Rev. 14: 11 *κάπνος βασανισμού*, i. e. the smoke of the fire in which they are tormented. Rev. 9: 5 bis. 18: 7, 10, 15. —4 Macc. 9: 6.

Βασανιστής, οὔ, ὁ, (βασανίζω,) pp. *one who applies the torture, an inquisitor*, Dem. 978. 11. In N. T. *a prison-keeper, jailer*, Matt. 18: 34, i. q. δέσμοφύλαξ. — Symm. *βασανιστήριον* for *הַבְּרִיחַ* Jer. 20. 2.

Βάσανος, ον, ἡ, pp. *a touch-stone*, the ancient *lapis Lydius*, for trying metals, etc. Pind. Pyth. 10. 106. Comp. there the Scholia, and also Rees' Cyclop. art. *Touch-stone*. Hence, *examination, trial*, Polyb. 22. 3. 7. *torture*, Polyb. 15. 27. 7. Ael. V. II. 7. 18. comp. Wisd. 2: 19.—In N. T. *torment, pain*, e. g. from disease, Matt. 4: 24. Sept. for *הַבְּרִיחַ* Ez. 12: 18. So of punishment, Luke 16: 23, 28. — Wisd. 3: 1. 17: 13. 19: 4. Jamblich. Vit. Pythag. § 68. Spoken of the pains of parturition, Anthol. Gr. ed. Jac. II. p. 205.

Βασιλεία, ας, ἡ, (βασιλεύς,) *kingdom, viz.*

a) *dominion, reign*, i. e. the exercise of kingly power, [Matt. 6: 13.] Luke 1: 33. 19: 12, 15. Heb. 1: 8. Rev. 17: 12, 17, 18. Sept. for *הַמְּלָכִיּוֹת* 1 Sam. 10: 16, 25. *הַמְּלָכִיּוֹת* 1 Sam. 28: 17. *הַמְּלָכִיּוֹת* 1 Sam. 13: 13.—Wisd. 6: 4. Herodian. 6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26. H. G. 3. 3. 5. — So by meton. of abstr. for concrete, *kings*, Rev. 1: 6 in later edit. where the text. rec. has *βασιλεῖς*. Comp. *σωτήριον* for *σωτήρ*, Luke 2: 30. *πενία* for *πένιαι*, Jos. Ant. 4. 3. 2.

b) *dominions, realm*, i. e. a people and territory under kingly rule, Matt. 4: 8. Mark 6: 23. Luke 4: 5.—Matt. 12: 25, 26. Mark 3: 24 bis. Luke 11: 17, 18.—Matt. 24: 7 bis. Mark 13: 8 bis. Luke 21: 10 bis. So Heb. 11: 33. Rev. 11: 15. 16: 10. Sept. for *הַמְּלָכִיּוֹת* 2 Chr. 32: 15. Esth. 2: 3. *הַמְּלָכִיּוֹת* Gen. 10: 10. Num. 32: 33. Josh. 11: 10.—Eccles. 44: 3. Ael. V. II. 4. 5. Herodian. 4. 3. 11.

c) In the phrase *ἡ βασιλεία τοῦ θεοῦ*, *kingdom of God*, Matt. 6: 33. Mark 1: 4, 15. Luke 4: 43. 6: 20. John 3: 13, 5. al. saep. also *ἡ βασ. τοῦ Χριστοῦ*, Matt. 13: 41. 20: 21. Rev. 1: 9. or *τοῦ Χ. καὶ θεοῦ* Eph. 5: 5. or *τοῦ Δαυὶδ*, as the ancestor and type of the Messiah, Mark 11: 10; further, *ἡ βασ. τῶν οὐρανῶν*, *kingdom of heaven*, but only in Matthew, as 3: 2. 4: 17. al. for which we find in 2 Tim. 4: 18 *βασ. ἐπουράνιος*; and likewise absol. *ἡ βασιλεία*, Matt. 8: 12. 9: 35. al. i. q. later Heb. *הַמְּלָכִיּוֹת* *הַמְּלָכִיּוֹת* or *הַמְּלָכִיּוֹת* *הַמְּלָכִיּוֹת*. All these expressions are in N. T. synonymous, and signify the *divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2: 1—4, coll. Mich. 4: 1 sq. (where in v. 7 the Targum has *הַמְּלָכִיּוֹת* *הַמְּלָכִיּוֹת*) Is. 11: 1 sq. Jer. 23: 5 sq. 31: 31 sq. 32: 37 sq. 33: 14 sq. Ez. 34: 23 sq. 37: 24 sq. and espec. Dan. 2: 44. 7: 14, 27. 9: 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than pristine purity, and universal peace and happiness prevail. All this

was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1: 67 sq. Simeon, 2: 25 sq. Anna, 2: 36 sq. Joseph, Luke 23: 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno coelor. in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. 3: 2. Koppe Exc. I. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaeor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. 3: 2. Tholuck Bergpred. p. 72 sq. — Hence in N. T. spoken

(α) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18: 1. 20: 21. Luke 17: 20 init. 19: 11. Acts 1: 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. 3: 2; comp. also Luke 23: 51. As announced by Jesus and others, Matt. 4: 17, 23. 9: 35. 10: 7. Mark 1: 14, 15. Luke 10: 9, 11. Acts 28: 31. al. — In the internal spiritual sense, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ θ. βρωσὶς καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εὐσέβεια καὶ χάρις ἐν πνεύματι ἁγίῳ. Matt. 6: 33. Mark 10: 15. Luke 17: 21. 18: 17. John 3: 3, 5. 1 Cor. 4: 20. — In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6: 10. 12: 28. 13: 24, 31, 33, 41, 47. 16: 28. Mark 4: 30. 11: 10. Luke 13: 18, 20. Acts 19: 8. al. or as perfected in the future world, Matt. 13: 43. 16: 19. 26: 29. Mark 14: 25. Luke 22: 29, 30. 2 Pet. 1: 11. Rev. 12: 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. 8: 11. 25: 34. Mark 9: 47. Luke 13: 28, 29. Acts 14: 22. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. Eph. 5: 5. 2 Thess. 1: 5. 2 Tim. 4: 18. Heb. 12: 28. James 2: 5. al. — Spoken generally, Matt. 5: 19 bis. 8: 12 υἱοὶ τῆς βασιλείας, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but υἱοὶ τῆς β. Matt. 13: 38, are the true citizens of the kingdom of God. Matt. 11: 11, 12 see in Ἀρπάξω. 13: 11, 19, 44, 45, 52. 18: 4, 23. 19: 12, 24. 20: 1. al. saep. Spoken also genr. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5: 3, 10, 20. 7: 21. 18: 3. Col. 1: 13. 1 Thess. 2: 12. AL.

Βασιλεὺς, ου, ὁ, ἡ, adj. (βασιλεύς), royal, regal.

a) pp. 1 Pet. 2: 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. 19: 6, where Sept. for יְרֵמְיָהוּ כֹהֲנִים מְלָכִים. — Wisd. 18: 15. Jos. Ant. 2: 10: 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασιλεῖον, and plur. τὰ βασιλεία, (sc. δῶμα or δώματα,) *a royal mansion, palace*, Luke 7: 25. So

Sept. plur. for מְלָכִים בְּיָמָיו Esth. 2: 13. מְלָכִים בְּיָמָיו Esth. 2: 13. נָחֻךְ Nah. 2: 6. sing. for מֶלֶךְ נֶחֱמֵךְ Prov. 18: 19.—Plur. Jos. Ant. 13. 5. 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

Βασιλεύς, έως, ό, a king, i. e. one who exercises royal authority and sovereignty. Sept. everywhere for Heb. מֶלֶךְ.

a) pp. and genr. of David, Matt. 1: 6. Acts 13: 22. Pharaoh, Acts 7: 10, 18. Heb. 11: 23, 27. of the Roman emperor, John 19: 15. of ancient Jewish kings, Luke 10: 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1. — So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. 2: 2. 21: 5. 25: 34, 40. Luke 19: 38. John 1: 50. 12: 13, 15. al. So Sept. and מֶלֶךְ Ps. 2: 6. Ez. 37: 24. — Spoken of God, 1 Tim. 1: 17. 6: 15. Rev. 15: 3. 17: 14 βασιλεύς βασιλέων, *king of kings*, by way of emphasis; comp. ἀναξ ἀνάκτων Aeschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מֶלֶךְ Ps. 5: 3. 29: 10. 47: 3. 95: 3.—Ecclus. 51: 1. — Matt. 5: 35 πόλις τοῦ μεγάλου βασιλέως, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. 47: 2.

b) in a more general and lower sense, as a title of distinguished honour, *vice-roy, prince, leader, chief*, etc. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. 2: 1, 3, 9. Luke 1: 5. Acts 12: 1. 25: 13 sq. 26: 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. 14: 1. Luke 3: 1, 19. 9: 7,) though he is called βασιλεύς Matt. 14: 9. Mark 6: 14. So Aretas, king of Arabia Petraea, 2 Cor. 11: 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with ἡγεμόνες, Matt. 10: 18. Mark 13: 9. Luke 21: 12. also Acts 4: 26. So Sept. and מֶלֶךְ Ps. 2: 2. 102: 16. — Genr. 1 Pet. 2: 13, 17. 1 Tim. 2: 2. Matt. 17: 25. 18: 23. Acts 9: 15. Rev. 9: 11. So Sept. and מֶלֶךְ Josh. c. 12. — Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian.

3. 13. 3. comp. 7. 10. 3, and 8. 8. 6, 15. — Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5: 10. 1: 6 in text. rec. comp. 20: 6, and see in Βασιλεύω b. AL.

Βασιλεύω, f. έύσω, (βασιλεύς,) to be king, to reign, intrans.

a) genr. and c. c. ἐπὶ seq. gen. of country or accus. of pers. *to reign over*, etc. Luke 19: 14, 17. 1 Tim. 6: 15 ό βασιλεύων, *a king*. Spoken of Archelaus, who for a time had the title of king, Matt. 2: 22, see in Ἀρχέλαος. Sept. for מֶלֶךְ Judg. 9: 8, 10. 1 Sam. 8: 9, 11. — C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2. — Spoken of the Messiah, Luke 1: 33. 1 Cor. 15: 25. Rev. 11: 15.

b) absol. *to reign*, i. e. *to possess and to exercise dominion*; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and מֶלֶךְ Ps. 93: 1. 96: 10. 97: 1. 99: 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5: 17. Rev. 5: 10. 20: 4, 6. 22: 5. So of Christians on earth, *to enjoy the honour and prosperity of kings*, 1 Cor. 4: 8 bis. Comp. Lat. vivo et regno, Hor. Ep. 1. 10. 8.—Trop. *to have dominion, to prevail, to be predominant*, e. g. death, Rom. 5: 14, 17. sin and grace, 5: 21 bis. 6: 12.

Βασιλικός, ή, όν, (βασιλεύς,) kingly, royal, i. e.

a) pp. belonging to a king, e. g. a territory, Acts 12: 20. a robe, 12: 21. So Sept. for מֶלֶךְ Num. 20: 17. 21: 22. 2 Sam. 14: 26. מֶלֶךְ Esth. 8: 15. — Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, *a courtier, a nobleman*, John 4: 46, 49. — Jos. Ant. 17. 10. 3, 6. Polyb. 4. 76. 2.

b) trop. *noble, excellent, pre-eminent*. James 2: 8 νόμος βασιλικός. — Clem. Alex. Strom. 1. 16 διδασκαλία. 5. 14 ό λόγος θεϊός και βασιλικός. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 βασ. κάλλος. So regalis Cic. Off. 1. 13.

Βασιλίσσα, ης, ή, (βασιλεύς,) a queen, Matt. 12: 42. Luke 11: 31. Acts

8: 27. Rev. 18: 7. Sept. for הַבַּיִת 1 K. 10: 1. Esth. 1: 9, 11, 12, 15, 16, 17. — Polyb. 23. 18. 2. Aristot. Oec. 9. Xen. Oec. 9. 15. — The Atticists condemn it as a word of the later Greek instead of *βασιλεια* or *βασιλις*, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

Βάσις, εως, ἡ, (βαίνω,) a step, pace, Herodian. 6. 5. 12. a foot, base, on which any thing stands, Sept. for הַבַּיִת Ex. 30: 18, 28. In N. T. the foot, as that with which we walk, Acts 3: 7. — Wisd. 13: 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.

Βασκαίνω, f. αῶ, (βάσκα, βάζω,) aor. 1 ἐβάσκακα, for which Mss. have ἐβάσκηκα, as also Herodian. 2. 4. 11. comp. Buttin. § 101. 4. n. 2; to prate sc. about any one, to slander, trans. Plut. Pericl. 12. — In N. T. to prate to any one, i. e. to mislead by pretences, as if by magic arts, to fascinate, to bewitch, trans. Gal. 3: 1. — Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Lob. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.

Βαστάζω, f. ἄσω, (βάσις,) pp. to raise upon a basis, to support; in ordinary usage and in N. T. to take up and hold, to bear, trans. viz.

a) *to take up and hold, sc. in the hands etc. John 10: 31 ἐβάσταζον λίθους. — Jos. Ant. 7. 11. 7 βαστάσας τὴν μάχαιραν ἀπὸ τῆς γῆς. Herodian. 4. 2. 11. — In the sense of to take up and bear, Acts 21: 35. So to take up and bear away, i. e. to take away, John 20: 15. — Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2. — Trop. to take upon one's self and bear, Matt. 8: 17 τὰς νόσους. Comp. Is. 53: 4.*

b) *to bear, to carry, in the hands or on the shoulders, etc. Matt. 3: 11 τὰ ὑποδήματα, one's sandals, which was the duty of a servant. Mark 14: 13 and Luke 22: 10 κεράμιον ὕδατος. Luke 14: 27 and John 19: 17 τὸν σταυρόν. Luke 7: 14. John 12: 6. Acts 3: 2. 15: 10. Gal. 6: 5. Rev. 17: 7. — Ecclus. 6: 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9. — Trop.*

Acts 9: 15 σκέυος τοῦ βαστάσαι τὸ ὄνομα μου ἐνώπιον ἐθνῶν κ. τ. λ. *to bear my name, i. e. to announce, to publish, etc. — In the sense of to bear up, to support, Rom. 11: 18. — Metaph. to bear, to support, to endure, e. g. labours, sufferings, etc. Matt. 20: 12 see in Βάτος. Rev. 2: 3. punishment, τὸ κῆρυμα, Gal. 5: 10. So Sept. for הַבַּיִת 2 K. 18: 14. Heb. הַבַּיִת Lev. 5: 1, 17. Is. 53: 12. Ez. 23: 35. So to bear patiently, Rom. 15: 1. Gal. 6: 2. Rev. 2: 2. — Arrian. Diss. Epict. 1. 3. 2. — Metaph. in the sense of to receive, to understand, John 16: 12 πολλὰ — οὐ δύνασθε βαστάζειν ἄγει. — Arrian. Diss. Ep. 3. 15. 9 σκέψαι τὸ πρᾶγμα, καὶ τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι.*

c) *to bear or carry about, sc. as attached to one's person; Gal. 6: 17 στίγματα ἐν τῷ σώματι. So Symm. for הַבַּיִת Ps. 89: 51, where Sept. ὑπέχω. — Luke 11: 27 κοιλία ἡ βαστάσασά σε. So Schol. Ms. in Hom. Il. 6. 59 ὃν ἐν γαστρὶ ἡ μήτηρ — βαστάζοι, comp. Wetstein in loc. — In the sense of to wear, for which classic writers use φορέω, Luke 10: 4. — So φορέω, Diod. Sic. 20. 54. Xen. An. 1. 8. 29.*

I. *Βάτος, ου, ἡ or ὁ, a thorn-bush, bramble; fem. Luke 6: 44. 20: 37. Acts 7: 30, 35. So Sept. for הַבַּיִת Deut. 33: 16. — Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18. — Masc. ὁ βάτος, Mark 12: 26 in later edit. So Sept. Vatic. for הַבַּיִת Ex. 3: 2, 3, 4. So the Attics, according to Moeris p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.*

II. *Βάτος, ου, ὁ, a bath, Heb. הַבַּיִת , a Jewish measure for wine and oil, equal to the ephah for dry measure, Luke 16: 6. According to Josephus, Ant. 8. 2. 9, it contained 72 ξίσται or sextarii; but the sextarius, which at Rome was equal to 1½ pint, and would thus make the bath equal to 13½ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is 7½ or 9 gallons. Comp. 1 K. 7: 26, 38. Ez. 45: 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504.*

Βάτραχος, ου, ὁ, a frog, Rev. 16: 13. Sept. for בַּרְבָּרָא Ps. 78: 45. 105: 30.—Aelian. V. H. 1. 3. Artemid. 2. 15 βάτραχοι δὲ ἀνδρας γοήτας καὶ βοιολόχους προσημαίνουσι· τοῖς δὲ ἐξ ὄχλου ποριζομένοις ἀγαθόν.

Βατιλογέω, ὦ, f. ἦσω, compounded from λέγω and βάττος, a word derived by some from the Heb. נִבְּרָא to prate, to use many words, Lev. 5: 4. or from בַּר, plur. בַּרְבָּרָא, empty words, Job 11: 3 coll. v. 2. Is. 16: 6. 44: 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. **βατιλογία** ἡ πολυλογία, ἀπὸ Βάττιον τινὸς μακρὸν καὶ πολυστίχον ὕμνον ποιήσαντος, ταντολογίαν ἔχοντες. It is more probably imitated by a sort of onomatopœia from a person who stutters or stammers; and thus **βατιλογέω** originally signified to stammer, and then to babble, to chatter; so Passow sub voc. — Hence in N. T. to use empty words, to repeat the same thing over and over, intrans. Matt. 6: 7, where it is explained by πολυλογία. Comp. Eccles. 7: 14.—Simplic. in Epicet. p. 212. [340.] περὶ καθηρόντων δὲ βατιλογῶν νῦν. Eustath. in Od. ω. p. 833. 43, Βάττιος, βασιλεὺς, Λίβης, —ὃς δοκεῖ παροιμίαν δοῦναι τοῦ βατιλογεῖν. See Wetstein ad Matt. l. c. Tholuck Bergpred. p. 362 sq.

Βδέλυγμα, ατος, τό, (βδέωσσω,) an abomination, i. e. any thing abominable or detestable.

a) genr. Luke 16: 15 βδ. ἐνώπιον τοῦ Θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. So Sept. for בְּרִיָּה seq. ἐνώπιον Prov. 11: 1. seq. ἐναντι Deut. 24: 4. seq. dat. Prov. 15: 8, 9. 20: 23. 21: 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, idolatry, licentiousness, abominable impurity, Rev. 17: 4, 5. 21: 27. So Sept. τὰ βδελύγματα τῶν ἐθνῶν for בְּרִיָּה 2 K. 16: 3. 21: 2. comp. Lev. 18: 22. גִּרְשָׁם Lev. 11: 10, 12, 13. מְרִיָּה Jer. 11: 15, coll. v. 13,

17. — Test. XII Patr. p. 615 ἐν βδελύγμασιν ἐθνῶν. — Here belongs the phrase τὸ βδελύγμα τῆς ἐρημώσεως, Matt. 24: 15 and Mark 13: 14, quoted by Jesus from Dan. 9: 27, coll. 11: 31. 12: 11, where Sept. for בְּרִיָּה גִרְשָׁם, pp. an abomination causing desolation, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke 21: 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. 2: 4. See Olshausen on Matt. 24: 15. So Sept. τῇ Ἀστυρίῃ βδελύγματι Σιδωνίων for בְּרִיָּה 1 K. 11: 5. בְּרִיָּה 1 K. 21: 26. גִּרְשָׁם Is. 17: 8.—So βδ. τῆς ἐρημώσεως 1 Macc. 1: 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. 6: 2—5. 1 Macc. 1: 59. 6: 7.

Βδελυκτός, ῆ, ὄν, (βδέωσσω,) abominable, detestable, Tit. 1: 16. Sept. for בְּרִיָּה Prov. 17: 15. — 2 Macc. 1: 27. Eccles. 41: 5.

Βδέωσσω, f. ἔξω, (βδέω 'pedo,) to emit a stench, to excite disgust; in N. T. Mid. βδελύσσομαι, as trans. to feel disgust at, to abominate, to abhor; see Buttm. § 135. 4. Rom. 2: 22 βδελυσσόμενος τὰ εἰδωλα. So Sept. for בְּרִיָּה Lev. 26: 11. גִּרְשָׁם Deut. 23: 7. Amos 5: 10.—Wisd. 11: 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700. —Particip. of the Perf. Pass. in a pass. sense, ἐβδελυγμένος, abominable, detestable, i. e. polluted with crimes etc. Rev. 21: 8. So Sept. for בְּרִיָּה Is. 14: 19. Job 15: 16. בְּרִיָּה Lev. 18: 30. Prov. 8: 7. גִּרְשָׁם Hos. 9: 10.

Βέβαιος, αία, ὄν, (βίω, βαίνω,) steadfast, firm, sure; as ἐλπὶς 2 Cor. 1: 7. Heb. 3: 6. 6: 19. So Rom. 4: 16. Heb. 2: 2. 3: 14. 9: 17. 2 Pet. 1: 10, 19. —Wisd. 7: 23. Jos. Ant. 4. 8. 2 κτῆσις. 7. 9. 2. Xen. Cyr. 3. 2. 23 εἰρήνη. Hiero 3. 7 φίλια.

Βεβαίω, ὦ, f. ὥσω, (βέβαιος,) to make steadfast, to confirm, trans. spoken

of persons, 1 Cor. 1: 8. 2 Cor. 1: 21. Col. 2: 7. Heb. 13: 9. So Sept. for עֲרִיב Ps. 119: 28. עֲרִיב Ps. 41: 13.—Spoken of things etc. *to corroborate, to ratify, to establish*, sc. by arguments, proofs, etc. Mark 16: 20. Rom. 15: 8. 1 Cor. 1: 6. Heb. 2: 3. — Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

Βεβαίωσις, εως, ἡ, (βεβαιόω,) confirmation, firm establishment, Phil. 1: 7. Heb. 6: 16 εἰς βεβαιώσιν.—Wisdom. 6: 18. Thuc. 4. 87.

Βέβηλος, ου, ὁ, ἡ, adj. (βαίνω, βηλός a threshold,) pp. of place, accessible to all, Soph. Oed. Col. 10. hence, *common, profane*, in opp. to ἅγιος, Thuc. 4. 97. Etymol. Mag. βέβηλος ὁ μὴ ἱερός τόπος, ἀκάθαρτος καὶ βατός πᾶσιν. So Sept. for עֲרִיב Lev. 10: 10. 1 Sam. 21: 4, 5. Ez. 22: 26. Spoken of persons, *profane*, i. e. *not consecrated, uninitiated*, Ael. V. H. 3. 9. — Hence

In N. T. spoken of persons, *profane*, i. e. *impious, a scoffer*, 1 Tim. 1: 9. Heb. 12: 16. So Sept. for עֲרִיב Ez. 21: 25.—3 Macc. 2: 14.—Spoken of things, as disputes etc. *common, unholy, unsanctified*, 1 Tim. 4: 7. 6: 20. 2 Tim. 2: 16.

Βεβηλόω, ᾧ, f. ὥσω, (βέβηλος,) to profane, to violate, trans. Matt. 12: 5. Acts 24: 6. Sept. for עֲרִיב Ex. 31: 14. Lev. 19: 8, 12. מְרִיב Ez. 43: 7, 8. — Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

Βεελζεβούλ, ὁ, indec. Beelzebub, the prince of the evil angels or demons, i. q. Satan, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19. Heb. עֲרִיב עֲרִיב, i. e. *deus stercoris*, from עֲרִיב, Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is עֲרִיב עֲרִיב, *Beelzebub*, i. e. *lord of flies, fly-god*, 2K. 1: 2, where Sept. Βάαλ μυῖαν; comp. the Ζεύς Ἀπόμνιος of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrus* of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form *Βεελζεβούλ*, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.

See Buxt. Lex. 933. Lightfoot Hor. Heb. ad Matt. 12: 24.

Βελιάλ or Βελίαρ, ὁ, indec. Belial or Beliar, Heb. עֲרִיב (wickedness,) 1 Sam. 25: 25; used as an appellation of Satan, 2 Cor. 6: 15. The form *Βελιαρ* which occurs in later editions is Syriac, the ע being changed to ר. So Test. XII Patr. p. 539, 587, 619. al.

Βελόνη, ης, ἡ, (βέλος,) lit. point of a weapon; in N. T. and genr. *a needle*, Luke 18: 25 in Mss. for ῥαβίς in text. receipt. — Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Aelian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

Βέλος, εως, ους, τό, (βάλλω,) a missile weapon, e. g. *a dart, arrow, javelin*, etc. trop. Eph. 6: 16 τοῖς βέλεσι πεπυρωμένοις, *fiery darts*, i. e. *missiles fitted with combustibles*, etc. Sept. for עֲרִיב 2 Sam. 22: 15. Ps. 18: 15. 144: 6. — Arrian. Exp. Alex. 2. 21 πυρφόρα βέλη. Xen. Anab. 5. 2. 14.

Βελτίων, ονος, ὁ, ἡ, better, compar. of ἀγαθός, Butt. § 68. 1. The neut. βελτίον stands adverbially, 2 Tim. 1: 18 βελτίον γνώσκεις, *thou knowest better* sc. than I can write, etc. Comp. Butt. § 115. 4, 5.

Βενιαμίν, ὁ, indec. Benjamin, Heb. בְּנִימִין (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. 35: 18 sq. Hence φυλὴ *Βενιαμίν*, *the tribe of Benjamin*, Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Rev. 7: 8.

Βερνίκη, ης, ἡ, Bernice, eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

Βέρουα, ας, ἡ, Berea, a city of Macedonia, on the river Astraeus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts 17: 10, 13.—Thuc. 1. 61.

Βεροιαῖος, α, ον, of Berea, Berean, Acts 20: 4.

Βηθαβαρά, ᾶς, ἡ, Bethabara, Heb. בֵּית עֲבָרָה (house or place of the ford sc. of the Jordan), John 1: 28; where the best Mss. and later editions read *Βηθανία*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. II. p. 130, ed. Huet. Kuinoel in loc.

Βηθανία, ας, ἡ, Bethany, Syro-Chald. בֵּית דָּוִד (house of dates), from אֶתְדִּיז a date, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John 11: 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21: 17. 26: 6. Mark 11: 1, 11, 12. 14: 3. Luke 19: 29. 24: 50. John 11: 1, 18. 12: 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John 1: 28, in later edit. where others read *Βηθαβαρά* q. v. — Some derive it here from בֵּית שִׁי, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

Βηθεσδά, ἡ, indec. Bethesda, Syro-Chald. בֵּית חֲסִדָּה (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John 5: 2. See Calmet. Jahn § 198.

Βηθλεέμ, ἡ, indec. Bethlehem, Heb. בֵּית לֶחֶם (house of bread), Gen. 35: 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2: 1, 5, 6, 8, 16. Luke 2: 4, 15. John 7: 42. —See Miss. Herald 1824. p. 67.

Βηθσαιδά, ἡ, indec. also Βηθσαιδάν, text. rec. in Matt. and Mark, *Bethsaida*, Heb. בֵּית צִידָה (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12: 21), so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connexion with it, Matt. 11: 21, 24. Luke 10: 13, 15. Comp. also Mark 6: 45 with John 6: 17. Eusebius says only that it lay on the sea of Genuesareth, i. e. the western shore; as its name also would imply. It was the birthplace of Philip, Andrew,⁹ and Peter, John 1: 45.—Matt. 11: 21. Mark 6: 45. (8: 22.) Luke 10: 13. John 1: 45. 12: 21.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke 3: 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9: 10. Comp. Matt. 14: 13 sq. Mark 6: 31 sq. John 6: 1, 2, 5 sq. 17, 22, 24. —Hither Griesbach and others refer also Mark 8: 22; see Kuinoel ad loc.

Βηθφαγή, ἡ indec. Bethphage, Syro-Chald. בֵּית פִּיגִי (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, *κώμη*, east of the mount of Olives, and near to *Βηθανία*. Matt. 21: 1. Mark 11: 1. Luke 19: 29.

Βῆμα, αῖος, τό, (βαῖνω,) a step, i. e. a) *a pace, foot-step*, Acts 7: 5 οὐδέ

βῆμα ποδός, i. e. not a foot-breadth. So Sept. for לִבְרֵיבֶּרֶת דֵּבֶרֶת Deut. 2: 5.—Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for לִבְרֵיבֶּרֶת Neh. 8: 4. Esdr. 9: 42. In N. T. spoken of an elevated seat like a throne in the theatre at Caesarea, on which Herod sat, Acts 12: 21; comp. Jos. Ant. 19. 8. 2.—Jos. Ant. 7. 15. 9 *στὰς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς*.—More commonly, a tribunal, sc. of a judge or magistrate, Matt. 27: 19. John 19: 13. Acts 18: 12, 16, 17. 25: 6, 10, 17. Rom. 14: 10. 2 Cor. 5: 10. See Adam's Rom. Ant. p. 123. see also in *Λιθόστρωτος*.—2 Macc. 13: 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1.

Βήρυλλος, ου, ὁ, ἡ, beryl, a precious stone of a sea-green colour, Rev. 21: 20.—Tob. 13: 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. *βηρύλλον* for בְּרִיָּן Ex. 28: 20. 39: 11.

Βία, ας, ἡ, strength, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts 5: 26. 21: 35. 24: 7. 27: 41. Sept. for בְּרִיָּת Ex. 14: 25. חֲרִיָּת Ex. 1: 14. — Wisd. 4: 4. 5: 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

Βιάζω, f. άσω, (βία) to force, to urge, Hom. Od. 12. 297. In N. T. only *βιάζομαι*, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. 14: 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Buttm. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke 16: 16 *πᾶς εἰς αὐτὴν βιάζεται*, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. 11: 12 and *Ἀρπάζω* a. Sept. for רִיָּת Ex. 19: 24. — pp. Philo Vit. Mos. 1. p. 618 *εἰς τὰ ἐντὸς βιάζεται*. Polyb. 1. 74. 5 *εἰς τὴν παρεμβολήν*. Arrian, Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 *εἰ καὶ βιάσαιντο εἰσω*.

b) Pass. trop. Matt. 11: 12 *ἡ βασιλεία τῶν οὐρανῶν βιάζεται*, *suffers violence, is taken by force*, i. e. sought with eager-

ness, in the same sense as above. — pp. Xen. H. G. 5. 2. 23 *πόλεις τὰς βεβιασμένας*.

Βίαιος, α, ον, (βία) violent, vehement, spoken of a wind, Acts 2: 2. So Sept. and חֲזָ Ex. 14: 21. חֲזָ Is. 59: 19. — Wisd. 19: 7. Diod. Sic. 2. 19. Xen. Cyr. 1. 3. 17.

Βιαιήης, ον, ὁ, (βιάζω) a violent person, one who uses force, trop. spoken of one who has a vehement desire for any thing, Matt. 11: 12, comp. in *Βιάζω* a. — Philo de Agricult. p. 200. C. (p. 312.)

Βιβλαρίδιον, ου, τό, (dimin. fr. βιβλος) a small roll or volume, a little scroll, Rev. 10: 2, 8, 9, 10. — Pollux. Onomast. 7. 210.

Βιβλίον, ου, τό, (dim. as to form of βιβλος) a roll, volume, scroll, such being the form of ancient books. Luke 4: 17 bis, *βιβλίον Ἰσαΐου τοῦ προφήτου — ἀνατίψας τὸ βιβλίον*. v. 20 *τίψας τὸ βιβλίον*. John 20: 30. 21: 25. Gal. 3: 10. 2 Tim. 4: 13. Rev. 5: 1, 2, 3, 4, 5, 7, 8, 9. 6: 14, comp. in Ἀποχωρίζω. Rev. 22: 7, 9, 10, 18 bis, 19. Sept. for בִּרְיָ Ex. 17: 14. Josh. 24: 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14. — Spoken of the Mosaic law or pentateuch, Heb. 9: 19. 10: 7. So Sept. and בִּרְיָ Ps. 40: 8. — 1 Macc. 12: 9. — For τὸ βιβλίον *ζωῆς* Rev. [13: 8.] 17: 8. 20: 12. 21: 27. [22: 19.] and τὰ βιβλία sc. of judgment, Rev. 20: 12 bis, see in *Βιβλος*.—Spoken of letters or epistles, which were also rolled up, Rev. 1: 11. perhaps 2 Tim. 4: 13. So Sept. and בִּרְיָ 2 Sam. 11: 14.—1 Macc. 1: 46. — Spoken of documents, e. g. a Jewish bill of divorce, Matt. 19: 7. Mark 10: 4. Comp. Deut. 24: 1, 3, where Sept. and Heb. בִּרְיָ.

Βίβλος, ου, ἡ, inner rind of the papyrus, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. a *roll, volume, scroll*, i. e. a book, such being the ancient form. Mark 12: 26 *ἐν τῇ βίβλῳ Μωσέως*, i. e. the law. So Sept. for Chald. בִּרְיָ Ezra 6: 18. — Luke 3: 4. 20: 42. Acts 1: 20. 7: 42. 19: 19. Sept. for בִּרְיָ Josh. 1: 8. 1 Sam. 10: 25.—

Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and רָבַרְבָּ Gen. 5: 1.—The phrase *ἡ βίβλος τῆς ζωῆς* is i. q. רִמְיָהוּ רָבַרְבָּ, Sept. *βίβλος ζώντων*, Ps. 69: 29, comp. Ex. 32: 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4: 3. Rev. 3: 5. [13: 8.] 20: 15. 22: 19 in text. rec. So Sept. and רָבַרְבָּ Dan. 12: 1. — Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. 139: 16, coll. Job 14: 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.

Βιβρώσκω, f. βρώσω, perf. βέβρωκα, (Buttm. § 114,) *to eat*, John 6: 13 τοῖς βεβρωκόσιν. Sept. for רָבַרְבָּ Josh. 5: 12. 1 Sam. 30: 12. Ez. 4: 14. —Hom. 11. 22. 94. Xen. Hiero 1. 24.

Βιθυνία, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16: 1. 1 Pet. 1: 1.

Βίος, ου, ὁ, *life*, i. e.

a) pp. the present life, Luke 8: 14. 1 Tim. 2: 2. 2 Tim. 2: 4. 1 Pet. 4: 3. Sept for רִמְיָהוּ Job 7: 6. 8: 9. al. — Ael. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. *means of life, living, sustenance*, Mark 12: 44. Luke 8: 43. 15: 12, 30. 21: 4. Sept. for רָבַרְבָּ Prov. 31: 14. צִיָּה Cant. 8: 7. — Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4. — In the sense of *possessions, wealth*, 1 John 2: 16. 3: 17. — Jos. Ant. 1. 20. 1. Diod. Sic. 12. 40.

Βιώω, ὦ, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίων, Buttm. Ausf. Sprachl. § 114. Vol. II. p. 90. Matth. § 227. Winer § 15. — *to live, to pass one's life*, etc. 1 Pet. 4: 2 βιώσαι χρόνον. So Sept. πολὺν χρόνον βιώσω for רִמְיָהוּ הָרַבָּה Job 29: 18. רָבַרְבָּ Prov. 7: 2. — Wisd. 12: 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian. Macrob. § 12, 17. Xen. Oec. 4. 8.

Βίωσις, εως, ἡ, (βίωω,) *life*, i. e. mode of life, Acts 26: 4. — Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

Βιωτικός, ῥ, ὄν, (βίωσις,) *pertaining to this life*, Luke 21: 34. 1 Cor. 6: 3, 4. — Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ βίου, Lob. ad Phryn. p. 355.

Βλαβερός, ᾰ, ὄν, (βλάβω,) *hurtful, noxious*, 1 Tim. 6: 9. — Sept. Prov. 10: 26. Xen. Mem. 1. 3. 11.

Βλάπτω, f. ψω, *to disable, to weaken, to impede*, Hom. Od. 13. 22. 11. 23. 782. Jos. Ant. 5. 5. 4. In N. T. *to hurt, to harm, to injure*, trans. Mark 16: 18. c. doub. accus. Luke 4: 35. — 2 Macc. 12: 22. Jos. Ant. 3. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

Βλαστάνω, f. ἴσω, (βλαστός, germin,) *to germinate, to put forth*, intrans. and trans.

a) intrans. *to sprout, to spring up*, Matt. 13: 26. Mark 4: 27. Heb. 9: 4. So Sept. for פָּרַח Num. 17: 23. [8.] נִשְׁתָּ Joel 2: 22. — Xen. Oec. 19. 2, 8.

b) trans. *to cause to spring up, i. e. to produce, to yield*, James 5: 18. Sept. for נִשְׁתָּ Gen. 1: 11. נִשְׁתָּ Num. 17: 23. [8.] — Ecclus. 24: 20. Philo de Agricult. p. 191. Aeschyl. Frag. p. 619.

Βλάστος, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12: 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

Βλασφημέω, ὦ, f. ἴσω, (βλάσφημος,) *to blaspheme*, i. e.

a) genr. and spoken of men and things, *to speak evil of, to slander, to defame, to revile*; absol. Acts 13: 45. 18: 6. 1 Tim. 1: 20. 1 Pet. 4: 4. — 2 Macc. 10: 34. 12: 14. Herodian. 1. 6. 20. — Seq. accus. of pers. or thing, Acts 19: 37. Tit. 3: 2. James 2: 7. 2 Pet. 2: 10. Jude 8, 10. So 2 Pet. 2: 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3: 8. 14: 16. 1 Cor. 4: 13. 10: 30. 2 Pet. 2: 2. Sept. for נִשְׁתָּ 2 K. 19: 6, 22. — Jos. Ant. 6. 9.

2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark 3: 28. See Buttm. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. 27: 39. Mark 15: 29. Luke 23: 39. absol. Luke 22: 65. Acts 26: 11, coll. v. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. 2: 24. Tit. 2: 5. 1 Pet. 4: 14. Rev. 13: 6. 16: 9, 11, 21. Pass. 1 Tim. 6: 1. Sept. for בְּלִשְׁתִּי Is. 52: 5. — Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21. — Seq. εἰς c. accus. *to blaspheme against*, Mark 3: 29. Luke 12: 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5. — Absol. Matt. 9: 3. 26: 65. John 10: 36.

Βλασφημία, ας, ἡ, (βλάσφημος,) *blasphemy*, i. e.

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. 12: 31. 15: 19. Mark 3: 28. 7: 22. Eph. 4: 31. Col. 3: 8. 1 Tim. 6: 4. Rev. 2: 9. So in the gen. instead of an adj. Jude 9 *κρίσιν βλασφημίας*, i. q. *βλάσφημον κρίσιν* 2 Pet. 2: 11. Comp. Buttm. § 123. n. 4. So Sept. for בְּלִשְׁתִּי Ez. 35: 12.—2 Macc. 10: 35. Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. 12: 31. 26: 65. Mark 2: 7. 14: 64. Luke 5: 21. John 10: 33. Rev. 13: 5, 6. So in the gen. for an adj. *δρόματα βλασφημίας* for *βλάσφημα*, Rev. 13: 1. 17: 3; see above in a. So Sept. for Chald. בְּלִשְׁתִּי Dan. 3: 29.—2 Macc. 8: 4. 15: 24.

Βλάσφημος, ου, ὁ, ἡ, (βλάπτω or βλάζ and φημί,) *blasphemous*, spoken of words uttered against God and divine things, Acts 6: 11, [13]. So of words against men, *slandorous, contumelious*, 2 Pet. 2: 11.—Philo Leg. ad Cai. p. 1012. B. Aelian. V. H. 12. 57. Herodian. 7. 8. 21. — As a subst. *a blasphemer*, sc. in respect to God, 1 Tim. 1: 13. — Wisd. 1: 6. Eccles. 3: 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. 3: 2. —2 Macc. 10: 36.

Βλέμμα, ατος, τό, (βλέπω,) *seeing*,

i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2: 8 βλέμματι καὶ ἀκοῇ, *with seeing and hearing*, i. e. with what he saw and heard. —In the sense of *look, mien*, Herodian. 4. 5. 17. Aelian. V. H. 6. 14. ib. 8. 12.

Βλέπω, f. ψω, pp. *to use the eyes, to see, to look*, trans. and intrans.

1. *to see*, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. 12: 22 ὥστε τὸν τυφλὸν βλέπειν. Acts 9: 9 μὴ βλέπον, i. e. blind. Rev. 3: 18 ἵνα βλέπῃς, coll. v. 17. Rev. 9: 20. So Sept. and בְּרָךְ 1 Sam. 3: 2. Ps. 69: 24. בְּרָךְ Dan. 5: 25. חָרַב Ex. 4: 11. 23: 8. — Ael. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So τὸ βλέπειν as a subst. *sight*, i. e. the faculty of seeing, Luke 7: 21. Buttm. § 140. 5.—Trop. John 9: 39 ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται. v. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, βλέποντες βλέπετε, *seeing ye shall see*, i. e. ye shall indeed see, Matt. 13: 14. Mark 4: 12. Acts 28: 26. Comp. Is. 6: 9, where Sept. for יִרְאֵה יִרְאֵה, of which Heb. idiom this is an imitation, Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. 7: 3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου; 11: 4. 14: 30. 24: 2. Mark 8: 24. Luke 11: 33. John 1: 29. 21: 9. al. saep. So Sept. for בְּרָךְ 2 K. 9: 17. Amos 8: 1. —Herodian. 2. 9. 6.—Rev. 1: 12 βλέπειν τὴν φωνήν *to see the voice*, i. e. to see whence it came. — Construed with an accus. and particip. instead of a subjunct. or infin. Matt. 15: 31 βλέποντας κοφούς λαλοῦντας κ. τ. λ. Mark 5: 31. John 5: 19. 2 Cor. 12: 6 where supply ὄντα or πρᾶσσοντα. Comp. Buttm. § 144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1. — Intrans. or absol. Matt. 6: 4, 6, 18.—By impl. *to have before the eyes*, spoken of what is present, Rom. 8: 24 ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; *what one has before his eyes* (i. e. present) how can he yet hope for it? v. 25. Hence part. βλέπόμενος *seen*, i. q. *present*. Rom.

8: 24 ἐλπίς δὲ βλέπομένη οὐκ ἔστιν ἐλπίς, i. e. hope which is present can no longer be hope. So τὰ βλέπομενα, *things seen*, i. e. present things; and τὰ μὴ βλέπομενα, *things not seen*, i. e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7.—Jos. Ant. 6. 8. 2 αὐτῷ βλέπομένῳ καὶ παρόντι.—Spoken of a vision, *to see in vision*, Rev. 1: 11. also 6: 1, 3, 5, 7, in text. rec. where others read ἴδε. So Sept. ὁ βλέπων, *seer*, for בִּלְעָר, 1 Sam. 9: 9.

c) metaph. *to perceive*, sc. with the mind, *to be aware of*, *to observe*; Rom. 7: 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσσι μου. Heb. 10: 25. For the particip. instead of the subjunct. see above in h. So Sept. and בִּלְעָר Neh. 2: 17. — Jos. Ant. 6. 10. 2 Λαυδὴς διενπραγῶν ἐβλέπετο.—So seq. ὅτι, 2 Cor. 7: 8. Heb. 3: 19. James 2: 22.

2. *to look*, i. e. *to look at* or *upon*, *to direct the eyes upon*, *to behold*, trans. and intrans.

a) pp. (α) spoken of persons; seq. accus. Matt. 5: 28 πᾶς ὁ βλέπων γυναῖκα. Rev. 5: 3, 4, οὐδε βλέπειν αὐτό sc. τὸ βιβλίον, i. e. *to look into it*, *examine it*. Sept. and בִּלְעָר Cant. 1: 5. Hag. 2: 4. —Æsop. Fab. 129. —So Matt. 18: 10, οἱ ἄγγελοι αὐτῶν διαπαντός βλέπονσι τὸ πρόσωπον τοῦ πατρὸς μου, *their angels behold continually the face of my Father*, i. e. in accordance with the customs of oriental monarchs, they have constant access to him, are admitted to his privacy as his friends. So Heb. בִּלְעָר, for which Sept. οἱ ἄγγελοι τοῦ βασιλέως Esth. 1: 14. οἱ ὁρῶντες τὸ πρόσωπον τοῦ βασιλέως 2 K. 25: 19. οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. 52: 25. —Seq. εἰς c. accus. *to look upon*, *to behold*; Acts 3: 4 βλέπον εἰς ἡμᾶς. John 13: 22. Luke 9: 62 εἰς τὰ ὀπίσω, *to look back*. So Sept. for בִּלְעָר Gen. 19: 17. —Eclus. 40: 29. Herodian. 3. 11. 5. Xen. An. 4. 1. 28.—(β) Spoken of a place, *to look*, i. e. *to be situated*, seq. κατὰ c. accus. Acts 27: 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβυ. So Sept. for בִּלְעָר Ez. 40: 23. בִּלְעָר 2 Chr. 4: 4. Ez. 40: 1, 13, 20. בִּלְעָר Ez. 40: 6, 21, 22, 46. al. —Herodian. 2. 11. 16. Xen. Mem. 3. 3. 9.

b) metaph. *to look to*, *to direct the mind upon*, *to consider*, *to take heed*; seq. acc. 1 Cor. 1: 26 βλέπετε τὴν κλήσιν

ἡμῶν. 10: 18.—Jos. Ant. 6. 8. 1.—Col. 2: 15 χαίρων καὶ βλέπων ἡμῶν τὴν τάξιν, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. בִּלְעָר Gen. 39: 23. Ps. 37: 37. Is. 22: 11. —Jos. B. J. 3. 10. 2. —Phil. 3: 2 βλέπετε τοὺς κύνας κ. τ. λ. i. e. *take heed to*, *keep an eye upon*, etc. and so by impl. *beware of*; see Winer § 32. 1. p. 183.—Seq. εἰς c. accus. Matt. 22: 16 οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων, i. e. *thou regardest not*, *hast not respect to*, the external of men; see Πρόσωπον. So τὰ κατὰ πρόσωπον βλέπειν, 2 Cor. 10: 7.—Polyb. 39. 2. 10 ὅτε μὲν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλέψει—ὅτε δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων. Comp. Jos. Ant. 1. 3. 1 πρὸς ἀρετὴν βλέποντες. —Seq. τί and πῶς, *how*, etc. Mark 4: 24. Luke 8: 18. 1 Cor. 3: 10. Eph. 5: 15. Seq. ἵνα, 1 Cor. 16: 10. Col. 4: 17. 2 John 8.—Spoken by way of caution, in the imperative, βλέπετω, βλέπετε, *look to it*, *take heed*, *be on the watch*, *beware*, absol. Mark 13: 23, 33. seq. εαυτούς etc. Mark 13: 9. 2 John 8. So βλέπετε μὴ, *take heed lest*, seq. aor. subjunct. Matt. 24: 4. Luke 21: 8. Acts 13: 40. Gal. 5: 15. 1 Cor. 10: 12. μήπως 1 Cor. 8: 9.—So ὅρα μὴ Lucian. D. Deor. 8. 22. Xen. Cyr. 3. 1. 27.—Seq. fut. indic. Col. 2: 8. μήποτε Heb. 3: 12. —So βλέπετε ἀπό, *look away from*, i. e. *avoid*, *beware of*, Mark 8: 15. 12: 38. See in Ἀπό 1. 2. e. Tittm. de Syn. N. T. p. 114. Al.

Βλητέος, α, ον, (βάλλω,) a verbal implying necessity, propriety, etc. *to be cast*, *to be put*, Mark 2: 22. Luke 5: 38. See Buttm. § 102. § 134. 8.

Βοανεργές, indec. Boanerges, Mark 3: 17, explained by υἱοὶ βροντῆς, *sons of thunder*; Aram. בְּנֵי בָרָד, *sons of commotion*, the form βοανε- being perhaps the Galilean pronunciation instead of βενε-. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke 9: 54, where see Olshausen.

Βοάω, ᾧ, f. ἦσω, (βοή,) *to cry aloud*, *to exclaim*; genr. and absol. Luke 18: 38. seq. τί Acts 21: 34. seq. ὅτι Acts 17: 6. Sept. for בָּקַע Is. 5: 30. בָּקַע 2 K. 2: 12. בָּקַע 1 Sam. 24: 8.—

Herodias. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. 4: 27, quoted from Is. 54: 1, where Sept. for בְּהִיָּה. Sept. for בְּהִיָּה Is. 14: 7. 44: 23.—Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. φωνῇ μεγάλῃ, Acts 8: 7. Mark 15: 34. Comp. Buttm. § 133. 3. 2. Sept. for בְּהִיָּה 1 K. 8: 18. Is. 15: 5. אָרָא Gen. 39: 15, 18. Comp. 2 K. 18: 28. Neh. 9: 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28.—Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23. comp. Is. 40: 3, 6, where Sept. for אָרָא.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, c. c. πρὸς τινα, Luke 18: 7. Sept. for בְּהִיָּה Judg. 10: 14. Hos. 7: 14. אָרָא Gen. 4: 10. Num. 12: 13. אָרָא Judg. 15: 18. Joel 1: 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

Boh, h̄s, h̄, a cry, outcry, exclamation, sc. for help, James 5: 4. Sept. for אָרָא 1 Sam. 9: 16. אָרָא Ex. 2: 24.—Ælian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

Boh̄theia, as, h̄, (boh̄thē q. v.) help, aid, succour, Heb. 4: 16. Sept. for אָרָא Ps. 121: 1. 124: 8. אָרָא Judg. 5: 23. Ps. 38: 23.—Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts 27: 17 αἱ βοη̄θειαι, *helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

Boh̄thēw, w̄, f. h̄sw, (boh̄, thēw,) pp. to run up at a cry for help, i. e. to advance in aid of any one, Polyb. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. genr. *to succour, to help, to aid*, seq. dat. Matt. 15: 25. Mark 9: 22, 24. Acts 16: 9. 21: 28. 2 Cor. 6: 2. Heb. 2: 18. Rev. 12: 16. Sept. for אָרָא Josh. 10: 6. אָרָא Gen. 49: 25. 2 Sam. 8: 5. al.—Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

Boh̄thōs, oũ, ō, (boh̄thēw,) a helper, Heb. 13: 6. Sept. for אָרָא Job 29: 12. אָרָא Ps. 71: 7. אָרָא Ps. 18: 3.—Xen. Mem. 2. 1. 14.

Bōthuros, ou, ō, (bōthros,) a pit, ditch, sc. as an emblem of destruction, Matt. 15: 14. Luke 6: 39. So Sept. for אָרָא Is. 24: 18. Jer. 48: 43, 44. comp. Ps. 40: 2.—Xen. Cyr. 19. 3.—In the

sense of *cistern*, Matt. 12: 11, i. q. φρέαρ in Luke 14: 5. See Jahn § 45. Sept. and אָרָא 2 Sam. 18: 17.

Bolh̄, h̄s, h̄, (bállw,) a cast, a throw, spoken of distance, Luke 22: 41 ὥστε λίθου βολήν *about a stone's throw*; comp. Buttm. § 131. 8.—Sept. Gen. 21: 16. Thuc. 5. 65 μέχρ' αὖ μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν.

Bolízō, f. ísw, (bolís q. v.) to heave the lead, to sound, intrans. Acts 27: 28 bis.—Eustath. ad Il. ε. p. 427. 49. 9. p. 615. 53.

Bolís, ídos, h̄, (bállw,) pp. something thrown, as the lead in sounding, whence βολίζω q. v. In N. T. a missile, i. e. a missile weapon, e. g. a javelin or dart, Heb. 12: 20. Sept. for אָרָא Neh. 4: 17. אָרָא Num. 24: 8. Ez. 5: 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.

Boo6z, ō, indec. Booz or Boaz, Heb. בּוֹז (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. 1: 5 bis. Luke 3: 32.

Bōrboros, ou, ō, dirt, mire, filth, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for בּוֹז Jer. 38: 6.—Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἀπελθε καὶ χοίρῳ διαλέγου, ἵν' ἐν βορβόρῳ μὴ κυλίηται. Jos. Ant. 10. 7. 5.

Bo6rōas, ā, ō, (contr. for βορέας,) pp. the north or N. N. E. wind, Sept. Prov. 27: 16. Xen. Anab. 4. 5. 3. In N. T. by meton. *the north*, the northern quarter of the heavens, Luke 13: 29. Rev. 21: 13. Sept. for בּוֹז Job 37: 22. Gen. 13: 14.—Thuc. 3. 4.

Bōskw, f. βοσκήσω, to pasture, to tend while grazing, trans. Mid. βόσκειμαι, *to feed*, i. e. to be feeding or grazing; Matt. 8: 30, 33. Mark 5: 11, 14. Luke 8: 32, 34. 15: 15. Sept. for אָרָא Gen. 29: 7, 9. 37: 11, 15.—Hom. Od. 14. 103. Aesop. Fab. 131.—Metaph. of a christian teacher, *to instruct*, etc. John 21: 15, 17. So Sept. and אָרָא Ez. 34: 2, 3, 8, 10 sq. comp. for אָרָא 1 K. 12: 16.

Boo6p, ō, indec. Bosor, Heb. בּוֹזֵר

(torch), Sept. *Beor*, *Beor*, Num. 22: 5, pr. name of the father of Balaam, 2 Pet. 2: 15.

Βοιάνη, ης, ἡ, (βόσκη,) pp. *pasturage*, i. e. *herbage, grass, plants*, Heb. 6: 7. Sept. for נֶחֱמֵךְ Gen. 1: 11, 12. נֶחֱמֵךְ Ex. 9: 22, 25.—Aelian. V. H. 2. 40.

Βόιτρος, υος, ὁ, *a cluster*, sc. of grapes, etc. Rev. 14: 18. See Buttm. § 50. Sept. for בִּצְעֵךְ Gen. 40: 10. Num. 13: 25.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 18.

Βουλευτής, ου, ὁ, (βουλεύω,) *a counsellor, senator*; spoken of a member of the Jewish Sanhedrim, Mark 15: 43. Luke 23: 50. —Thuc. 8. 69. Xen. H. G. 2. 3. 23.

Βουλεύω, f. εὔσω, (βουλή,) *to resolve in council, to decree*, Sept. for בִּצְעֵךְ Is. 23: 8. Xen. Rep. Ath. 2. 17 ἀφ' ὧν ὁ δῆμος ἐβούλευσεν. *to advise in council*, Xen. Anab. 2. 5. 16. *to be a counsellor or senator*, Xen. Mem. 1. 1. 18.—In N. T. only Mid. *βουλευόμαι*, f. εὔσομαι, *to take counsel*, i. e. *to consult, to determine, to deliberate*, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) *to consult, to deliberate*, spoken of a single person, seq. εἰ, Luke 14: 31. Sept. for בִּצְעֵךְ 1 K. 12: 28. נֶחֱמֵךְ Neh. 5: 7.—Xen. Mem. 3. 6. 8. seq. εἰ, Xen. Cyr. 2. 1. 7. seq. τί ποιεῖν Jos. Ant. 1. 21. 1.

b) *to resolve, to determine, to purpose*, sc. after deliberation, seq. accus. 2 Cor. 1: 17 ter. Sept. for בִּצְעֵךְ Is. 46: 10. בִּצְעֵךְ Is. 14: 26, 27. 19: 17.—Xen. An. 1. 1. 7. —Seq. infin. aor. Acts 5: 33. 15: 37. 27: 39. Sept. for בִּצְעֵךְ Esth. 3: 6. —Wisd. 18: 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7. —Seq. ἵνα, John 12: 10. comp. Xen. An. 4. 3. 14 ὅπως.

Βουλή, ης, ἡ, *a council, senate*, Esdr. 2: 17. Xen. H. G. 1. 7. 3. In N. T. *counsel*, i. e.

a) *determination, decision, decree*, spoken of God, Luke 7: 30. Acts 2: 23. 13: 36. 20: 27. Eph. 1: 11. Heb. 6: 17. of men, Luke 23: 51. Acts 27: 12. So Sept. for בִּצְעֵךְ Prov. 19: 21. Is. 5: 19. Jer. 49: 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by impl. *purpose, plan*, etc. Acts 4: 28. 5: 38. 27: 42. So Sept. and בִּצְעֵךְ Ezra 4: 5. Neh. 4: 15. —Aelian. V. H. 2. 4. —Spoken of the *secret thoughts, purposes, cogitations*, 1 Cor. 4: 5. So Sept. for בִּצְעֵךְ Job 5: 12. Is. 55: 7, 8. —Eccles. 30: 21. Esdr. 7: 15, comp. Ezra 6: 22 where Heb. בִּצְעֵךְ, Sept. καρδία.

Βούλημα, αιος, τό, (βούλομαι,) pp. *that which is willed*, i. e. *will, purpose*, Acts 27: 43. Rom. 9: 19.—2 Macc. 15: 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

Βούλομαι, depon. Pass. 2 pers. βούλει Luke 22: 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. ἐβούλομην; aor. 1 ἐβουλήθην James 4: 4, and ἡβουλήθην 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662. —*to will, to be willing, to wish, to desire*. According to Buttmann, the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, βούλομαι expresses also the inward predisposition and bent from which the active volition proceeds; see Titum. de Synon. N. T. p. 124. Hence βούλομαι is never used of brutes. In speaking of the gods, Homer uses βούλομαι in the sense of θέλω; Buttm. l. c. p. 27.—In N. T. followed by an infin. expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John 18: 39; comp. Buttm. § 139. n. 7.

a) spoken of men, *to be willing, to incline, to be disposed*; Mark 15: 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts 17: 20. 18: 27. 19: 30. 22: 30. 23: 28. 25: 22. 27: 43. 28: 18. Philem. 13. 3 John 10. Sept. for בִּצְעֵךְ Lev. 26: 21. Job 39: 9. בִּצְעֵךְ Deut. 25: 7, 8. Job 9: 3.—1 Macc. 7: 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of *to have in mind, to intend, to purpose*, Matt. 1: 19 ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Acts 5: 28. 12: 4. 2 Cor. 1: 15. Sept. for בִּצְעֵךְ Ezra 4: 5.—Xen. H. G. 3. 4. 2. —So in a stronger sense, *to desire, to aim at*; 1 Tim. 6: 9 οἱ βουλόμενοι πλουτεῖν James 4: 4. —Jos. Ant. 5. 8. 3.

Xen. An. 2. 6. 21. — In the sense of to choose, to please, to prefer, to decide; John 18: 39. Acts 18: 15. 25: 20. James 3: 4. 2 John 12. Sept. for חָצַץ Ezra 10: 3. גָּזַץ 1 K. 21: 6. 1 Sam. 24: 3. —Xen. Cyr. 6. 1. 5, 15. — As implying command or direction, to will, i. e. to direct, seq. accus. et infin. Phil. 1: 12 βούλομαι, i. e. it is my will. 1 Tim. 2: 8. 5: 14. Tit. 3: 8. Jude 5 ὑπομνήσαι δὲ ὑμῖς βούλομαι, I will that ye call to mind, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q. θέλω, to will, i. e. to please, to appoint, to decree; of God, Luke 22: 42. Heb. 6: 17. James 1: 18. 2 Pet. 3: 9. of Jesus, as the Son of God, Matt. 11: 27. Luke 10: 22. of the Spirit, 1 Cor. 12: 11. — Hom. II. 1. 67. ib. 13. 345.

Βουνός, οὗ, ὅ, a hill, rising ground, Luke 3: 5. 23: 30. Sept. for בְּנֵי עֵץ Ex. 17: 9, 10. Is. 40: 4. 55: 12.—Cebēt. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. cd. Lob. p. 355. Sturz de Dial. Mac. p. 153.

Βούς, βοός, ὁ, ἡ, an ox or cow, i. e. an animal of the ox kind, Luke 13: 15. 14: 5, 19. John 2: 14, 15. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for בָּקָר Gen. 13: 5. al. פָּרָה Gen. 41: 2, 3, 4.—Xen. Mem. 1. 2. 32.

Βραβεῖον, ον, τό, (βραβεύς,) a prize, sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 24.—Hesych. βραβεῖον· ἐπὶ νικίων, ἔπαθλον, νικητήριον. — Metaph. spoken of the rewards of virtue in a future life, Phil. 3: 14.

Βραβεύω, f. εἰσω, pp. to be ὁ βραβεύς, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. Vol. I. p. 441. to decree, to give the prize, Wisd. 10: 12. Heliodor. IV. 1.—In N. T. to rule, to govern; metaph. to prevail, to abound, intrans. Col. 3: 15 ἡ ἐξουσία τοῦ Χριστοῦ βραβεύεται ἐν ταῖς καρδίαις ὑμῶν.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.

Βραδύνω, f. νῶ, (βραδύς,) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 οὐ βραδύνει ὁ κύριος τῆς

ἐπαγγελίας, the Lord will not be tardy, slack, in respect to his promise; Buttm. § 132. 6. 1. Others, the Lord of the promise will not be slack sc. to fulfil it; comp. בָּרַח Buxt. Lex. Ch. Rab. 133. — Sept. for בָּרַח Deut. 7: 10. Is. 46: 13. מַבְרִיחַ Gen. 43: 10.—Ecclus. 32: 18. Acl. V. II. 3. 43.

Βραδυπλοέω, ὤ, f. ἴσω, (βραδύς and πλέω,) to sail slowly, Acts 27: 7. — Artemid. 4. 32.

Βραδύς, εἶα, ὕ, slow, i. e. not hasty, James 1: 19 bis.—Jos. Ant. 3. 1. 4. Xen. Mem. 4. 2. 5. — Metaph. slow of understanding, heavy, stupid, Luke 24: 25.—Dion. Hal. de rhet. Attic. βραδὺς τὸν νοῦν. Polyb. 4. 8. 7.

Βραδυτής, τητος, ἡ, (βραδύς,) slowness, tardiness. 2 Pet. 3: 9 ὡς τινες βραδυτήτα ἡγοῦνται, as some consider it tardiness, i. e. that the Lord delays in respect to his promise; see βραδύνω.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.

Βραχίον, ονος, ὁ, the arm, Lat. brachium, Xen. Eq. 7. 8. In N. T. by meton. like Heb. כֹּחַ, strength, might, power, Luke 1: 51. John 12: 38. Acts 13: 17. So Sept. for כֹּחַ Deut. 5: 15. Is. 44: 12. 51: 5.

Βραχύς, εἶα, ὕ, short, small; spoken

a) of time, Luke 22: 58 μετὰ βραχύ, i. e. a little after. Acts 5: 34. So Sept. παρὰ βραχύ for בְּרַחֲשֵׁי Ps. 94: 17. — Wisd. 12: 10 κατὰ β. Xen. Ephes. p. 29 βραχύ et βραχὺν χρόνον. Comp. Bos Ell. Gr. p. 103.

b) of place, Acts 27: 28 βραχὺ διαστήσαντες, i. e. having gone a little further. So Sept. and מְרַח 2 Sam. 16: 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2: 7, 9, βραχὺ τι παρ' ἀγγέλους, a little lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for מְרַח necessarily of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, small, few; John 6: 7 βραχύ τι, a little. So Sept. and מְרַח 1 Sam. 14: 29, 44.—Xen. Mem. 1. 4. 8. — Heb. 13: 22 διὰ βραχείων sc. λόγων, i. e. in few words, briefly. So

Sept. βραχὺς ἀριθμός, for מצח Deut. 26: 5. 28: 62. — Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

Βρέφος, εος, ους, τό, a child, spoken

a) of a child yet unborn, *a foetus*, Luke 1: 41, 44.—Eccclus. 19: 11. Hom. Il. 23. 266.

b) usually *an infant, babe, suckling*, Luke 2: 12, 16. 18: 15. Acts 7: 19. — 1 Macc. 1: 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. βρέφος· τὸ νεογνὸν παιδίον. — So 2 Tim. 3: 15 ἀπὸ βρεφους, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. 2: 2. Comp. 1 Cor. 3: 2. Heb. 5: 12, 13.

Βρέχω, f. ξω, 1. to wet, to moisten, trans. Luke 7: 38, 44. Rev. 11: 6 ἵνα μὴ ἕτερος βρέξῃ sc. τὴν γῆν. Sept. for המסך Ps. 6: 7. מסך Niph. Is. 34: 3. מִן־הַבַּיִת Ez. 22: 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. *to rain, to cause to rain*, i. q. ἕιν, in the Attic poets and later prose writers; comp. Lob. ad. Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, βρέχειν ἕϊόν Sept. Joel 2: 23. Is. 5: 6.—In N. T. absol. Matt. 5: 45 ὁ θεὸς βρέχει. So Sept. for המטר Gen. 2: 5. Amos 4: 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke 17: 29 (ὁ θεὸς) ἐβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ. So Sept. ὁ κύριος ἐβρ. π. κ. θ. for המטר Gen. 19: 24. Ez. 38: 22. comp. ἐβρ. γάλαξαν for המטר Ex. 9: 24.—With the subject implied, as in Eng. *it rains*, etc. James 5: 17 bis. See Buttm. § 129. 9.

Βροντή, ῆς, ἡ, thunder, Mark 3: 17 υἱὸς βροντῆς, see in Βοανεργές. John 12: 29. Rev. 4: 5. 6: 1. 8: 5. 10: 3, 4 bis. 11: 19. 14: 2. 16: 18. 19: 6. Sept. for רעם Job 26: 14. Ps. 77: 19.—Hom. Il. 21. 199. Xen. Cyr. 7. 1. 3.

Βροχή, ῆς, ἡ, (βρέχω q.v.) in later usage, rain, Matt. 7: 25, 27. Sept. for טָהָא Ps. 68: 10. 105: 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

Βρόχος, ου, ὁ, a noose, snare; 1 Cor. 7: 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβά-
λω, *not that I would cast a noose over you*,

i. e. impose on you any necessity. Sept. for מִן־הַבַּיִת Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xen. Ven. 2. 5.

Βρυγμός, οῦ, ὁ, (βρύχω) a grating or gnashing, sc. of the teeth, Matt. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts 7: 54. Sept. for נִחַשׁ Prov. 19: 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, βρυγμός· τρισμαὶ ὀδόντων.

Βρύχω, f. ξω, to grate, to gnash, sc. the teeth, trans. Acts 7: 54. Sept. for קָרַח Job 16: 9. Ps. 35: 6. — Hom. Il. 13. 393. ib. 16. 486.

Βρώω, f. ἔσω, to be full, to abound, to overflow, intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. *to pour forth, to emit largely*, spoken of a fountain, James 3: 11. — Act. Thom. § 37 πηγὴ βρόνσα. Spoken of the earth, Xen. Ven. 5. 12.

Βρώμα, ατος, τό, (βιβρώσκω) whatever is eaten, food, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3: 2.

a) pp. Matt. 14: 15. Mark 7: 19. Luke 3: 11. 9: 13. 1 Cor. 6: 13 bis. Sept. for אֵכָל Gen. 41: 35 sq. Deut. 2: 28. מֵאֵכָל Gen. 6: 21. 2 Chr. 9: 4. — Ael. V. H. 3. 20. Xen. Mem. 3. 11. 13. — Spoken of meats permitted by the Mo-
saic law, Heb. 9: 10. 13: 9. So of meats of which Jewish Christians scrupled to eat, Rom. 14: 15 bis, 20. 1 Cor. 8: 8, 13. 1 Tim. 4: 3.

b) metaph. *aliment, sustenance, nourishment*. John 4: 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 10: 3 βρώμα πνευματικόν, *spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. 3: 2, coll. Heb. 5: 12.—Clem. Alex. Strom. 5. 10.

Βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις) eatable; Luke 24: 41 ἔχετε τι βρώσιμον, *have ye any food?* Sept. for מֵאֵכָל Lev. 19: 23. Ez. 47: 12.

Βρώσις, εως, ἡ, (βιβρώσκω) eating, i. e. spoken

a) of the act of eating, 1 Cor. 8: 4.

2 Cor. 9: 10 ἄριστος εἰς βρώσιν, *bread to eat*, from Is. 55: 10, where Sept. for בֶּרֶק. also Mal. 3: 11. Sept. for בִּרְהִי Deut. 32: 24.—Jos. Ant. 1. 20. 2. Xen. Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. 6: 19, 20, σῆς καὶ βρώσις, *moth and corrosion*, i. e. corroding rust; comp. James 5: 2, 3. —Aquila for ψ, moth, Is. 50: 9. Comp. Ep. of Jer. 12 οὐ διασώζονται ἀπὸ τοῦ καὶ βρωμάτων, i. e. prob. moths.

b) of that which is eaten, *food*, i. q. βρώμα. (α) pp. John 6: 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. food for the body. Heb. 12: 16. So Sept. for חֶמְדָּה 2 K. 19: 8. חֶמְדָּה 2 Sam. 19: 42. חֶמְדָּה Gen. 47: 24. חֶמְדָּה Jer. 7: 31. 19: 7.—Thuc. 2. 10. —So βρώσις καὶ πόσις, *food and drink*, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ βασιλεία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. 2: 16.—(β) Metaph. *aliment, nourishment*; John 4: 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34, see in Βρώμα b. In John 6: 27, 55, Jesus uses βρώσις in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians. —Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγον ἢ γνῶσις ἐστὶ τῆς θείας οὐσίας.

Βρώσκω obsol. lends its forms to Βιβρώσκω q. v.

Βυθίζω, f. ἴσω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke 5: 7. —2 Macc. 12: 4. Diod. Sic. 5. 4. —Metaph. 1 Tim. 6: 9 εἰς ὅλεθρον. Comp. Ps. 69: 2, 3. 124: 4, 5.

Βυθός, οὗ, ὁ, *depth, the deep*, 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for חֲבִיתָה Ex. 15: 5. Ps. 107: 24. —Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part, bottom*, Xen. Oec. 19. 11.

Βυρσεύς, ἑως, ὁ, (βύρσα, hide,)

a tanner, leather-dresser, Acts 9: 43. 10: 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσης,) *bys-sine*, i. e. made of byssus or fine cotton, Sept. σιολὴ βύσσινη for בִּבְי 1 Chr. 15: 27. for בִּבְי 1 Chr. 15: 27. for בִּבְי 1 Chr. 15: 27. for בִּבְי Gen. 41: 42.—In N. T. neut. βύσσινον, i. q. ἔνδυμα βύσσινον, *a garment of byssus*, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσης, ου, ἡ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke 16: 19. Rev. 18: 12 in text. receipt.—Various kinds are mentioned; as that of Egypt, Heb. בִּבְי, Ez. 27: 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. בִּבְי, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. בִּבְי, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ex. 26: 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl. —Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. 19: 8, 14, and Pausanias (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινον πορφυρεῖ; comp. Luke 16: 19.—Sept. for בִּבְי and בִּבְי as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. —See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke 16: 19. Gesen. Thes. Ling. Heb. art. בִּבְי. Rees' Cyclop. art. *Byssus*.

Βωμός, οὗ, ὁ, (βαῖνα, βάω,) *a step, base, pedestal*, Hom. Il. 8. 441. Od. 7. 100.—In N. T. *an altar*, sc. to which the ascent was by steps, Acts 17: 23. So Sept. for חֲבִיתָה Ex. 34: 13. Num. 23: 1. —Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

I.

Γαβαθᾶ or Γαββαθᾶ, ἡ, indec. *Gabbatha*, Syro-Chald. ܡܬܢܐܝܐ, (fem. of ܡܢܐ, dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John 19: 13, where it is explained by the Greek λιθόστρωτον, a tessellated pavement; see more in λιθόστρωτος. Comp. ܡܢܐ Ez. 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. ܓܒܪܝܐܝܝܠ (man of God), name of an archangel, Luke 1: 19, 26. See in Ἀρχάγγελος.

Γάγγραινα, ἡ, (by redupl. fr. γράω, γράινω, to devour, corrode,) *gangrene*, *mortification*, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amic. 36.

Γάδ, ὁ, indec. *Gad*, Heb. ܓܕ (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. 30: 10 sq. — Spoken of the tribe of Gad, Rev. 7: 5.

Γαδαρηνός, οὗ, ὁ, a *Gadarene*, i. e. an inhabitant of the city of Gadara, Γαδαρά, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20: 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Mark 5: 1. Luke 8: 26, 37. So in Mss. Matt. 8: 28 for Γεργεσηνῶν or Γερασηνῶν, q. v. See Reland. Palaest. p. 773.

I. Γάζα, ἡ, a *treasury*, sc. of a king or state, Acts 8: 27. The word is of Persian origin. Sept. for ܐܝܬܐ Ezra 5: 17. 6: 1. Esth. 4: 7. — Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22.

II. Γάζα, ἡ, *Gaza*, Heb. ܓܙܐ (the strong), a celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15: 47. Judg. 1: 18. 16: 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384. — In N. T. Acts 8: 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, the way leading from Jerusalem to Gaza, which [way] is desert, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.

Γάζοφυλάκιον, ου, τό, (γάζα, φυλακή,) a treasury, i. e. a place of deposit for the public treasure; among the Jews, the sacred treasury, in one of the courts of the temple, ἐν αὐτῷ οἴκου θεοῦ, Neh. 13: 7, coll. 10: 37, 38. 13: 4, 5, 8, where Sept. for תְּבִישׁ, and for תְּבִישׁ Esth. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form תְּבִישׁ, *trumpets*, into which the Jews cast their offerings, Ex. 30: 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342. — In N. T. Mark 12: 41 bis, 43. Luke 21: 1. Spoken of the court itself John 8: 20.

Γάιος, ου, ό, Gaius, Lat. Caius, pr. name of several men in N. T.

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

Γάλα, ακιος, τό, milk, 1 Cor. 9: 7. Sept. for חֶלֶב Gen. 18: 8. 49: 12.—Xen. Mein. 4. 3. 10. — Metaph. for the first elements of christian instruction, 1 Cor. 3: 2. Heb. 5: 12, 13. — Clem. Alex. Strom. 5. 10 γάλα ἡ κατήχησις, οἷον ἐν πρώτῃ ψυχῆς τροφή νοηθήσεται. — In 1 Pet. 2: 2, *milk* is put as the emblem of pure spiritual nourishment, or of christian instruction in general.

Γαλάτης, ου, ό, a Galatian, Gal. 3: 1.

Γαλιλία, ας, ἡ, Galatia or Gallograecia, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycania and Phrygia. Its name was derived from the Gauls, *Γαλάται*; of whom two tribes, the Trocmi and Tolistoboi, with a tribe of the Celts, Tecto-

sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallograeci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301. ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. — In N. T. 1 Cor. 16: 1. Gal. 1: 2. 2 Tim. 4: 10. 1 Pet. 1: 1.

Γαλατικός, ἡ, όν, Galatian, Acts 16: 6 Γαλατικήν χώραν, i. e. Galatia. 18: 23.

Γαλήνη, ης, ἡ, tranquillity, sc. of the sea, a calm, Matt. 8: 26. Mark 4: 39. Luke 8: 24. — Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.

Γαλιλαία, ας, ἡ, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. גַּלִּיל 1 K. 9: 11. גַּלִּיל 2 K. 15: 29. It was anciently called also 'Galilee of the Gentiles,' גַּלִּיל הַגֵּוִיִּם Is. 8: 23, *Γαλιλαία ἄλλοφύλων* 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into *Upper and Lower*, ἡ ἄνω καὶ ἡ κάτω *Γαλιλαία*; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caperna-

naum and Nazareth are the most frequently-mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenm. Bibl. Geogr. II. ii. 42.—In N. T. Mark 1: 9. Luke 2: 39. 4: 14. 8: 26. John 7: 52. al. freq. — In Matt. 4: 15 *Γαλιλαία τῶν ἐθνῶν* is quoted from Is. 8: 23, [9: 1,] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, or lake of Gennesareth, Matt. 4: 18. 15: 29. AL.

Γαλιλαῖος, α, ον, Galilean; also *a native or inhabitant of Galilee*; Matt. 26: 69. Mark 14: 70. Luke 13: 1, 2 bis. 22: 59. John 4: 45. Acts 1: 11. 2: 7. 5: 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1: 47. 7: 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14: 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

Γαλλίων, ωνος, ὁ, Gallio, a Roman proconsul of Achaia, Acts 18: 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6. 3. ib. 15. 73.

Γαμαλιήλ, ὁ, indec. Gamaliel, Heb. גַּמְלִיֵּאל (benefit from God), Num. 1: 10. 2: 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5: 34. 22: 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. 5: 34.

Γαμέω, ὦ, (γάμος,) impf. ἐγάμονν Luke 17: 27; aor. 1 ἔγημα Luke 14: 20, and in later Greek ἐγάμησα Mark 6: 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf.

γεγάμηκα; aor. 1 pass. ἐγαμήθην; *to marry*, trans. and neut.

a) trans. spoken of men, *to take as a wife*, seq. accus. Matt. 5: 32. 19: 9 bis. Mark 6: 17. 10: 11. Luke 14: 20. 16: 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. *to take a wife, to marry*, i. e. to enter into the conjugal state, Matt. 19: 10. 22: 25, 30. 24: 38. Mark 12: 25. Luke 17: 27. 20: 34, 35. 1 Cor. 7: 28, 33.—2 Macc. 14: 25. Ael. V. H. 4. 1. Xen. Hiero 1. 27.—Spoken of females, absol. 1 Cor. 7: 28, 34, 36. 1 Tim. 5: 11, 14. —Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. 7: 9 bis, 10. 1 Tim. 4: 3.

b) aor. 1 pass. ἐγαμήθην as Mid. Buttm. § 136. 2; *to marry*, neut. i. e. to enter into the marriage state; absol. 1 Cor. 7: 39. seq. dat. Mark 10: 12. —Jos. Ant. 4. 7. 5. Palaeph. de Incred. 32 αὐταὶ γήμασθαι οὐδενὶ ἡβουλήθησαν. Plut. Romul. 2. Demetr. 2.

Γαμιζω, f. ἰσω, (γάμος,) *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. 7: 38 bis; Griesb. instead of ἐγαμιζω.

Γαμίσκω, i. q. γαμιζω, to marry, i. e. *to give in marriage*, Pass. Mark 12: 25.

Γάμος, ου, ὁ, a wedding, nuptials, i. e. the nuptial solemnities, etc.

a) pp. ἔνδυμα γάμου, *a wedding garment*, Matt. 22: 11, 12. δεῖπνον τοῦ γάμου, *nuptial banquet*, Rev. 19: 9, see below.—1 Macc. 10: 58. Xen. Lac. 1. 6 γάμους ποιεῖσθαι. —More particularly, *the nuptial banquet*, which continued seven days, (Judg. 14: 12. Jahn § 154,) Matt. 22: 2 ἐποίησε γάμους. v. 3, 4, 8, 9. 25: 10. John 2: 1, 2. So Sept. and πρῶτον Gen. 29: 22. Esth. 2: 18.—Tob. 6: 12. 8: 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. 19: 7, 9; comp. Matt. 25: 1 sq. —By meton. the *place* or *hall* where the nuptial feast is held, Matt. 22: 10.

b) in common parlance, *any festive banquet*, Luke 12: 36. 14: 8. Sept. for πρῶτον Esth. 9: 22.

c) by meton. *marriage*, i. e. the marriage state, Heb. 13: 4. — Wisd. 14: 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. 1: 20 *μή φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθέν·* v. 21 *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει.* Mark 1: 22. 6: 18. Luke 1: 15. al. *passim*. After a clause of prohibition or caution, Matt. 3: 9. 24: 5. Luke 7: 6. al. We find *γάρ* put after two words, in a clause, Matt. 2: 6. Mark 1: 38. Luke 6: 23. John 12: 8. Acts 4: 20. al. — So *γάρ* is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8: 42. 1 Cor. 16: 7. 2 Cor. 11: 19. or where the latter clause is dependent on the former, Matt. 10: 20. Mark 6: 52. John 5: 21, 22. Acts 2: 15. or where two different causes are assigned, Matt. 6: 32. 18: 10, 11. Rom. 16: 18, 19. In similar circumstances, *γάρ* is also found in *three* consecutive clauses, Mark 9: 39, 40, 41. Matt. 16: 25, 27. Luke 9: 24, 25, 26. Acts 26: 26. al. So Matt. 26: 10, 11, where *ἔργον γάρ* and *βαλοῦσα γάρ* refer to the act of the woman; and *πάντοτε γάρ* to the objection of the disciples. — The *γάρ* is also sometimes repeated, where the writer again takes up a sentence which begun with *γάρ* and was interrupted, as Rom. 15: 26, 27. 2 Cor. 5: 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2: 2 *ὅθεν ἐστὶν ὁ βασιλεὺς τῶν Ἰουδαίων·* [he must be born,] *εἰδομεν γὰρ αὐτοῦ τὸν ἀστέρα,* *for we have seen his star.* Matt. 27: 23 *τί γὰρ κακὸν ἐποίησε,*

no! for what evil hath he done? comp. below in c. Mark 8: 38 *what can a man give in exchange for his soul?* [vain hope!] *ὅς γὰρ ἄν,* *for whoever* etc. Mark 12: 23. Luke 22: 37. John 4: 44 *he departed into Galilee,* [not indeed into Nazareth his *πατρίς*,] *αὐτὸς γὰρ Ἰησοῦς,* *for Jesus himself had testified,* etc. comp. Luke 4: 16 sq. — Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yea, I say suffer with him that we may also be glorified with him,] *λογίζομαι γὰρ,* *for I reckon,* etc. Comp. Stuart's Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. *saep.* — Xen. Mem. 4. 2. 6. — In a quotation, where the preceding clause is omitted, Acts 17: 28. — So *καὶ γάρ*, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] *καὶ γὰρ ἐγώ,* *for I too am,* etc. Matt. 15: 27 *ναὶ, κύριε, καὶ γὰρ τὰ κύνερα,* *true, Lord,* [yet still help me,] *for even the dogs,* etc. So *οὐ γάρ* Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage *γάρ* is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly,* etc. (α) in questions where a preceding *no!* may perhaps be supplied; comp. in b. (Matt. 27: 23.) John 7: 41 *μή γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται,* *shall THEN Christ come out of Galilee?* Acts 8: 31 *πῶς γὰρ ἂν διηραμῇ,* *how can I THEN?* 19: 35 *τίς γὰρ ἐστὶν ὁ ἄνθρωπος,* *what man THEN is there?* Rom. 3: 3 and Phil. 1: 18, *τί γὰρ;* *what THEN?* 1 Cor. 11: 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829. — Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Loesner Obs. e Phil. p. 221. — (β) in a strong affirmation or negation; John 9: 30 *ἐν γὰρ τούτῳ θαυμαστόν ἐστι,* *TRULY herein, or, herein THEN is a strange thing.* 1 Pet. 4: 15 *μή γὰρ τις ὑμῶν πασχέτω,* *let THEN no one of you suffer* etc. Acts 16: 37 *οὐ γὰρ ἄλλα κ. τ. λ.* *no THEN! no INDEED!* — (γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 *δὴ γὰρ σοι ὁ κύριος,* *may God THEN give thee,* etc. — So more comm. *εἰ γάρ,* *O that!* Sept. Job 6: 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. p. 757.

d) put by way of explanation or

demonstratively; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. *namely, to wit, that is to say*, though it is often not to be rendered in English; comp. Buttm. § 149. p. 428. So after οὕτως, Matt. 1: 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθείσης γὰρ κ. τ. λ. *the birth of Jesus Christ was thus, viz. his mother being espoused*, etc. — Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since*, etc. Matt. 6: 7, 16. 10: 35. 15: 4. 24: 7. 1 Cor. 11: 26. al. — Soph. Antig. 178. Xen. An. 7. 1. 29. — In this sense it serves to introduce parenthetical clauses; Mark 5: 42. 6: 14. 14: 40. 16: 4. John 4: 8. Acts 13: 8. 2 Cor. 5: 7. Eph. 6: 1. al. saep.

II. With other particles, where however each retains its own separate force and signification; e. g. εἰ γὰρ, *for if*, Matt. 5: 46. 6: 14. εἰ γὰρ, *for if*, Rom. 3: 7. 4: 14. ἰδοὺ γὰρ, *for lo!* Luke 1: 44, 48. 2: 10. καὶ γὰρ, *for also*, *for even*, Matt. 26: 73. Mark 10: 45. Luke 6: 32. John 4: 45. — Lucian D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4. — So γὰρ καὶ, *for also*, Acts 17: 28. 2 Cor. 2: 9. and καὶ γὰρ οὐκ, *for neither*, 1 Cor. 11: 9. — μὲν γὰρ, seq. δέ, *for indeed*, Acts 13: 36. 23: 8. Rom. 2: 25. Also where the clause with δέ is wholly omitted, Rom. 3: 2. 1 Cor. 11: 18. or is readily supplied, Heb. 6: 16, coll. v. 13. So seq. ἀλλά, Acts 4: 16. — μὴ γὰρ, *for not*, James 1: 7. οὐ γὰρ, *for not*, Matt. 9: 13. Mark 6: 52. Luke 8: 17. Rom. 4: 13. al. — Xen. An. 3. 4. 36. — οὐδὲ γὰρ, *for neither*, John 5: 22. 7: 5. 8: 42. οὐτε γὰρ, *for neither*, Luke 20: 36. Acts 4: 12. 1 Cor. 8: 8. 1 Thess. 2: 5. AL.

Γαστήρ, τέρος, sync. τρός, ἡ, *the belly*, Sept. for גִּבְעָה Num. 5: 22. Job 40: 16. Xen. Mem. 1. 3. 6. In N. T. spoken by synecd. only of the parts, viz.

a) *the stomach*, pp. Sept. גִּבְעָה Job 15: 2. 20: 23. Hom. Od. 20. 25; and trop. *for appetite, excessive eating*, 3 Macc. 7: 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence

in N. T. by ineton. of abstr. for coner. *a glutton, a gormandizer*; Tit. 1: 12 Κρηῖτες ἀεὶ—γαστέρες ἀργαί, *the Cretans are always slow bellies*, i. e. lazy gormandizers. — Hesiod. Theog. 26 ποιμένες — γαστέρες οἶον. Suidas, of the Sybarites, γαστέρες ἦσαν καὶ τρυφηταί. Hesych. γαστέρες· οἶον τροφῆς μόνης ἐπιμελούμενοι. So γαστρίς Ael. V. H. 1. 28. γαστρίδουλος Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb*, Luke 1: 31. So Sept. for גִּבְעָה Gen. 25: 23. Ps. 58: 4. — Diod. Sic. 4. 33. Herodian. 1. 5. 14. — Hence ἐν γαστρὶ ἔχειν, *to be with child*, Matt. 1: 18, 23. 24: 19. Mark 13: 17. Luke 21: 23. 1 Thess. 5: 3. Rev. 12: 2. So Sept. for גִּבְעָה Gen. 16: 4. 38: 25. 2 K. 8: 11. — Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even*, etc. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passow sub voce.

I. Used alone. a) as marking a less in reference to a greater, *at least*, etc. Luke 11: 8 though he will not give him, because he is his friend, (the greater reason,) διὰ γε τὴν ἀναίδειαν αὐτοῦ, yet at least because of his importunity (the lesser reason) he will rise, etc. 18: 5. So 1 Cor. 4: 8 ὅφελόν γε, *I could wish at least*, etc. — Sept. Job 30: 24. Xen. Cyr. 1. 6. 4 διάγε.

b) as marking a greater in reference to a less, etc. *even, indeed*, Rom. 8: 32 ὅς γε, *who even*, etc. — Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) ἀλλὰ γε or ἀλλάγε, *yet at least, yet surely*, 1 Cor. 9: 2. but indeed, moreover, Luke 24: 21. Comp. in Ἀλλά.

—(β) ἄραγε and ἄράγε, see in Ἄρα I. c. and II.—(γ) εἴγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. 3: 2. 4: 21. Col. 1: 23. Comp. Herm. I. c. p. 833 sq. — Sept. Job 16: 4. Lucian. Jup. Trag. § 36. Xen. Mem. I. 5. 3 εἴγε κακοῦργότατόν ἐστι κ. τ. λ.—So εἴγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. 3: 4 εἴγε καὶ εἰκῇ, i. e. *since* (in this case) *it is in vain*. 2 Cor. 5: 3 εἴγε καὶ ἐνδυσάμενοι, *although being now clothed*, we shall not etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Ael. V. H. 12: 9 εἴγε καὶ οἱ παῖδες αὐτὸν μισοῦσι. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. εἰ δὲ μή, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. 6: 1. Luke 10: 6. 13: 9. Comp. Herm. ad Vig. p. 833. — Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10. — After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt 9: 17. Luke 5: 36, 37. 14: 32. 2 Cor. 11: 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke 19: 42.—Lucian. D. Deor. 4. 2. —and even, yea even, Acts 2: 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b. —(ς) καίτοιγε, i. q. καίτοι, but stronger, *though indeed*, John 4: 2. Acts 14: 17. 17: 27.—Lucian. D. Deor. 20. 15. Xen. Mem. I. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενοῦνγε, i. q. μενοῦν, but stronger, *yea indeed, yea truly*, etc. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(θ) μήτιγε, i. q. μήτι, but stronger, *not to say then, much more then*, 1 Cor. 6: 3. Comp. Herm. I. c. p. 803. Buttm. § 150. p. 434.

Γεδεών, ὦνος, ὁ, Gideon, Heb. גִּדְעֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11: 32. See Judg. c. 6—8.

Γεέννα, ης, ῆ, Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. Τάραρος 2 Pet. 2: 4. λίμνη τοῦ πυρός Rev. 20: 14, 15. τὸ πῦρ τὸ αἰώνιον, Matt. 25: 41. Jude 7.

See in ἄδης, and comp. Judith 16: 17. Eccclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645. — So simply γεέννα Matt. 5: 29, 30. 10: 28. Luke 12: 5. James 3: 6. also γεέννα τοῦ πυρός, Gehenna of fire, Matt. 5: 22. 18: 9. Mark 9: 47. γεέννα, τὸ πῦρ τὸ ἄσβεστον, Mark 9: 43, 45, coll. v. 44, 46, 48. So Matt. 23: 15 υἱὸν γεέννης, son of Gehenna, i. e. worthy of punishment in Gehenna. Matt. 23: 33 ὅλως τῆς γ. condemnation to Gehenna, coll. Jude v. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude v. 6, 13. — The name Γεέννα is the Heb. הַגִּימָן, valley of Hinnom, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 35. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. ἐν τῇ πολυανδρίῳ Jer. 2: 23, i. e. *place of dead bodies, cemetery*. It was also called תִּפְתֵּי, Tophet, Jer. 7: 31, i. e. *abomination, vomit*, from תָּפַח *exspuere*; or, more probably, since it had this name also among idolaters, from תִּפְתֵּי, i. e. *place of burning* sc. dead bodies etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσημανῆ, in Mss. also Γεθσημανῆ, indec. Gethsemane, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from גָּזַח (press) and מִשְׁחָה (oil). Matt. 26: 36.

Mark 14: 32. See Miss. Herald 1824. p. 66.

Γείτων, ονος, ὁ, ἡ, a neighbour, Luke 14: 12. 15: 6, 9. John 9: 8. Sept. for גֵּיטָוֹ Jer. 6: 21. גֵּיטָוֹ Job 26: 5. — Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

Γελάω, ᾧ, f. ἄσω, Luke 6: 21, in earlier writers f. ἄσομαι, Buttm. § 113. 4. n. 7; to laugh, sc. in joy and triumph, intrans. Luke 6: 21, 25. Sept. for קִיחַ Gen. 17: 17. 18: 12, 13, 15. קִיחַ Lain. 1: 7. קִיחַ Job 22: 19.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.

Γέλως, ωτος, ὁ, (γελᾶω,) laughter, sc. of joy or triumph, James 4: 9. Sept. for קִיחַ Gen. 21: 6. קִיחַ Job 8: 21. —Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.

Γεμίζω, f. ἰσω, (γέμω,) to make full, to fill, trans. and seq. gen. of thing, Mark 15: 36. John 2: 7 bis. 6: 13. Comp. Buttm. 132. 5, 2.—Xen. H. G. 6. 2. 25. —So with ἀπό, Luke 15: 16, see in Ἀπό III. 4. or with ἐκ, Rev. 8: 5. 15: 8. So מִן מִלֵּךְ Ps. 127: 5. Jer. 51: 34. Lev. 9: 17.—Absol. Mark 4: 37. Luke 14: 23.

Γέμω, f. μῶ, to be full of, to be stuffed with, intrans. and seq. gen. Matt. 23: 27. Luke 11: 39. Rev. 4: 6, 8. 5: 8. 15: 7. 17: 3, 4. 21: 9. Rom. 3: 18, quoted from Ps. 10: 7, where Sept. for מִלֵּךְ seq. accus. Comp. Buttm. § 132. 5, 2. —Diod. Sic. 13. 3, 84. Polyb. 4. 65. 2. —So with ἐκ, Matt. 23: 25, like Heb. מִן מִלֵּךְ Is. 2: 6. Ez. 32: 6.

Γενεά, ᾧς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8. In N. T. generation, in the following senses, viz.

a) *offspring, progeny; genr. and trop.* Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται; *who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah; quoted from Is. 53: 8, where Sept. for דֹּר; see Hengstenb. Christol. Vol. I. on Is. l. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for דֹּרִים Num. 13: 22. דֹּרִים Esth. 9: 28. דֹּרִים Lev. 23: 48. Gen. 17: 12.—Jos. Ant. 1. 10. 3 πολλὴν γενεάν. 5. 1. 2. Polyb. 20. 6. 6.

b) *a descent, a degree, sc. in a genealogical line of ancestors or descendants,*

Matt. 1: 17 ter. So Sept. for דֹּרִים Gen. 15: 16. Deut. 23: 3. דֹּרִים Gen. 25: 13.—Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo Vit. Mos. 1. p. 603.

c) *spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. 15: 16 with Ex. 12: 40, 41; by the Greeks at three generations for every 100 years, i. e. 33½ years each; Herodot. 2. 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτιμά ἐστι. Hence, in N. T. of a less definite period, an age, time, period, day, etc. as ancient generations, i. e. times of old, etc. Acts 14: 16. 15: 21. Eph. 3: 5. Col. 1: 26. of future ages, Eph. 3: 21. Luke 1: 50 εἰς γενεάς γενεῶν, to generations of generations, i. e. to the remotest ages, comp. Rev. 1: 6. So Sept. for דֹּרִים דֹּרִים Ps. 72: 5. 102: 25. Is. 34: 17. The expression is strongly intensive; Gesen. Lebrg. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and דֹּרִים Gen. 9: 2. Prov. 27: 24. Joel 3: 20.—Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. — Luke 16: 8 εἰς τὴν γενεάν τὴν ἑαυτῶν, i. e. are wiser in their day, so far as it concerns this life.*

d) *meton. spoken of the men of any generation or age, those living in any one period, a race, class; c. g. ἡ γενεὰ αὕτη etc. the present generation, Matt. 11: 16. 12: 39, 41, 42, 45. 16: 4. 17: 17. 23: 36. 24: 34. Mark 8: 12 bis, 38. 9: 19. 13: 30. Luke 7: 31. 9: 41. 11: 29, 30, 31, 32, 50, 51. 17: 25. 21: 32. Acts 2: 40. Phil. 2: 15. Spoken of a former generation, Acts 13: 36. Heb. 3: 10. of the future Luke 1: 48. So Sept. and דֹּרִים Deut. 32: 5, 20. Ps. 12: 8. 14: 5. 24: 6. 78: 6, 8.—Lucian. de Astrol. § 20. Demosth. 1390. 25.*

Γενεαλογέω, ᾧ, f. ἦσω, (τὴν γενεάν λέγω,) to trace one's genealogy, Sept. Ezra 2: 62. Xen. Conv. 4. 51. In N. T. only Pass. γενεαλογεῖσθαι, οὔμαι, to be traced or inscribed in a genealogy, i. e. by impl. to be reckoned by descent, to derive one's origin, Heb. 7: 6. Sept. for דֹּרִים דֹּרִים 1 Chr. 5: 1. 9: 1.

Γενεαλογία, ᾧς, ἡ, (γενεαλογέω,) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1: 4. Tit. 3: 9. Sept.

for inf. יהי־הַיִּחַיִּים 1 Chr. 7: 5, 7. 9: 22.—Polyb. 9. 2. 1.

Γενέσια, *ων, τά*, (adj. *γενέσιος*, natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, feriae denicales*, Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival*, Matt. 14: 6. Mark 6: 21. — Alciph. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used *τὰ γενέθλια*, see Lob. ad Phryn. p. 103sq.

Γένεσις, *εως, ἡ*, (*γίνομαι, γένω*), *procreation*, Xen. Lac. 2. 1. In N. T. *birth, nativity*, i. e.

a) pp. Matt. 1: 18 and Luke 1: 14 in later edit. where text. rec. *γέννησις*. James 1: 23 *τὸ πρόσωπον τῆς γενέσεως*, i. e. native or natural face. Sept. for *מִלְּבָרִי* Gen. 31: 13. 32: 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James 3: 6 *τρόχος τῆς γενέσεως*, lit. *the wheel of birth*, i. e. which is set in motion at birth and rolls on through life, i. q. *course of life*. Comp. Judith 12: 18. Wisd. 7: 5. Others, *nativity*, in the astrological sense.

b) in the sense of *descent, lineage*, and *βίβλος γενέσεως*, *book of descent*, i. e. genealogy, genealogical table, Matt. 1: 1. So Sept. and *מִלְּבָרִי* Gen. 5: 1. for *מִלְּבָרִי* Gen. 2: 4. 10: 1, 32.

Γενετή, *ῆς, ἡ*, (*γενεά*), *birth*; John 9: 1 *ἐκ γενετῆς*, *from his birth*. — Sept. Lev. 25: 47. Hom. Od. 18. 6. Polyb. 3. 20. 4.

Γένημα, *αιος, τό*, (*γίνομαι*, perf. pass. *γεγένημαι*), *produce, fruit*, sc. of the fields etc. Luke 12: 18. Trop. spoken of the *rewards of christian virtue*, 2 Cor. 9: 10.—Text. recept. has in both places *γένημα*, q. v.

Γεννάω, *ω, f. ἴσω*, (*γέννα* poet. for *γένος*), trans. *to beget*, spoken of men; *to bear*, spoken of women; Pass. *to be begotten, to be born*.

I. Act. a) spoken of men, *to beget*, Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16. Acts 7: 8, 29. Sept. for *יָלַד* and

יָלַד Gen. 5: 3 sq. saep.—So *οἱ γεννήσαντες*, *parents*, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion*, e. g. *μάχας*, 2 Tim. 2: 23. — Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (α) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget* sc. in a spiritual sense, *to be the spiritual father of* any one, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. 4: 15. Philem. 10. — Philo Leg. ad Cai. p. 1000. B, *μᾶλλον αὐτὸν ἢ οὐχ ἥτιον τῶν γονέων γεγέννηκα*. Sanhedrin fol. 19. 2, dix. R. Jonath. “si quis filium proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset.”—(β) spoken of God, *to beget* sc. in a spiritual sense, i. e. *to impart a new spiritual life*, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5: 1. Hence Christians are said *to be born of God*, (see below in II. b,) and to be the *sons of God*, comp. Rom. 8: 14. Gal. 3: 26. 4: 6. — Spoken of the relation between God and the Messiah, who as the vicegerent of God is figuratively called his Son, and whom therefore God is figuratively said *to beget*, i. e. *to appoint, to declare*, sc. as a king etc. Acts 13: 33. Heb. 1: 5. 5: 5. So Sept. and *יָלַד* Ps. 2: 7, coll. v. 6, 8. Comp. in *לִידֹס*. Gesen. Lex. Man. *יָלַד* no. 2.

b) spoken of women, *to bear, to bring forth*, Luke 1: 13, 57. 23: 29. John 16: 21. Trop. Gal. 4: 24. Sept. and *יָלַד* Gen. 46: 15. Ex. 6: 20. *יָלַד* Ezra 10: 44.—Palaeph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. *γεννῶμαι, ὤμαι*. a) *to be begotten*; Matt. 1: 20 *τὸ ἐν αὐτῇ γεννηθὲν*, *that begotten or conceived in her*, i. e. in her womb, the foetus. Heb. 11: 12.

b) *to be born*, genr. Matt. 2: 1, 4. 19: 12. 26: 24. Mark 14: 21. John 3: 4 bis. *τυφλός*, 9: 2, 19, 20, 32. *εἰς τὸν κόσμον*, 16: 21. — Acts 7: 20. 22: 28 *γεγέννημαι* sc. *ῥωμαῖος*. Rom. 9: 11. Heb. 11: 23. Gal. 4: 23, 29, *κατὰ σάρκα*, *according to the flesh*, in the course of nature. Sept. for *יָלַד* Job 3: 2. *יָלַד* Ps. 87: 4, 5, 6. — Jos. Ant. 4. 4. 4. Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. *εἰς* final,

denoting destination, John 18: 37. 2 Pet. 2: 12. — Seq. *ἐκ* c. gen. of the mother, Matt. 1: 16. Luke 1: 35. c. gen. of source etc. John 3: 6 *ἐκ τῆς σαρκός*. 8: 41. — Seq. *ἐν* c. dat. of place, Acts 22: 3. c. dat. of state or condition, John 9: 34. Acts 2: 8 *ἐν ᾗ* sc. *διαλέκτῳ*, i. e. our native dialect. — Metaph. *ἐκ θεοῦ* v. *ἐκ πνεύματος ἐγεννήθη* v. *γεννῶμαι*, only in the writings of John, to be born of God, or of the Spirit, sc. in a spiritual sense, to have received from God a new spiritual life, see above in I. a. John 1: 13. 3: 5, 6, 8. 1 John 2: 29. 3: 9 bis. 4: 7. 5: 1 bis, 4, 18 bis. So also *γεννηθῆναι ἄνωθεν*, to be born again, i. q. *ἐκ θεοῦ γεν.* John 3: 3, 7. See in *Ἀνωθεν* 2. b.

Γέννημα, αἶος, τό, (*γεννάω*), lit. what is born or produced, i. e.

a) spoken of men, *offspring, progeny*, Matt. 3: 7 *γεννήματα ἐχιδνῶν, progeny of vipers!* so 12: 34. 23: 33. Luke 3: 7. Sept. for *יְלִדֵי* Josh. 15: 14. — Ecclus. 10: 18. 1 Macc. 1: 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. So Luke 12: 18 in text. recept. where later edit. *γέννημα*. — Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286. — Metaph. spoken of the rewards of christian virtue, 2 Cor. 9: 10 in text. recept. Comp. in *Γέννημα*.

Γεννησαρέθ, ἡ, indec. *Gennesareth*, Heb. *גִּנְזָרֶת* (harp) Deut. 3: 17, or *בְּנֵרֹת* 1 K. 15: 20, later Heb. *גִּנְזָר*, Josephus *Γεννησάθ*, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19: 35, which also gave name to the adjacent lake, *יַם-בִּנְיָר* Num. 34: 11. — This lake is also called the *Sea of Galilee*, Matt. 4: 18; the *Sea of Tiberias*, John 21: 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery

around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*. — In N. T. *ἡ γῆ Γεν.* Matt. 14: 34. Mark 6: 53. *ἡ λίμνη Γεν.* Luke 5: 1.

Γέννησις, εὖς, ἡ, (*γεννάω*), birth, nativity, Matt. 1: 18 and Luke 1: 14 in text. rec. Others *γένεσις* q. v. Sept. for *יְלִידֵי* Ecc. 7: 1. — Jos. Ant. 2. 9. 3.

Γεννητός, ἡ, όν, (*γεννάω*), born, brought forth; Matt 11: 11 and Luke 7: 28 *ἐν γεννητοῖς γυναικῶν, among those born of women*. So Sept. and Heb. *יְלִידֵי* Job 14: 1. 15: 4. 25: 4. — Diod. Sic. 1. 6 *γεννητόν εἶναι κόσμον νομισαντες*. Comp. *ἡ τεκοῦσά τινας* Eurip. Alcest. 169, et ibi Hermann.

Γένος, εὖς, οὖς, τό, (*γίνομαι*), genus, race, i. e.

a) *offspring, posterity*, Acts 17: 28, 29. Rev. 22: 16. Sept. for *יְרֵךְ* Jer. 36: 31. — Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts 7: 13. 13: 26. Phil. 3: 5. So Acts 4: 6, where others, *sect, order*. Sept. and *יְרֵךְ* Jer. 41: 1. — 1 Macc. 5: 2. Xen. Cyr. 1. 2. 1.

c) *nation, people*, Mark 7: 26. Acts 4: 36. 7: 19. 18: 2, 24. 2 Cor. 11: 26. Gal. 1: 14. 1 Pet. 2: 9. So Sept. for *עַם* Gen. 11: 6. Esth. 2: 10. — Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. 13: 47. 17: 21. Mark 9: 29. 1 Cor. 12: 10, 28. 14: 10. Sept. for *מִינֵי* Gen. 6: 20. 7: 14. *מִינֵי* 2 Chr. 4: 13. — Wisd. 19: 6. Aeschin. Dial. 2. 26. Xen. Oec. 7. 19.

Γερασηνός οὖ, ό, a *Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.

II. ii. p. 28. Reland. Palaest. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many Mss. and also Knapp read Γερασσηνών, Matt. 8: 28, where the text. rec. has Γεργεσηνών, and other Mss. Γαδασηνών, which is read also Mark 5: 1. Luke 8: 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασσηνών be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασσηνών was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οὗ, ὁ, a Gergesene, Heb. גֵּרְגֵּשִׁי וְגֵרָא and Sept. Γεργεσαῖος Gen. 15: 21. Deut. 7: 1. Josh. 24: 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γεργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνών in Matt. 8: 28, which rests on Origen's conjecture, is therefore less probable than Γερασσηνών, which he testifies to have been the ancient one. Comp. in Γερασσηνός.

Γερονσία, ας, ἡ (γεροῖσιος fr. γέρον), a council of elders, a senate, Paus. 3. 11. Xen. Mem. 4. 4. 6. So the *eldership*, i. e. collect. the elders among the Jews, either of the whole people, Sept. for גֵּרְגֵּשִׁי Ex. 3: 16, 18. Deut. 27: 1; or of particular cities, Deut. 19: 12. 21: 2 sq. al. and later the *Sanhedrim*, Judith 4: 8. 15: 8. 1 Macc. 12: 6. al.—In N. T. Acts 5: 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερονσίαν τῶν υἱῶν Ἰσραὴλ,

i. e. either, the *Sanhedrim* **EVEN** the whole senate of Israel; or else it here stands for the *elders of Israel* in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. οἱ πρεσβύτεροι τοῦ Ἰσραὴλ Acts 4: 8. 25: 15.

Γέρων, οντιος, ὁ, an old man, *senex*, John 3: 4. Sept. for גֵּרָא Prov. 17: 6.—Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. εὔσω, to cause to taste, to let taste, Sept. for טַעַם Gen. 25: 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. γένομαι, f. εὔσομαι, to taste, depon. or trans. see Buttm. § 135. 4. and n. 2.

a) pp. and absol. Matt. 27: 34. Col. 2: 21 see in ἄνω. seq. acc. John 2: 9. So Sept. c. accus. for טַעַם 1 K. 4: 29. Job 12: 11. 34: 3.—Ecclesi. 36: 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5.—In the sense of to eat, to partake of, absol. Acts 10: 10. 20: 11. seq. gen. Luke 14: 24. Acts 23: 14, comp. Buttm. § 132. 5. 3. So Sept. and טַעַם 1 Sam. 14: 24 ἄρτον. 2 Sam. 3: 35.—2 Macc. 6: 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. to experience, to prove, to partake of; seq. accus. Heb. 6: 5 θῆμα θανοῦ. Seq. gen. γένεσθαι θανάτου, to taste of death, i. e. to die, Matt. 16: 28. Mark 9: 1. Luke 9: 27. John 8: 52. Heb. 2: 9. Comp. Rabb. נִטְעָה בְּמָוֶה, Buxt. Lex. Ch. Rab. 895. So Heb. 6: 4 γεν. τῆς δωρεάς. — Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. ib. 4. 8. 48. Philo de Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5. —Seq. ὅτι, 1 Pet. 2: 3 γεν. ὅτι χρηστὸς ὁ κύριος. So Sept. for טַעַם Ps. 34: 9. Prov. 31: 18.

Γεωργέω, ᾶ, f. ἴσω, (γεωργός,) to till sc. the earth, Pass. Heb. 6: 7. Sept. for עָרָה עָרָה 1 Chron. 27: 26.—Esdr. 4: 6. Jos. Ant. 5. 6. 1. Xen. Oec. 14. 2.

Γεώργιον, ου, τό, (γεωργέω,) a tilled field, farm, pp. Sept. for עָרָה Prov. 24: 30. 31: 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. 3: 9.

Γεωργός, ου, ὁ, (γῆ, γέα, and ἔργω,) a tiller of the ground, husbandman, viz.

a) pp. 2 Tim. 2: 6. James 5: 7. So Sept. for יִרְמְיָהוּ Jer. 14. 4. 31: 24. 51: 23. —Xen. Oec. 5. 16.

b) in N. T. also i. q. ἀμπελοργός, a vine-dresser, keeper of a vineyard, Matt. 21: 33, 34, 35, 38, 40, 41. Mark 12: 1, 2 bis, 7, 9. Luke 20: 9, 10 bis, 14, 16. Metaph. of God, John 15: 1, comp. Is. 5: 1 sq. — So γεωργεῖν, to till the vine, Plato Eutyph. § 4.

י"ה, γῆς, ἡ (contr. fr. γαῖα i. q. γαῖα,) earth, land, i. e. one of the four elements; spoken

a) in reference to its vegetative power, earth, soil; Matt. 13: 5, 8, 23. Mark 4: 5, 8, 20. Luke 14: 35. John 12: 24. al. Sept. for אֶרֶץ Gen. 4: 2, 3. אֶרֶץ Gen. 1: 11, 12. אֶרֶץ Gen. 3: 14, 19. —Xen. Oec. 4. 8.

b) as that on which we tread, the ground, etc. Matt. 10: 29. 15: 35. Luke 6: 49. 22: 44. 24: 5. John 8: 6, 8. Acts 9: 4, 8. al. So Sept. for אֶרֶץ Ex. 3: 5. 2 Sam. 17: 12. אֶרֶץ Ex. 9: 33. 1 Sam. 26: 7, 8. — Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. the land, terra firma, Mark 4: 1. 6: 47. John 6: 21. Acts 27: 39, 43, 44, al. So Sept. and אֶרֶץ Gen. 8: 7, 9. רִבְשָׁה Jon. 1: 13. — Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of a country, region, territory, etc. as γῆ Ἰσραήλ, Matt. 2: 20, 21. Χαναάν Acts 13: 19. Αἰγυπτίου Acts 7: 11, 36, 40. 13: 17. Ἰουδαία Matt. 2: 6. Ζαβουλών 4: 15. Γεννησαρέθ 14: 34. Mark 6: 53. So of the country adjacent to any place or city, Matt. 9: 26, 31. With a gen. of person, one's native land, Acts 7: 3. — Spoken particularly and absol. of the land of the Jews, Palestine, Matt. 23: 35. 27: 45. Mark 15: 33. Luke 4: 25. 21: 23. James 5: 17. Rom. 9: 28, coll. Is. 10: 23. So in the expression κληρονομεῖν τὴν γῆν, to inherit the land, Matt. 5: 5, quoted from Ps. 37: 11, coll. v. 9, 22, 29. Ps. 25: 13. Is. 60: 21; where Sept. for אֶרֶץ רִבְשָׁה; comp. Lev. 20: 24. Deut. 16: 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the

privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705. — Sept. also for אֶרֶץ Gen. 47: 26. Num. 11: 12. Is. 1: 7. al. — Xen. An. 1. 3. 4. — By meton. put for the inhabitants of a country, Matt. 10: 15. 11: 24.

e) the earth, i. e. the terrestrial globe, etc. (α) in distinction from ὁ οὐρανός, Matt. 5: 18, 35. 6: 10, 19. Luke 2: 14. Acts 2: 19. 7: 49. al. saep. Sept. for אֶרֶץ Gen. 4: 11. 7: 4. אֶרֶץ Gen. 1: 1, 2. 2: 4. תְּבֵלָה 1 Chr. 16: 30. — Herodian. 2. 11. 8. Hom. Il. 19. 259. — Hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς, things on earth and things in heaven, i. e. the universe, Col. 1: 16, 20. γῆ καινὴ, a new earth, 2 Pet. 3: 13. Rev. 21: 1. — (β) Spoken of the habitable earth, ἡ οἰκουμένη, Luke 11: 31. 21: 35. Acts 10: 12. 11: 6. 17: 26. Heb. 11: 13. Rev. 3: 10. al. saep. Sept. for אֶרֶץ Gen. 6: 1, 7. Is. 24: 1. אֶרֶץ Gen. 6: 5, 11, 12. — Herodian. 1. 2. 9. Xen. Ag. 1. 36. — Hence τὰ ἐπὶ τῆς γῆς, earthly things, sc. pertaining to this life, Col. 3: 2. τὰ μὲν τὰ ἐπὶ τῆς γῆς, 3: 5. — By synec. put for the inhabitants of the earth, men, Rom. 9: 17. 10: 18. Rev. 6: 8. 11: 6. 13: 3. 19: 2. So Sept. and אֶרֶץ Gen. 9: 19. 11: 1. 19: 31. So where things are said to be done, or take place on earth, which have reference chiefly to men, Matt. 5: 13. 6: 10. 10: 34. Luke 12: 49. John 17: 4. al. John 3: 31 ὁ ὢν ἐκ τῆς γῆς κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' AL.

יְהוֹרָאֶס, αὐς, ὤς, τό, dat. γῆραῖ, γῆρα; Ion. gen. γῆρεος, οὐς, dat. γῆρεῖ, γῆρει; old age, Luke 1: 36 ἐν γῆρα in text. recept. and ἐν γῆρει in later edit. Comp. Butt. § 54. n. 4. Winer § 9. 1. Sept. ἐν γῆρει for בְּשִׁיבָה, Ps. 92: 15, and so Eccles. 8: 6. ἐν γῆρα Gen. 15: 15. 1 Chr. 29: 28. — Dat. γῆρα Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

יְהוֹרָאֶסְכּוֹ or γῆράω, f. ἄσω, (γῆρας,) to be old, to become old, intrans. John 21: 18. Heb. 8: 13. Sept. for יָקַץ Gen. 18: 13. 27: 1. Hiph. Job 14: 8. — Xen. Vect. 4. 22. Ag. 11. 14.

Γίνομαι, earlier and Attic form *γίγνομαι*, f. *γενήσομαι*, aor. 2 *ἐγενόμην*, perf. part. *γεγενημένος*, perf. 2 *γέγονα*, pluperf. 2 *ἐγεγόρευ*, Acts 4: 22; also in later writers and in N. T. aor. 1 pass. *ἐγενήθην* for *ἐγενόμην*, Acts 4: 4. Heb. 6: 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Loh. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*; so that *ἐγενόμην, ἐγενήθην*, and *γέγονα*, serve likewise as preterites of *εἶναι*. Comp. Buttm. l. c. and § 113. 6.

I. *To begin to be, to come into existence*, etc. as implying *origin*, either from natural causes or through special agency, *result*, and *change of state*, place, etc.

a) as implying *origin* in the ordinary course of nature, etc. (α) Spoken of persons, *to be born*, John 8: 58. James 3: 9. seq. *ἐκ τινος, to be born of, to be descended from*, etc. Rom. 1: 3. Gal. 4: 4. 1 Pet. 3: 6. So Sept. for *יָלַד* Gen. 21: 3, 5, 9.—Wisd. 7: 3. Xen. An. 3. 2. 13 *ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτρώγητε*. Mem. 2. 2. 4 *ἐκ τινος*.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. 21: 19. 1 Cor. 15: 37. —Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4. —(γ) Of the phenomena of nature, etc. *to arise, to come on, to occur*; e. g. *σεισμός* Matt. 8: 24. *λαίλαψ* Mark 4: 37. *γαλήνη* Matt. 8: 26. Mark 4: 39. *σκότος* Matt. 27: 45. Mark 15: 33. *νεφέλη* Luke 9: 34. Mark 9: 7. *βροχή* John 12: 29.—Xen. An. 3. 1, 11 *βροχή*.—So also of a voice or cry, tumult, silence, etc. *φωνή* John 12: 30. al. *κραυγή* Matt. 25: 6. *θόρυβος* Matt. 26: 5. 27: 24. *στάσις* Luke 23: 19. *σχίσμα* John 7: 43. *ζήτησις* John 3: 25. *σιγή* Acts 21: 40. Rev. 8: 1.—Xen. An. 3. 4. 35 *θόρυβος*.—So of emotions, etc. Luke 15: 10. 22: 24. 1 Tim. 6: 4. *θλίψις* Matt. 13: 21. —(δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. 8: 16. 14: 15, 23. 27: 1. Mark 6: 2. 11: 19. 15: 33. Luke 22: 14. John 6: 16. 21: 4. Acts 27: 27. —Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. 6 *πρὸς ἡμέραν ἐγγίγντο*. Comp. in b. η.

b) as implying *origin* through an

agency specially exerted, *to be made, to be created*, etc. i. q. *ποιεῖν*. —(α) Spoken of the works of creation, John 1: 3, 10. 1 Cor. 15: 45. Heb. 4: 3. 11: 3. So Sept. for *בָּרָא* Gen. 2: 4. Is. 48: 7. —(β) Of works of art, etc. Acts 19: 26 *διὰ χειρῶν*.—Diod. Sic. 1. 43. —(γ) Of miracles and the like, *to be wrought, to be performed*, Matt. 11: 20. Acts 4: 22. 8: 13. seq. *διὰ*, Acts 2: 43. 4: 16. Mark 6: 2. seq. *ὑπό* Luke 9: 7. 13: 17. —(δ) Of a promise, plot, etc. *to be made*, Acts 26: 6. 20: 3. So of waste, *ἀπώλεια*, Mark 14: 4. —Xen. Hiero 9. 11 *δαπάνη*. —(ε) Of the will or desire of any one, *to be done, to be fulfilled*; *θέλημα*, Matt. 6: 10. 26: 42. Luke 11: 2. Acts 21: 14. *αἷτημα* Luke 23: 24. —(ζ) Of a repast, *to be prepared, made ready*, John 13: 2. of a judicial investigation, *to be made, to be set on foot* Acts 25: 26. So of a change of law etc. *to be made*, Heb. 7: 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. 26: 2. John 2: 1. 10: 22. So Sept. for *קָדַשׁ* 2 K. 23: 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. 1: 23, 25. Heb. 5: 5. 6: 20. 1 Cor. 1: 30. So *γίνεσθαι ἐπάνω*, Luke 19: 19.—Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark 2: 27 *τὸ σάββατον*. Gal. 3: 17 *ὁ γέγονος νόμος*.—Xen. An. 1. 1. 8. —(κ) Of what is done *to or in* any one; Luke 23: 31 *ἐν τῷ ξηρῷ τί γένηται*; *what shall be done in the dry?* Gal. 3: 13 *Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρα, being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying *a result, event*, etc. *to take place, to come to pass, to occur, to be done*, etc. —(α) genr. Matt. 1: 22 *τοῦτο δὲ ὅλον γέγονεν*. Mark 5: 14. Luke 1: 20 *ἄχρι ἧς γένηται ταῦτα*. 2: 15. John 3: 9. Acts 4: 21. 5: 24. 1 Cor. 15: 54. 1 Thess. 3: 4. Rev. 1: 19. Heb. 9: 15 *θανάτου γενομένου, death having taken place*, i. e. through his death. Matt. 18: 31. Luke 8: 34. James 3: 10. 2 Pet. 1: 20. al. passim. —Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25. —So in the phrase *μὴ γένοιτο, let it not happen! God for-*

bid! an exclamation of aversion, Luke 20: 16. Rom. 3: 4, 6, 31. 6: 2, 15. 7: 7. al. Comp. Sept. and Heb. הָיָה Gen. 44: 7, 17. Josh. 22: 29. 1.K. 21: 3. al. — Luc. D. Deor. 1. 2. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204. — (β) Seq. dat. of pers. to *happen* to any one etc. Mark 9: 21. Luke 14: 12. John 5: 14. 1 Pet. 4: 12.—Aesop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts 20: 16. Gal. 6: 14. So Sept. and הָיָה Gen. 44: 7, 17. — Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11. — With an adv. of manner, Mark 5: 16. Eph. 6: 3.—Ael. V. H. 9. 36.—(γ) With prepositions, in the same sense, as *εἰς τινα*, Acts 28: 6. *ἐπὶ τινι* Mark 5: 33.—(δ) With an infin. and accus. expressed or implied, to *come to pass that*, Mark 2: 23. Acts 27: 44 οὕτως ἐγένετο πάντας διασωθῆναι. 28: 8. Matt. 18: 13 *ἐὰν γένηται εὐρεῖν αὐτό*. — Theogn. 639. comp. Viger. p. 231. V. — (ε) So καὶ ἐγένετο or ἐγένετο δέ, corresponding to the Heb. וַיְהִי , and it came to pass that, always with a notation of time, introduced by *ὅτε*, *ὥς*, *ἐν*, a gen. absol. etc. and followed by a finite verb with or without καὶ, e. g. with καὶ repeated, Matt. 9: 10 καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδόν. Mark 2: 15 καὶ ἐγένετο ἐν — καὶ πολλοὶ κ. τ. λ. Luke 2: 15 καὶ ἐγένετο ὥς—καὶ οἱ κ. τ. λ. 5: 1, 12, 17. 8: 1, 22. 9: 28. 14: 1. 17: 11. 19: 15. 24: 4, 15. al. saep. So וַיְהִי and Sept. Gen. 39: 7, 13, 19. 43: 1. — So without καὶ repeated, Matt. 7: 28 καὶ ἐγένετο ὅτε — ἐξπλήσσαντο οἱ ὄχλοι. 13: 53. 19: 1. 26: 1. Mark 1: 9. 4: 4. Luke 1: 8. 2: 1. 6: 12. al. saep. So Sept. for וַיְהִי Gen. 22: 1.

d) as implying a change of state, condition, etc. or the passing from one state etc. to another, to *become*, to *enter upon any state, condition, etc.*

(α) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. 5: 45 ὅπως γένησθε υἱοὶ τοῦ πατρὸς. Mark 1: 17 ὑμᾶς γενέσθαι ἀλλεῖς ἀνθρώπων. Matt. 4: 3 ἵνα οἱ λίθοι οὗτοι ἔστωι γέγονται. 13: 32 γίνεται δένδρον. Luke 4: 3. 6: 16. 23: 12. John 1: 12, 14. 2: 9. Acts 26: 28. Rom. 4: 18. Heb. 2: 17. Rev. 8: 8. al. — Herodian. 1. 8. 16. Di-

od. Sic. 2. 20. Ael. V. H. 2. 23.—Acts 12: 18 τί ἄρα ὁ Πέτρος ἐγένετο, *what Peter was become*, for 'what had become of Peter.'—So τί γίνομαι Thuc. 2. 52. comp. Matt. § 488. 5. Herm. ad Vig. p. 730. — (2) Construed with εἰς τι as the predicate, by Hebraism; Matt. 21: 42 ἐγενήθη εἰς κεφαλὴν γωνίας. Mark 12: 10. Luke 13: 19. John 16: 20. Acts 5: 36. al. So Sept. for הָיָה etc. Gen. 2: 7. 1 Sam. 30: 25. 2 Sam. 5: 3. al. Comp. Gesen. Lehrs. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. 6: 16 μὴ γίνεσθε σκυθρωποί, *do not become of a sad countenance*, i. e. do not put on or affect sadness etc. 10: 16 γίνεσθε οὖν φρόνιμοι 12: 45 γίνεται τὰ ἔσχατα χεῖρονα. 13: 22 γίνεται ἄκαρπος. 23: 26. 24: 32, 44 γίνεσθε ἐτοιμοί, i. e. prepare yourselves. John 9: 39. Acts 7: 32. 10: 4. Rom. 3: 19. al. saep. — Herodian. 1. 11. 6. Thuc. 3. 23. — (4) With a particle of manner etc. Matt. 10: 25 ἵνα γένηται ὡς διδάσκαλος αὐτοῦ. 18: 3. 28: 4 ἐγένοντο ὡσεὶ νεκροί. seq. dat. of pers. for or in respect to whom, 1 Cor. 9: 20, 22.—(5) Seq. gen. of possession or relation; Luke 20: 14 ἵνα ἡμῶν γένηται ἡ κληρονομία. 20: 33. Rev. 11: 15.—Xen. Cyr. 1. 2. 16. Oec. 3. 8. Comp. Jos. Ant. 6. 14. 3 μόλις ἑαυτοῦ γενομένου.—(6) Seq. dat. of pers. as possessor etc. Rom. 7: 3, 4, γενέσθαι ἀνδρὶ ἑτέρῳ, to *become* (married) to another man. So Sept. and הָיָה Lev. 22: 12. Jer. 3: 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. to *come*, viz. (1) Seq. εἰς, to *come to* or *into*, to *arrive at*, Acts 20: 16. 21: 17. 25: 15.—Herodot. 5. 38.—Trop. ἡ φωνή Luke 1: 44. εὐλογία Gal. 3: 14. εὐαγγέλιον 1 Thess. 1: 5. Εἰκος Rev. 16: 2. —Xen. H. G. 7. 2. 7 κραυγὴ εἰς τὴν πόλιν. — (2) Seq. ἐκ, to *come from* a place, etc. e. g. ἡ φωνή Mark 1: 11. Luke 3: 22. 9: 35. But ἐκ μέσου γενέσθαι, to *be put out of the way*, 2 Thess. 2: 7.—(3) Seq. ἐν, e. g. trop. Acts 12: 11 γενομένος ἐν ἑαυτῷ, *being come to himself*; comp. Luke 15: 17.—Polyb. 1. 49. 8 ταχὺ δὲ ἐν ἑαυτῷ γενομένος. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858: —

(4) Seq. ἐπί, viz. c. gen. *to come upon, to arrive at*, Luke 22: 40. John 6: 21. Acts 21: 35. c. accus. Luke 24: 22. Acts 8: 1. Luke 1: 65 φόβος. 4: 36. So of an oracle, Luke 3: 2; comp. below in (6). —(5) Seq. κατὰ, c. gen. *to come through-out etc.* Acts 10: 37. c. accus. *to come to*, Luke 10: 32. Acts 27: 7.—Jos. Ant. 1. 9 γενομένοι δὲ κατὰ Σοδόμα. Xen. Cyr. 7. 1. 15.—(6) Seq. πρὸς c. accus. *to come to*, 2 John 12 in later edit. So of oracles, Acts 7: 31. 10: 13. Sept. and Heb. בָּנֵי הָאֱלֹהִים Gen. 15: 1, 4. Jer. 1: 2, 4. —(7) With an adverb, e. g. ἐγγύς, *to come or draw near*, John 6: 19. trop. Eph. 2: 13.—Xen. Cyr. 7. 1. 7.—So ὧδε, *hither*, John 6: 25. ἐκεῖ, *thither*, Acts 19: 21.—Herodian. 4. 11. 13 ἐκεῖ.

II. In the aor. and perf. *to have begun to be, to have come into existence, etc.* i. e. simply, *to be, to exist*; see above, init.

a) genr. *to be, to exist*; John 1: 6 ἐγένετο ἄνθρωπος. Rom. 11: 5. 1 John 2: 18. seq. ἐν 2 Pet. 2: 1. seq. ἔμπροσθέν τινος John 1: 15, 30. seq. ἐπὶ τῆς γῆς Rev. 16: 18. — Herodian. 1. 17. 26 πρὸ τινος.

b) as *copula*, connecting a subject and predicate; Buttm. § 129. init. — (α) So of *quality, etc.* seq. nominat. Luke 1: 2 οὗ ἀπ' ἀρχῆς αὐτοπταῖ γενομένοι τοῦ λόγου. 2: 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. John 14: 22. Acts 4: 4. 1 Cor. 4: 16. 2 Cor. 1: 18, 19. 1 Thess. 2: 8. Tit. 3: 7. al. — Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1.—So with a dat. of advantage, *to be any thing to, for, or in behalf of*; e. g. ὁδηγός Acts 1: 16. σημειῶν Luke 11: 30. παρηγορία Col. 4: 11. τύποι 1 Thess. 1: 7.—Herodian. 7. 3. 1. Xen. Cyr. 1. 4. 6.—With an adv. 1 Thess. 2: 10. See Viger. p. 376. n. Matth. § 309. c.—With a gen. of age, Luke 2: 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5: 9. see Buttm. § 132. 4. 4.—Plut. de Sanit. tuend. 24. So εἶναι Xen. An. 2. 6. 20. Mem. 1. 2. 40. — (β) Implying property etc. Matt. 11: 26 and Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, for the dat. σοί, i. e. such was thy good pleasure, i. q. οὕτως ἡδύοκῃσας σύ—(γ) Joined with the participle of another verb it forms like εἶναι a periphrasis for a finite tense of that verb; Mark 1: 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβαπτίζε. 9: 3, 7.

Heb. 5: 12. Rev. 16: 10. So הָיָה and Sept. εἶναι Neh. 1: 4. 2: 13, 15. Comp. Eimi II. f. Gesen. Lehrs. p. 792. Stuart § 530.—Soph. Ajac. 589. Plato Phaedo. 20. See Viger. p. 232, 749. Matth. § 559.

c) joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. ἐν, spoken of place, *to be in a place*; Matt. 26: 6 γενομένου ἐν Βηθανίᾳ. Mark 9: 33 ἐν τῇ οἰκίᾳ. Acts 13: 5. 2 Tim. 1: 17. Rev. 1: 9.—Ael. V. H. 4. 15. — Spoken of condition or state, *to be in any state, etc.* Luke 22: 44 γεόμενος ἐν ἀγωνίᾳ. Acts 22: 17 ἐν ἐκστάσει. Rev. 1: 10 and 4: 2 ἐν πνεύματι. Rom. 16: 7 ἐν Χριστῷ, i. e. *to be in the number of Christ's followers, Christians*. Phil. 2: 7 ἐν ὁμοιωματι γεόμενος, i. q. ὁμοιωθεῖς. 1 Tim. 2: 14 γεν. ἐν παραβάσει, i. q. παραβαίνω.—(β) Seq. μετὰ c. gen. of pers. *to be with any one*, Acts 9: 19. 20: 18. So οἱ γεόμενοι μετ' αὐτοῦ, *his friends, companions*, Mark 16: 10. — Xen. H. G. 4. 1. 35.—(γ) Seq. πρὸς c. accus. *to be towards, i. e. disposed towards any one*, 1 Cor. 2: 3. 16: 10. — (δ) Seq. σύν, *to be with*, Luke 2: 13. AL.

Γινώσκω, earlier and Attic form γιγνώσκω, f. γνῶσμαι, aor. 2 ἔγνων, perf. ἔγνωνκα (for 3 plur. ἔγνωνκαν John 17: 7 instead of ἔγνώκασι, see Winer § 13. 2. c. Buttm. § 103. V. 3), perf. pass. ἔγνωσμαι, aor. 1 pass. ἔγνώσθην, f. 1 pass. γνῶσθήσομαι, see Buttm. § 114; *to know*, both in an inchoative and completed sense; comp. Heb. יָדַע and Gesen. Lex. sub. h. v.

1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*; where again the perf. implies a completed action, and is often to be taken as a present, *to know*, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. *to become known*.

a) genr. (α) seq. accus. of thing; Matt. 12: 7. John 8: 32 γνῶσθε τὴν ἀλήθειαν. Luke 12: 47. 16: 4. Acts 1: 7. 1 Cor. 4: 19 καὶ γνῶσμαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν. 2 Cor. 2: 9. With an accus. implied, Mark 6: 38. 1 Cor. 13: 9. So Sept. and יָדַע 1 Sam. 20: 3. 21: 2. 2 Sam. 24: 2. — Diod. Sic. 1. 8. Xen. An. 1. 6. 7. — Seq. ἐκ τινος, *to know from or by any thing*, Matt. 12: 33.

Luke 6: 44. 1 John 3: 24. 4: 6.—Xen. Cyr. 1. 6. 44.—Seq. *ἔν τινι*, to know by any thing, John 13: 35. 1 John 3: 16, 19, 24. 4: 13. 5: 2. So Sept. for *γιν* Gen. 24: 14. 42: 33. So seq. *ὅθεν* 1 John 2: 18. and *κατά τι* Luke 1: 18. So Sept. for *γιν* Gen. 15: 8.—(β) Seq. accus. of person; John 14: 7 bis. Luke 24: 35. 19: 15. Rom. 1: 21. 2 Cor. 5: 16. Gal. 4: 9 *γινόντες θεόν*. 1 John 2: 3. 3: 1. al. So Sept. and *γιν* 1 Sam. 3: 7. —Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24. —So with an accus. and *ὅτι*, by attraction, comp. Buttm. § 151. I. 6. Matt. 25: 24 *ἔγνω σε, ὅτι σκληρὸς εἶ*. John 5: 42. So Sept. for *γιν* 1 Sam. 20: 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. *ὅτι* instead of an accus. and infin. John 6: 69 *ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός*. 7: 26. 8: 52. 19: 4. James 2: 20. al. saep. So Sept. for *γιν* Gen. 8: 11. 42: 34. al. —Xen. Cyr. 4. 2. 22. Eq. 9. 2. —(δ) Pass. to be known, i. e. distinguished, 1 Cor. 14: 7.

b) in a judicial sense, to know by trial, to inquire into, to examine, *τὴν αἰτίαν* Acts 23: 28. So John 7: 51. —Xen. Cyr. 1. 2. 6, 7.

c) in the sense of to know sc. from others, to learn, to find out; Pass. to be made known, to be disclosed, Matt. 10: 26. Acts 9: 24. Seq. accus. of thing expr. or impl. Mark 5: 43. Acts 21: 34. Col. 4: 8. Matt. 9: 30. Luke 9: 11. So Sept. and *γιν* 1 Sam. 21: 2.—Palaeoph. 2. 10. Xen. Cyr. 8. 8. 3. —Seq. *ὅτι*, John 4: 1. Acts 24: 11. Sept. and *γιν* 1 Sam. 4: 6. —Ael. V. H. 10. 15. —So with *ἀπό τινος*, Mark 15: 45.

d) in the sense of to perceive, to observe, to be aware of, seq. accus. expr. or impl. Matt. 22: 18 *τὴν πορνείαν*. 16: 8. 26: 10. So Sept. and *γιν* Ruth 3: 4.—Xen. H. G. 3. 4. 8. —Seq. *ὅτι*, John 4: 53. 6: 15. Acts 23: 6. So Mark 5: 29 *ἔγνω τῷ σώματι ὅτι*. Sept. and *γιν* 1 Sam. 20: 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke 8: 46 *ἔγὼ ἔγνω δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ*. —Xen. Mem. 4. 2. 40.

e) in the sense of to understand, to comprehend, seq. accus. expr. or impl. Matt. 13: 11 *τὰ μυστήρια*. Mark 4: 13 *παραβολάς*. Luke 18: 34. John 3: 10. 7: 49 *τὸν νόμον*. 1 Cor. 2: 8. John 10:

6. 12: 16. 13: 12. Acts 8: 30. Rom. 11: 34. 1 Cor. 2: 14. So Sept. and *γιν* 1 Sam. 20: 38. Prov. 1: 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, to lie with, sc. a person of another sex; spoken of a man, Matt. 1: 25; of a woman, Luke 1: 34. Sept. and *γιν* of men, Gen. 4: 1, 16. 24: 16. of women Gen. 19: 8. Num. 31: 17, 35.—Plut. Cat. Min. 7. Romul. 5. Isaeus 20. 5. Heliod. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. to know, in a completed sense, i. e. to have a knowledge of, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. 6: 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιά σου*. 24: 50. Luke 7: 39. 16: 4, 15. John 2: 25. Rom. 2: 18. 2 Cor. 5: 21. 1 John 3: 20. Luke 2: 43. Rom. 10: 19. So imper. *γινώσκειτε, know, be assured of*, c. acc. Matt. 24: 43. Luke 10: 11. 12: 39. also *ἵστε γινώσχετε τοῦτο*, Eph. 5: 5. Sept. and *γιν* Job 20: 4. Ecc. 8: 7. Jer. 3: 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9. 6. —Seq. accus. and *ὅτι* by attraction, 1 Cor. 3: 20. See Buttm. § 151. I. 6. —Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts 19: 35 *ὅς οὐ γινώσκει τὴν πόλιν οὖσαν*.—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts 21: 37 *ἐλληνιστὶ γινώσκεις; dost thou know Greek?* Comp. Sept. Neh. 13: 24 *οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαιστὶ*, for Heb. *מְבִרְרִים לְדַבֵּר יְהוּדִית*. Xen. Cyr. 7. 5. 31 *ἐπίστασθαι Συριστὶ*. Cic. de Fin. 2. 5 *Græce scire*.—(β) seq. accus. of person, to know sc. by sight or person, John 1: 49. 2 Cor. 5: 16. or to know one's character etc. John 1: 10. 2: 24. 14: 7, 9. 16: 3. Acts 19: 15. al. So Sept. and *γιν* Deut. 34: 10. Ps. 87: 4. 139: 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So c. accus. and particip. Heb. 13: 23.—(γ) seq. *ὅτι* instead of an acc. and infin. John 21: 17. James 1: 3.—(δ) seq. infin. alone, Matt. 16: 3.

b) in the sense of to know sc. as being what one is or professes to be, to acknowledge, seq. accus. Matt. 7: 23. Pass. 1 Cor. 8: 3. Gal. 4: 9. So Sept. and *γιν* Is. 33: 13. 61: 9. 63: 16.

c) from the Heb. with the idea of volition or good will, to know and approve or love, to care for, etc. seq. accus. of

pers. 2 Tim. 2: 19 ἔγωγνῶ κύριος τοὺς ὄντας αὐτοῦ. John 10: 14, 15, 27. So Sept. and עֲדָי of God, Ps. 144: 3. Am. 3: 2. Nah. 1: 7. of men Ps. 36: 11. Hos. 8: 2. — Seq. accus. of thing, Rom. 7: 15 ὃ γὰρ κατεργάζομαι, οὐ γίνωσκω, i. e. I approve not, allow not. Sept. and עֲדָי Ps. 1: 6. Or perhaps here by impl. to will, to purpose, to resolve. So Jos. Ant. 1. 11. 1 ὃ θεὸς ἔγωγνῶ τιμωρήσασθαι αὐτούς. ib. 2. 4. 5. Psalt. Salom. 17: 47 ἢν ἔγωγνῶ ὃ θεὸς ἀναστήσαι. Polyb. 5. 82. 1. AL.

Γλεῦκος, εὖς, οὖς, τό, (γλινύς,) must, new wine, Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆ. Luc. Philopseud. 39. In N. T. sweet wine, Acts 2: 13. So Sept. for יִין Job 32: 19. — Athen. IV. p. 176. D.

Γλινύς, εἶα, ῥ, sweet, Rev. 10: 9, 10. James 3: 11, 12 ὕδωρ γλινύ, sweet water, i. e. potable. Sept. for רִיחַנָּה Judg. 14: 14. Is. 5: 20. — Xen. Mem. 1. 4. 5.

Γλῶσσα, ης, ῆ, (Attic form γλῶττα,) the tongue, i. e.

a) pp. as a part of the body, Rev. 16: 10. as the organ of taste, Luke 16: 24. as the organ of speech, Mark 7: 33, 35. Luke 1: 64. 1 Cor. 14: 9. James 3: 5, 6 bis. So also personified, Rom. 14: 11 and Phil. 2: 11 πᾶσα γλῶσσα, i. e. every person; comp. Is. 45: 23 where Sept. for יִשְׁכֵּךְ. Acts 2: 26, coll. Ps. 16: 9. So to bridle the tongue, etc. James 1: 26. 3: 8. 1 Pet. 3: 10. comp. Ecclus. 28: 18 sq. Sept. for יִשְׁכֵּךְ Judg. 7: 5. Job 29: 10. 33: 2. — Xen. Mem. 1. 4. 5.

b) by meton. speech, language, (α) genr. 1 John 3: 18 μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, let us not love in word nor in speech only. (Comp. γλώσση φίλος Theogn. 63, 13.) So Sept. and יִשְׁכֵּךְ Prov. 25: 15. 31: 26. — Wisd. 1: 6. Aelian. V. H. 14. 22. Xen. Oec. 13. 8. — (β) of a particular language or dialect, as spoken by a particular people, Acts 2: 11. 1 Cor. 13: 1. So Sept. and יִשְׁכֵּךְ Gen. 10: 5, 20. Dan. 1: 4. — Xen. Mem. 3. 14. 7. — Put for the people who use a language, e. g. φυλαὶ, λαοὶ, καὶ γλῶσσαι, Rev. 5: 9. 7: 9. 10: 11. 11: 9. 13: 7. 14: 6. 17: 15. So Sept. and יִשְׁכֵּךְ

Is. 66: 18. Chald. יִשְׁכֵּךְ Dan. 3: 4, 7, 30, 32. al. — (γ) In the phrases γλῶσσαις ἐτέραις v. καιναῖς λαλεῖν, to speak in or with other or new tongues, Acts 2: 4. Mark 16: 17; γλῶσσαις λαλεῖν, to speak in or with tongues, Acts 10: 46. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχεῖσθαι γλώσσῃ, to pray in a tongue, 1 Cor. 14: 14; λόγοι ἐν γλώσσῃ, discourse in a tongue, 1 Cor. 14: 19; or simply γλῶσσαι, tongues, 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, to speak in other living languages; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, to speak another kind of language, i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq. c) trop. put for any thing resembling a tongue in shape; e. g. Acts 2: 3 γλῶσσαι ὡσεὶ πυρὸς, tongues as of fire, i. e. lambent flames. So שָׁרָר יִשְׁכֵּךְ Is. 5: 24.

Γλωσσοκόμον, ου, τό, (γλῶσση, tongue, reed, sc. of a musical instrument, and κομῶ,) pp. a box for keeping reeds, etc. ἐν ᾗ ἀνέληται ἀπειθέσαν τὰς γλωσσίδας, Hesych. — In N. T. genr. any box, case, bag, etc. e. g. for money, John 12: 6. 13: 29. Sept. for יִשְׁכֵּךְ the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16. — This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εὖς, ὁ, (γνάφος a card or teazle,) a fuller, i. e. one who fullled

and dressed new cloths, or washed and scoured soiled garments, Mark 9: 3. — Sept. for טָבַע, a treader, i. e. washer, fuller, 2 K. 18: 17. Is. 7: 3. 36: 2. — Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6. — The earlier pronunciation seems to have been *ναφεύς*.

Γνήσιος, ου, ὁ, ἡ, adj. (γένος, γενέσιος,) *genuine, legitimate*; pp. spoken of children etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own, genuine*, sc. son; spoken of the relation of a disciple to his teacher, ἐν πίστει, κατὰ πίστιν, 1 Tim. 1: 2. Tit. 1: 4.

b) by impl. *sincere, faithful, true*, Phil. 4: 3. — Eccclus. 7: 18. Herodian. 3. 10. 9. — So τὸ γνήσιον, *sincerity*, 2 Cor. 8: 8. — Comp. 3 Macc. 3: 19.

Γνησίως, adv. (γνήσιος,) *sincerely*, Phil. 2: 20. — 2 Macc. 14: 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

Γνόφος, ου, ὁ, (fr. νέφος, Eustath. ad Il. μ. p. 489. 16,) *dense black clouds, thick gloom*; Heb. 12: 18 γνόφῳ καὶ σκότῳ καὶ θυνέλλῃ. So Sept. for לַחֲשָׁכָה Ex. 20: 21. 2 Sam. 22: 10. יְהִי עָרָבָה Dent. 4: 11. 5: 22. — Eccclus. 45: 5.

Γνώμη, ης, ἡ, (γινώσκω,) pp. *the mind*, i. e. the sentient principle, i. q. ψυχή. Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7. 9. In N. T. *mind*, in its various manifestations, e. g.

a) as implying *will*, in the sense of *accord, consent*, Philem. 14. — 2 Macc. 4: 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20. — In the sense of *bent, inclination, desire*; 1 Cor. 1: 10 ἐν τῇ αὐτῇ γνώμῃ, *in the same mind or will*. Rev. 17: 13. — Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1. — In the sense of *purpose, counsel, determination*, Acts 20: 3. Rev. 17: 17 bis. — Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. 7: 40 κατὰ τὴν ἐμὴν γνώμην. — Wisd. 7: 15. Xen. Cyr. 6. 1. 3. — In reference to others, *advice*, 1 Cor. 7: 25. 2 Cor. 8: 10. — Eccclus. 6: 23. Herodian. 1. 6. 7.

Γνωρίζω, f. ἴσω John 17: 26; fut. Att. γνωριῶ Col. 4: 9, see Buttm. § 95.

7 sq. *to make known*, trans. and seq. dat. or πρὸς τινα Phil. 4: 6; viz.

a) to others; (α) genr. *to make known, to declare, to reveal*, Rom. 9: 22, 23. c. dat. Luke 2: 15. Acts 2: 28 quoted from Ps. 16: 11 where Sept. for הוֹדִיעַ. Eph. 3: 3, 5, 10. Col. 1: 27. Gal. 1: 11 where for the attract. see Buttm. § 151. I. 6. seq. πρὸς Phil. 4: 6. Sept. for הוֹדִיעַ 1 Sam. 16: 3. 1 Chr. 16: 8. Ps. 25: 4. — Aesch. Prom. vinct. 496. [487.] Hesych. γνωρίσαι * φανεροποιῆσαι. — (β) in the sense of *to narrate, to tell, to inform*, Eph. 6: 21. Col. 4: 7, 9. 2 Cor. 8: 1, comp. Buttm. l. c. — 1 Macc. 14: 28. — (γ) spoken of a teacher who unfolds divine things, etc. *to announce, to declare, to proclaim*; John 15: 15. 17: 26 bis. Eph. 1: 9. 6: 19. 2 Pet. 1: 16. Rom. [14] 16: 26. Sept. for הוֹדִיעַ Ez. 20: 11. — (δ) in the sense of *to put in mind of, to impress, to confirm*, 1 Cor. 12: 3. 15: 1.

b) to one's self, i. e. *to ascertain, to find out*, and by impl. *to know*, Phil. 1: 22. So Sept. for הִבֵּיר Job 34: 25. — Herodian. 2. 1. 23. Aeschin. 11. 8.

Γνώσις, εως, ἡ, (γινώσκω,) *knowledge*, i. e.

a) the power of knowing, *intelligence, comprehension*, Eph. 3: 19 τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ. *that love of Christ surpassing comprehension*. — Hesych. γνώσις· σύνεσις, ἐνδοσις, νόσις. — Others, *that love of Christ which is better than all knowledge*; comp. 1 Cor. 12: 31. 13: 2. Rom. 8: 35.

b) subjectively, spoken of what one knows, *knowledge*, etc. Luke 1: 77. Phil. 3: 8. Rom. 11: 33 γνώσις τοῦ Θεοῦ, comp. Ps. 139: 6 where Sept. for יָדָע. Sept. and יָדָע Ps. 73: 11. Hos. 4: 6. — Diod. Sic. 5. 67. — So of a knowledge of the christian religion, genr. Rom. 15: 14. 1 Cor. 1: 5. 8: 1 bis. 2 Pet. 3: 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. 8: 7, 10, 11. 2 Cor. 11: 6. — Spoken of a practical knowledge, etc. *discretion, prudence*, 2 Cor. 6: 6. 1 Pet. 3: 7. 2 Pet. 1: 5, 6. So Sept. and יָדָע Prov. 13: 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. *knowledge, doctrine, science*, etc. 2 Cor.

2: 14. 4: 6. Col. 2: 3. Sept. and חֶזֶק Dan. 1: 4. Mal. 2: 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke 11: 52. Rom. 2: 20. 1 Tim. 6: 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. 12: 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i. q. what in Luke (11: 52) is called κλέϊς τῆς γνώσεως, 1 Cor. 13: 2, 8. 14: 6. 2 Cor. 8: 7. Hence, 2 Cor. 10: 5 κατὰ τῆς γνώσεως τοῦ Θεοῦ, *against the true doctrine of God*, i. e. against the christian religion.

Γνώστης, ου, ὁ, (γινώσκω), *a knower*, i. e. one who knows, Acts 26: 3, where for the anacoluthon, see Winer § 32. 7. comp. Butt. § 151. II. 2, 5. — Hist. of Sus. 42. Sept. for יָדָבָר diviner, 1 Sam. 28: 3, 9.

Γνωστός, ἡ, ὄν, (γινώσκω), *known*.

a) genr. and seq. dat. John 18: 15, 16. Acts 1: 19. 15: 18. 19: 17. 28: 22. seq. κατὰ c. gen. of place, Acts 9: 42. Sept. for נִדָּבָר Is. 19: 21. 66: 14. — Xen. Cyr. 6. 3. 4. — So γνωστοὶ ὄν ἔστιν, *be it known*, seq. dat. Acts 2: 14. 4: 10. 13: 38. 28: 28. Sept. for יָדָבָר Ez. 36: 32. for Chald. יָדָבָר יָדָבָר Ezra 4: 12, 13. — In the sense of *knowable*, τὸ γνωστόν τοῦ Θεοῦ, *what may be known of God*, or *knowledge of God*, i. q. γνώσις, Rom. 1: 19. So Sept. for נִדָּבָר Gen. 2: 9. — In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts 4: 16 γνωστὸν σημείον. So Sept. γνωστός ὁ Θεός, i. e. *known, magnified*, Heb. נִדָּבָר, Ps. 76: 1.

b) as a subst. ὁ γνωστός, *an acquaintance*, Luke 2: 44. 23: 49. So Sept. and נִדָּבָר 2 K. 10: 11. Ps. 88: 9, 19.

Γογγύζω, f. ὤσω, *to murmur*. The Attic form was τὸνθορῶ or τὸνθῶ, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and περί c. gen. John 7: 32. — Phavorin. γογγύζαν ἐπὶ τῆς πιστεῖας λέγεται.

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. 10: 10 bis. So Sept. for נִדָּבָר Num. 11: 1. — Seq. κατὰ c. gen. Matt.

20: 11. Sept. for נִדָּבָר Ex. 16: 7. — Seq. περί c. gen. John 6: 41, 61. Sept. for נִדָּבָר Num. 14: 27. — Seq. πρὸς c. accus. Luke 5: 30. Seq. μετ' ἀλλήλων John 6: 43. — Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, οὔ, ὁ, (γογγύζω q. v.) *murmur*, i. e.

a) genr. low and suppressed discourse, John 7: 12, coll. v. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts 6: 1. So χωρὶς γογγυσμῶν, *without murmuring*, i. e. cheerfully, Phil. 2: 14. 1 Pet. 4: 9. Sept. for נִדָּבָר Ex. 16: 7, 8, 12. נִדָּבָר Is. 58: 9. — Wisd. 1: 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, οὔ, ὁ, (γογγύζω), *a murmurer*, Jude 16. — Theodot. for נִדָּבָר Prov. 26: 21 where Sept. λοιδορός.

Γόης, ητος, ὁ, *a juggler, diviner*, Aeschyl. Choeph. 818. [822.] Herodot. 2. 33. In N. T. by impl. *a deceiver, impostor*, 2 Tim. 3: 13. — Jos. c. Apion. 2. 14, 16. Suidas: γόης κόλαξ, πλάρος, ἀπατεῶν.

Γολγοθᾶ, indec. Golgotha, Chald. נִדָּבָר, Heb. נִדָּבָר 2 K. 9: 35, i. e. *a skull*, τὸ κράνιον, *calvaria*. Hence the name signifies *κρανίου τόπος, place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. 27: 33. Mark 15: 22. John 19: 17.

Γόμορρα, ας, ἡ, and plur. Γόμορρα, ων, τά, *Gomorrha*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. 10: 15. Mark 6: 11. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. See Gen. c. 19. Heb. נִדָּבָר.

Γόμος, ου, ὁ, (γέμω q. v.) *a load*, sc. of an animal, Sept. for נִדָּבָר Ex. 23: 5. In N. T. *lading*, i. e.

a) of a ship, Acts 21: 3. — Dem. 1283. 21.

b) by impl. *merchandize, wares*, Rev. 18: 11, 12.

Γονεύς, εως, ὁ, (γίνομαι, γέγονα), *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. 10: 21. Mark 13: 12. Luke 2: 27, 41. 8: 56. 18: 29. 21: 16.

John 9: 2, 3, 18, 20, 22, 23. Rom. 1: 30. 2 Cor. 12: 14 bis. Eph. 6: 1. Col. 3: 20. 2 Tim. 3: 2.—Tob. 10: 10. Judith 5: 8. Xen. Mem. 2. 2. 3, 6.—For the accus. γονεῖς Matt. 10: 21. al. see Buttm. § 52. n. 1.

Γόνυ, γόνατος, τό, (poet. gen. γονός, Buttm. § 58,) *the knee*; plur. τὰ γόνατα, *the knees*, Heb. 12: 12. Sept. for בְּרַכְיָא Gen. 30: 3. 40: 12. — Xen. Cyr. 7. 3. 5.—Hence in phrases: (α) *θεῖς, θέντες, τιθέντες τὰ γόνατα*, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5. So of the mock homage offered by the soldiers to Jesus, Mark 15: 19.—(β) Luke 5: 8 *προσέπεσε τοῖς γόνασι Ἰησοῦ*, lit. *fell at his knees*, i. e. *embraced them by way of supplication*.—(γ) *κάμπτειν γόνυ* v. *γόναϊά τινι*, to *bend the knee or knees* to any one, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. 14: 11 *ἐμοὶ κάμψει πᾶν γόνυ*, quoted from Is. 45: 23, where Sept. for בְּרַכְיָא. Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for קָרַב 1 Chr. 29: 20.

Γονυπετέω, ὦ, f. ἵσω, (*γόνυ* and *πίπτω, πεσῖν*), lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. 17: 14. Mark 1: 40. in reverence, Mark 10: 17. in mock homage, seq. *ἔμπροσθεν τινος* Matt. 27: 29. — Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

Γράμμα, ατος, τό, (γράφω,) *a picture*, Ael. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luke 23: 38 *γράμμασι ἑλληνικοῖς*. Gal. 6: 11 *πηκίλοις γράμμασι*, with *how many letters*, i. e. at how great length; others refer this to b. α. Sept. for כְּתִיבָה Lev. 19: 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. any thing written, Esdr. 3: 9, 13. In N. T. (α) *an epistle, letter*, Acts 28: 21. Gal. 6: 11, see in a.—1 Macc. 5: 10. Xen. H. G. 1. 1. 15.—(β) *a bill, bond, note*, Luke 16: 6, 7.—Jos. Ant. 18. 6. 3. So of accounts of expenses etc. Dem. 1202. 2. Lys. 906. 12.

—(γ) *writings, a book*, etc. e. g. of Moses, John 5: 47. of the O. T. i. e. *the scriptures*, 2 Tim. 3: 15. So John 7: 15, since the Jews had no other literature. Sept. for כְּתִיבָה Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult. —(δ) trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2: 27, 29. 7: 6. 2 Cor. 3: 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts 26: 24. Sept. כְּתִיבָה Dan. 1: 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

Γραμματεὺς, έως, ό, (γράφω,) *a writer, scribe*.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts 19: 35. — Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. כְּתִיבָה, *the king's scribe, secretary of state*, 2 Sam. 8: 17. 20: 25. *military clerk*, 2 K. 25: 19. 2 Chr. 26: 11. — 1 Macc. 5: 42. — Later, in Sept. and in N. T. a *scribe*, i. e. one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἄρχιερεῖς. Matt. 2: 4. 5: 20. 7: 29. 12: 38. 20: 18. 21: 15. al. They are also called νομικοί, νομοδιδάσκαλοι, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. סוֹפְרִים 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1.—Ecclus. 10: 5. 2 Macc. 6: 18. — Hence by impl. *one instructed, a scholar, a learned teacher* sc. of religion, Matt. 13: 52. 23: 34. 1 Cor. 1: 20. AL.

Γραπτός, ἡ, ὄν, (γράφω,) written, inscribed, trop. Rom. 2: 15. Comp. Jer. 31: 33.

Γραφή, ἡς, ἡ, (γράφω,) a picture, Ael. V. H. 2. 2, 44. a writing, 1 Macc. 12: 21. Herodian. 1. 17. 9. Thuc. 1. 134.—In N. T. ἡ γραφή and αἱ γραφαί, scripture, the scriptures, i. e. of the Jews, the Old Test. Matt. 21: 42. John 5: 39. Acts 8: 32. Rom. 9: 17. al. γραφαὶ ἁγίαι Rom. 1: 2. Sept. for כְּתָב Ezra 6: 18.—In 2 Pet. 3: 16 some think the writings of Paul and other apostles are meant. — By synecd. put for the contents of scripture, i. e. scripture declaration, promise, etc. Matt. 22: 29. Mark 12: 24. John 10: 35. Acts 1: 16. James 2: 23. al. scripture prophecy, Matt. 26: 54, 56. Luke 4: 21. Rom. 16: 26. AL.

Γράφω, f. ψω, to grave or cut in, to insculp, Sept. for כָּרַח 1 K. 6: 28. Hom. II. 6. 169. to sketch, to picture, Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. to write, viz.

a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John 8: 6, 8. 2 Thess. 3: 17 οὕτω γράφω, i. e. this is my hand. —Xen. Mem. 4. 2. 20.—In the sense of to write upon, i. e. to fill with writing, i. q. επιγράφω, Rev. 5: 1.

b) to write, i. e. to commit to writing, to express by writing; c. accus. expr. or impl. John 19: 21, 22 ὃ γέγραφα, γέγραφα. 20: 30, 31. 21: 24, 25. Luke 1: 63. 16: 6, 7. Rom. 16: 22. Rev. 1: 11. 10: 4. 14: 1. al. Sept. for כְּתָב Ex. 24: 4. 1 Sam. 10: 25. — Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10.—Spoken of what is written or contained in the scriptures, Mark 1: 2. John 8: 17. Luke 3: 4. al. So γέγραπται, τὸ γεγραμμένον, etc. it is written, as a formula of citation, Matt. 4: 4, 6, 7, 10. 26: 31. Luke 4: 4, 8, 10. Rom. 1: 17. 2: 24. al.—Constr. with prepositions, viz. διὰ τινος, by any one, Matt. 2: 5. Luke 18: 31. ἐπὶ τινα Mark 9: 12, 13, and ἐπὶ τινι John 12: 16, of or concerning any one. περὶ τινος, of or concerning any one, Matt. 11: 10. 26: 24. John 5: 46. Seq. dat. of pers. of or concerning whom, Luke 18: 31. In a similar sense, to

write about, to describe, seq. accus. John 1: 46. Rom. 10: 5. So Sept. for כְּתָב Ezra 8: 2. Neh. 10: 34, 36. — Comp. Xen. Mem. 1. 4. 1.

c) to write, i. e. to compose or prepare in writing; e. g. βιβλίον ἀποστασίον Mark 10: 4. επιγραφὴν Luke 23: 38. ἐπιστολὴν Acts 23: 25. 2 Pet. 3: 1. Sept. for כְּתָב Ezra 4: 6, 8. — Plut. Caes. 54. Xen. Ag. 1. 1.

d) to write to any one, i. e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 οὐ γὰρ ἄλλα γράφομεν ὑμῖν. Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and οὐ, 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 9. Sept. for כְּתָב Esth. 3: 12. —Plut. Cic. 37. id. Pomp. 29. — So of written directions, instructions, information, etc. Acts 15: 23. 18: 27. 26: 26 bis. 1 Cor. 5: 9. 7: 1. 14: 37. 2 Cor. 9: 1. So 1 Thess. 4: 9 οὐ χρειάν ἔχετε γράφειν ὑμῖν, and 5: 1 οὐ χρ. ἔχ. ὑμῖν γράφασθαι, see on these infin. Buttm. § 140. 3.—Hence γράφειν ἐντολὴν τινι, to write a precept or command to any one, i. e. to prescribe, Mark 10: 5. 1 John 2: 7. absol. Mark 12: 19. Luke 20: 28. So γέγραπται, it is prescribed, Luke 2: 23. al. So Sept. and כְּתָב 2 K. 17: 37. Ezra 3: 4.—Tob. 1: 6. Esdr. 6: 17, coll. Ezra 5: 13. Ael. V. H. 6. 10 νόμον. Xen. Mem. 1. 2. 43, 44.

e) to inscribe, e. g. one's name in a book, register, etc. Luke 10: 20. Rev. 13: 8. 17: 8. al. See in Βιβλος. So Sept. and כְּתָב Ps. 69: 28. 139: 16. AL.

Γραώδης, εος, ους, ὁ, ἡ, adj. (γραῦς,) old wife's, old-womanish, silly, 1 Tim. 4: 7. — Strabo Geog. I. p. 32. A.

Γρηγορέω, ᾧ, f. ἦσω, (ἐγείρω, perf. 2 ἐγρηγόρα,) a new present form, belonging only to the later age of Greek; Buttm. § 114 in ἐγείρω. Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—to wake, to keep awake, to watch, intrans.

a) pp. Matt. 24: 43. 26: 38, 40, 41. Mark 13: 34. 14: 34, 37, 38. Luke 12: 37, 39. Sept. for נָחַם Neh. 7: 3. נָחַם Jer. 5: 6. — 1 Macc. 12: 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed. Tauchn. Achill. Tat. Erot. 4. 17.

b) trop. *to watch*, i. e. *to be vigilant*, *attentive*, etc. Matt. 24: 42. 25: 13. Mark 13: 35, 37. Acts 20: 31. 1 Cor. 16: 13. 1 Thess. 5: 6. 1 Pet. 5: 8. Rev. 3: 2, 3. 16: 15. Sept. for דָּרַךְ Jer. 1: 12. Dan. 9: 14. דָּרַךְ (ר. דָּרַךְ) Lam. 1: 14. — So γρηγορεῖν ἐν τῇ προσυχῇ κ. τ. λ. *to be assiduous in*, Col. 4: 2.

c) trop. *to wake*, i. e. *to live*, 1 Thess. 5: 10, where καθιεύδεν, *to sleep*, is in like manner referred to death.

Γυμνάζω, f. ἄσω, (γυμνός,) pp. *to practise gymnastic exercises*, as one of the athlete, Arr. Diss. Ep. 4. 4. 11. *to exercise daily* sc. in the palaestra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10. — In N. T. *to exercise one in any thing, to train, to accustom*, metaph. 1 Tim. 4: 7 γύμναζε σεαυτὸν πρὸς εὐσέβειαν. Heb. 5: 14. 12: 11. — Arr. Diss. Epict. 1. 26. 3 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. 1. p. 25. D, πρὸς ὀργεοθηρευτικήν. — 2 Pet. 2: 14 καρδίαν γεγυμνασμένην πλεονεξίας, *trained, practised, in covetousness*; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132. 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) *gymnastic exercise*, sc. in the palaestra, Ael. V. H. 2. 5. and so earlier γυμνάσιον, Xen. Oec. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. *exercise, training*. 1 Tim. 4: 8 σωματικὴ γυμνασία, *bodily exercise*, in antith. with v. 7, i. e. ascetic training, mortification of bodily appetites etc. as described in v. 3, coll. Col. 2: 23. — Hesych. γυμνασία· ἄσκησις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εὔσω, (γυμνήτης, fr. γυμνός,) *to be naked*, or as in Eng. *to be half-naked, to be poorly clad*, 1 Cor. 4: 11. — Nicet. Annal. 10. 6 γυμν. ὄπλον, *to be unarmed*. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ἡ, ὄν, *naked*, i. e.

a) pp. in respect to the body, viz. (α) *wholly nude*, without any clothing; perhaps Mark 14: 51, 52. trop. Rev. 16: 15. 17: 16. Sept. for עָרוֹם Gen. 2: 25. Job 1: 21. עָרוֹם Gen. 3: 7, 10, 11. — Xen. Ag. 1. 28. — (β) Spoken of one

who has on no outer garment, and is clad only in the tunic, χίτων, כִּתּוֹן, which fitted close to the body. John 21: 7. Acts 19: 16. prob. Mark 14: 51, 52. See Jahn § 120. So Sept. and עָרוֹם 1 Sam. 19: 24. Is. 20: 2. — Test. XII Patr. I. p. 709, of Joseph, comp. Gen. 39: 12. Ael. V. H. 6. 11. Xen. An. 1. 10. 3. — (γ) As in Eng. *half-naked*, i. e. *poorly clad*, destitute as to clothing, implying penury and want, Matt. 25: 36, 38, 43, 44. James 2: 15. So Sept. for עָרוֹם Job 31: 19. עָרוֹם Job 24: 7. Is. 58: 7. — Trop. *destitute* sc. of spiritual goods, etc. Rev. 3: 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. 5: 3, *although being now clothed*, οὐ γυμνοὶ εἰρηθισόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Orig. c. Cels. 2. 43, (Χριστός) γυμνὴ σώματος γενομένου ψυχῇ ταῖς γυμναῖς σωματικῶν ὥμιλει ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνὴν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, *naked, mere, bare*, e. g. γυμνὸν κόκκον, 1 Cor. 15: 37. — Clem. Rom. Ep. 1 ad Cor. § 24 σπέρματα ἄτινα πέπτωκεν εἰς τὴν γῆν ξηρὰ καὶ γυμνά. d) metaph. *uncovered, open, manifest*, seq. τοῖς ὀφθαλμοῖς, Heb. 4: 13. So Sept. for עָרוֹם Job 26: 6. — Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητιος, ἡ, (γυμνός,) *nakedness*, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and עָרוֹם Deut. 28: 48.

b) by euphemism, for the parts of shame, trop. Rev. 3: 18. So Sept. γύμνωσις for Heb. עָרוֹם Gen. 9: 22, 23.

Γυναικεῖον, ου, τό, (dim. of γυνή,) *a little woman, muliercula*, i. e. in contempt, *a weak, silly woman*, 2 Tim. 3: 6. — Marc. Anton. 5. 11.

Γυναικεῖος, εἶα, εἶον, (γυνή,) *womanly, womanish, female*. 1 Pet. 3: 7 συνοικοῦντες ὡς ἁσθενέστερον σκεύει τῇ γυναικίῳ, ἀπονέμοντες τιμὴν, where τῇ

γυναικίῳ is dat. of the abstr. neut. τὸ γυναικίον, a woman, wife, i. q. γυνή; or else it qualifies σκεύει in a similar sense; see Σκεῦος. Sept. for gen. ΓΥΝ. Lev. 18: 22. Deut. 22: 5.—Xen. Mem. 2. 7. 5.

Γυνή, αἰκός, ἡ, voc. ὦ γύναι, a woman, one of the female sex, viz.

a) genr. Matt. 14: 21. 15: 38. Acts 22: 4. 1 Cor. 11: 12. al. saep. Sept. for ΓΥΝ. Gen. 2: 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, maiden, damsel, Luke 22: 57, coll. v. 56. (Gal. 4: 4.) So Sept. for ΓΥΝ. Esth. 2: 4.—Of an adult woman, Matt. 5: 28. 9: 20, 22. 11: 11. Rev. 12: 1, 4. al. saep.

b) with a gen. or ἔχειν, or the adj. ὑπανδρος Rom. 7: 2, it implies relation to some man, viz. (α) one betrothed, a bride, but not yet married, Matt. 1: 20, 24. (comp. v. 18.) Luke 2: 5. So Sept. and ΓΥΝ. Lev. 19: 20. Deut. 22: 24, coll. v. 23.—Xen. H. G. 4. 1. 7. — Trop. of the church as the bride of Christ, Rev. 19: 7. 21: 9. Comp. Ez. 16: 8 sq.—(β) a married woman, wife, Matt. 5: 31, 32. 14: 3. 18: 25. Mark 6: 18. Luke 1: 18, 24. 8: 3. Rom. 7: 2. 1 Cor. 7: 2. al. saep. So Sept. and ΓΥΝ. Gen. 24: 3 sq. al. saep. — Xen. An. 1. 2. 12. — (γ) 1 Cor. 5: 1 ὥστε γυναικα τινὰ τοῦ πατρὸς ἔχειν, a stepmother. So Sept. and ΓΥΝ. Lev. 18: 8.—(δ) a widow, with χήρα, Luke 4: 26. absol. Matt. 22: 24. Mark 12: 19. Luke 20: 29.

c) in the voc. ὦ γύναι, in a direct address, expressive of kindness or respect; Matt. 15: 28 ὦ γύναι, comp. 9: 22 where it is θύγατερ. Luke 13: 12. John 2: 4. 4: 21. 20: 13, 15. 1 Cor. 7: 16. — Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. AL.

Γώγ, indec. Gog, Heb. גִּיג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called Magog, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκνθολ. In N. T. the name Gog is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. 20: 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting corner, Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, at the corners of the streets, i. e. where several streets meet, in the most public places. — For ἡ κεφαλὴ γωνίας, see under Ἀρχογοναῖος, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. — Rev. 7: 1 and 20: 8 αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth. — Sept. for ΓΥΝ. Ex. 27: 2. Ez. 43: 20. — Xen. Laced. 12. 1.

b) an interior angle, and by impl. a dark corner. Acts 26: 26 ἐν γωνίᾳ, in a corner, i. e. secretly. — Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

Δ.

Δαβίδ, ὁ, indec. written also Δαυίδ or Δαυίδ as in Sept. and Josephus, David, Heb. דָּוִד (beloved), later דָּוִד, (Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055–1015. For his life see 1 Sam. c. 16 — 2 Sam. fin. 1 Chr. c. 12–30. — In N. T. pp. Matt. 1: 6, 17. 12: 3. 22: 43, 45. al. Heb. 4: 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. 95: 7.—Ο υἱός,

Δαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. 1: 20; often applied to Jesus as a title of the expected Messiah, Matt. 9: 27. 12: 23. 15: 22. 20: 30, 31. Mark 10: 47, 48. al. saep. but not in John's writings. So ἡ ῥίζα Δαβίδ, in the same sense, Rev. 5: 5. 22: 16. coll. Is. 11: 1, 10. — Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ

βασιλεία τοῦ Δαβὶδ, Mark 11: 10. ὁ θρόνος Δ. Luke 1: 32. ἡ σκηνὴ Δ. Acts 15: 16, coll. Amos 9: 11. ἡ κλεῖς τοῦ Δαβὶδ, Rev. 3: 7, coll. Is. 12: 22 and Matt. 16: 19. AL.

Δαιμονίζομαι, f. ἴσμαι, (δαίμων), i. q. δαιμόνιον ἔχω, to have a demon, i. e. to be afflicted, vexed, possessed, with an evil spirit, to be a demoniac; Matt. 4: 24. 8: 16, 28, 33. 9: 32. 12: 22. 15: 22. Mark 1: 32. 5: 15, 16, 18. Luke 8: 36. John 10: 21, coll. v. 20. — It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons afflicted, or whether they employed it only in compliance with popular usage and belief; just as we now use the word *lunatic* without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs every where at once address Jesus as the Messiah; e. g. Matt. 8: 29. Mark 1: 24. 5: 7. Luke 4: 34. 8: 28. See Jos. Ant. 6. 8. 2, and 8. 2. 5. Jahn § 192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. 4: 28. Olshausen on Matt. 8: 28. Appleton's Lect. 25—27. — The form δαιμονίζομαι belongs to the later Greek, instead of the earlier δαιμονιάω, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196.

Δαιμόνιον, ον, τό, (neut. of adj. δαιμόνιος,) demon, i. e.

a) genr. a god, deity, spoken of the heathen gods, Acts 17: 18. — Jos. B. J. 1. 2. 8. Diod. Sic. 20. 20. Xen. Mem. L 1. 1.

b) spoken of a genius or tutelary demon, e. g. that of Socrates, Xen. Mem. 4. 8. 1, 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46. — In N. T. in the Jewish sense, a demon, i. e. an evil spirit, devil, subject to Satan, Matt. 9: 34. al. a fallen angel, see in Ἄγγελος; and i. q. πνεῦμα ἀκάθαρτον, Luke 8: 29, coll. v. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. 13: 21. 34: 14. Baruch 4: 35. comp. Matt. 12: 43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c.

Cels. 8. 29 sq. Athenag. Apol. p. 29. comp. Eph. 2: 2. They were thought to have the power of working miracles, but not for good, Rev. 16: 14, coll. John 10: 21; to be hostile to mankind, John 8: 44; to utter the heathen oracles, Acts 16: 17; and to lurk in the idols of the heathen, which are hence called δαιμόνια, devils, 1 Cor. 10: 20 bis, 21 bis. Rev. 9: 20. comp. Sept. Deut. 32: 17. Ps. 91: 6. 106: 37. Baruch 4: 7. They are spoken of as the authors of evil to mankind, both moral, 1 Tim. 4: 1. James 2: 19. comp. Eph. 6: 12; and also physical, viz. by entering into a person, thus rendering him a demoniac and afflicting him with various diseases, etc. see in Δαιμονίζομαι. comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T. I. p. 538. So in the phrases: (α) εἰσ-ἦλθεν τὰ δαιμόνια εἰς τινα, demons had entered into him, Luke 8: 30, coll. v. 33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκιοῦται αὐτὸν ὡς ἰδιον σκεῦος. — (β) δαιμόνεον ἔχειν, to have a devil, i. e. to be a demoniac, i. q. δαιμονιῆσθαι, Luke 4: 33. 8: 27. Spoken by the Jews of Jesus, John 7: 20. 8: 48, 49, 52. 10: 20. of John the Baptist, Matt. 11: 18. Luke 7: 33.—(γ) ἐξερχεσθαι ἐκ or ἀπό τινος, to come out of, Matt. 17: 18. Mark 7: 29, 30. Luke 4: 35, 41. 8: 2, 33, 35, 38. 11: 14.—(δ) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7: 22. 9: 34. 10: 8. 12: 24, 27, 28. Mark 1: 34, 39. 3: 15, 22. 6: 13. 7: 26. 9: 38. 16: 9, 17. Luke 9: 49. 11: 14, 15, 18, 19, 20. 13: 32. Pass. Matt. 9: 33. This was done by Christ in his own divine authority, and by the apostles in his name, (Luke 11: 15. 9: 1. 10: 17, comp. Acts 19: 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. See the Jewish form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5.—(ε) Where the acts etc. of demons thus dwelling in persons are spoken of, Mark 1: 34. Luke 9: 1, 42. 10: 17. John 10: 21.

Δαιμονιώδης, εος, ους, ὅ, ἡ, adj. (δαίμωνιον,) pp. godlike, divine; in N.

T. *demon-like, devilish*, James 3: 15. — Symm. for דַּיָּמוֹן Ps. 91: 6, where Sept. δαίμόνιον.

Δαίμων, ονος, ὁ, ἡ, *demon*, i. q. δαίμόνιον, i. e. *a god*, Hom. Il. 1. 222; in N. T. *a demon, an evil spirit, devil*, Matt. 8: 31. Mark 5: 12. Luke 8: 29. Rev. 18: 2. also 16: 14 in text. rec. See Δαίμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite, to sting*, trans. Aelian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart, vex, irritate*. Gal 5: 15 εἰ δὲ ἀλλήλους δάκνετε.—Arrian. Diss. Epict. 2. 22 δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

Δάκρυ, υος, τό, and δάκρυον, ύου, τό, *a tear*, Rev. 7: 17. 21: 4. τοῖς δάκρυσιν Luke 7: 38, 44. τὰ δάκρυα, *tears, weeping*, 2 Tim. 1: 4. διὰ πολ. δακρύων 2 Cor. 2: 4. μετὰ δακρύων, Mark 9: 24. Acts 20: 19, 31. Heb. 5: 7. 12: 17. Sept. ἐν δάκρυσι for בְּדַמְדָּמָא Ps. 6: 7. Lam. 2: 11. τὰ δάκρυα 2 K. 20: 5. Lam. 1: 3. — Ael. V. H. 14. 22. Xen. Oec. 10. 8.

Δακρύω, f. ύσω, (δάκρυ,) *to shed tears, to weep*, intrans. John 11: 35 ἐδάκρυσεν ὁ Ἰησοῦς. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ὁ, (δάκτυλος,) *a finger-ring*, Luke 15: 22; given as a mark of honour etc. comp. Gen. 41: 43 and Esth. 8: 2, where Sept. for דַּבְּבָהּ. —1 Macc. 6: 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ὁ, *a finger*, Matt. 23: 4. Mark 7: 33. Luke 11: 46. 16: 24. John 8: 6. 20: 25, 27. Sept. for דַּבְּבָהּ Lev. 4: 6. Cant. 5: 6. — Xen. Eq. 6. 8. —By meton. ὁ δάκτυλος τοῦ Θεοῦ, *for the power of God*, Luke 11: 20, coll. Matt. 12: 28 where it is πνεῦμα τοῦ θ. So Sept. and דַּבְּבָהּ דַּבְּבָהּ Ex. 8: 15. Ps. 8: 4.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark 8: 10, coll. Matt. 15: 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4: 10.

Δαμάζω, i. q. δαμάω, f. άσω, *to subdue, to tame*, trans. James 3: 7 bis. Mark 5: 4. trop. τὴν γλώσσαν, James 3: 8, coll. Eccclus. 28: 18 sq. Sept. for Chald. דַּבְּבָהּ and דַּבְּבָהּ Dan. 2: 40. — Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. Il. 9. 492 θυμόν.

Δάμαλις, εως, ἡ, (δαμάω,) *a heifer*, Heb. 9: 13, coll. Num. 19: 2 sq. where Sept. for דַּבְּבָהּ as also Hos. 4: 16. for דַּבְּבָהּ Is. 7: 21. 15: 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, εδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts 17: 34.

Δαμασκήνός, ἡ, όν, *belonging to Damascus, a Damascene*, 2 Cor. 11: 33.

Δαμασκός, οῦ, ἡ, *Damascus*, Heb. דַּמַּשְׁק, a celebrated city of Syria, first mentioned Gen. 14: 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמַּשְׁק 2 Sam. 8: 5; and by Strabo, *Coelesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in Ἀρέτας. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284. — Acts 9: 2, 3, 8, 10, 19, 22, 27. 22: 5, 6, 10,

11, 26: 12, 20. 2 Cor. 11: 32. Gal. 1. 17.

Δαν, ὁ, indec. Dan, Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. 7: 5, 6, that of Dan is found only in a few Mss.

Δανείζω, f. εἶσω, (δάνειον,) to lend money, to loan, in N. T. without interest, intrans.

a) genr. Luke 6: 34 bis, 35; see in Ἀπελπίζω. Sept. for דָּן Deut. 28: 44. Prov. 19: 17. — Eccclus. 29: 1, 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκῳ, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. δανείζομαι, to cause to lend money to one's self, i. e. to borrow money, Matt. 5: 42. So Sept. and דָּן Neh. 5: 4. — Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, ου, τό, (neut. of δάνειος fr. δάνος,) a debt, i. e. for money lent, Matt. 18: 27. Sept. for דָּן Deut. 24: 11.—Diod. Sic. 1. 79.

Δανειστής, οῦ, ὁ, (δανείζω,) a creditor, Luke 7: 41. Sept. for דָּן 2 K. 4: 1. Ps. 109: 11.—Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. Daniel, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24: 15. Mark 13: 14.

Δαπανάω, ὦ, f. ἵσω, (δαπάνη,) to spend, to be at expense, trans. Mark 5: 26. absol. 2 Cor. 12: 15. — Bel and Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3. — Acts 21: 24 δαπάνησον ἐπ' αὐτοῖς, i. e. be at the expense of their sacrifices, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1. — In a bad sense, to waste, to consume, trans. Luke 15: 14. absol. James 4: 3.—1 Macc. 14: 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (δάπτω to devour,) expense, cost, Luke 14: 28. Sept. for דָּן Ezra 6: 4, 8. — 1 Macc. 3: 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce something else, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. §149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, but, and, also, namely, etc.

I. Adversative, but, on the contrary, on the other hand, etc.

a) simply, Matt. 6: 6 σὺν δέ, ὅταν προσευχῇ, εἰσελθε κ. τ. λ. v. 15 coll. v. 14. v. 17 coll. v. 16. Luke 12: 9, 10. John 1: 12. 15: 24. Acts 12: 9. Rom. 6: 22. 2 Cor. 6: 10. 2 Tim. 2: 16. Heb. 4: 15. al. saep. — So before answers implying contradiction, etc. Luke 12: 14. 13: 8. Acts 12: 15. 19: 2, 3, 4.

b) in the formula μὲν—δέ, indeed—but, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts 9: 7. 23: 8. Rom. 2: 7, 8. 1 Cor. 1: 12. 15: 39. 2 Cor. 10: 1. al. Comp. in Μέν.

II. Continuative, but, now, and, also, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. 1: 18 τοῦ δέ I. Χρ. ἡ γένεσις οὕτως ἦν. 2: 9. 3: 1. Mark 16: 9. Luke 12: 11, 16. 13: 6, 10. 15: 11, 17. Acts 6: 1, 2, 8, 9. 9: 7, 8. 1 Cor. 14: 1. 16: 1. 15: 17. al. saep. — In this way it is sometimes emphatic, espec. in interrogative clauses, as 2 Cor. 6: 14, 15, 16. Gal. 4: 20 ἡθέλον δέ, I could wish indeed.

b) where it takes up and carries on a thought which had been interrupted, then, therefore, etc. Matt. 6: 7 προσευχόμενοι δέ. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15.—So in an apodosis after εἰ for ἐπει, Acts 11: 17 ἐγὼ δέ τίς ἤμην. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. but, and, namely, for example, to wit, etc. Mark 4: 37 τὰ δέ κύματα ἐπέβαλεν, and the waves, i. e. so that the waves. 16: 8 εἶχε δέ αὐτὰς τρόμος, trembling also seized them, etc. where some translate for, i. q. γάρ, but without necessity.

John 6: 10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, *now there was, or there being, much grass*, etc. Acts 23: 13. Rom. 3: 22. 1 Cor. 10: 11. 15: 56. Comp. Winer l. c.

d) καὶ δέ, where καὶ always has the sense of *also*, i. e. *and also*, Mark 4: 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 15: 27. Acts 5: 32. See Buttm. l. c. p. 425. AL.

Δέησις, εὖως, ἦ, (δέομαι,) *want, need*, Aeschin. Dial. Soc. 2. 39, 40; in N. T. *prayer*, viz.

a) pp. as the expression of need, desire, etc. *supplication, petition*, sc. for one's self, Luke 1: 13. Phil. 4: 6. Heb. 5: 7. 1 Pet. 3: 12. So Sept. for עֲרַבְתָּ Job 27: 19. עֲרַבְתָּ Ps. 39: 13. 40: 2. עֲרַבְתָּ 1 K. 8: 28, 30.—Baruch 4: 13.—In behalf of others, Phil. 1: 19. James 5: 16. seq. ὑπὲρ Rom. 10: 1. 2 Cor. 1: 11. 9: 14. Phil. 1: 4. 1 Tim. 2: 1. seq. περὶ Eph. 6: 18.

b) genr. spoken of any prayer, Luke 2: 37. 5: 33. [Acts 1: 14.] Eph. 6: 18. Phil. 1: 4. 1 Tim. 5: 5. 2 Tim. 1: 3. Sept. for עֲרַבְתָּ 1 K. 8: 45. 2 Chr. 6: 40.—1 Macc. 7: 37. Herodian. 8. 4. 25. Dem. 53. 2.

Δεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pp. *it needs, there is need of*, sc. something that is absent or wanting, seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. *it needs, it is necessary*, viz.

a) pp. from the nature of the case, from a sense of duty, etc. *one must*. Matt. 16: 21 ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱερουσόλυμα. 26: 35. Mark 14: 31. Luke 2: 49. 4: 43. John 3: 7, 30. 1 Cor. 11: 19. Heb. 9: 26.—Polyb. 1. 54. 4. Thuc. 2. 47.—So spoken of what is made necessary by divine appointment; John 3: 14. 20: 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts 4: 12 ἐν ᾧ δεῖ σωθῆναι ἑμᾶς. 14: 22. AL.—Jos./Ant. 3. 5. 5. Ep. Barnab. 5, ἔδει ἵνα ἐπὶ ξύλον πάθῃ. So of things unavoidable, *must needs*, Matt. 24: 6. Mark 13: 7. Acts 1: 16. 9: 16. Rom. 1: 27. 2 Cor. 11: 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. *it is right or proper*,

one must, it ought, it should, etc. Luke 13: 14. 16. Mark 13: 14. John 4: 20. Acts 5: 29. 2 Tim. 2: 6. Matt. 18: 33. 25: 27.—Sept. Job 15: 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17, 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts 27: 21.—See also in Δέον. AL.

Δεῖγμα, αἶτος, τό, (δείκνυμι,) pp. *what is shown, a sample, specimen*, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. *an example, warning*, Jude 7. comp. 2 Pet. 2: 6.—Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματίζω, f. ἴσω, (δείκνυμι,) *to make an example of, to expose* sc. to shame, i. q. παραδειγματίζω, absol. Col. 2: 15.—Others supply ἑαυτὸν and translate, *to show forth one's self*, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δεῖξω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. 16: 21. John 2: 18. Rev. 22: 8. also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—*to show*, trans. viz.

a) *to point out, to cause to see, to present to the sight*; Matt. 4: 8 and Luke 4: 5 πάσας τὰς βασιλείας τοῦ κόσμου. John 5: 20 bis. 14: 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, *show thyself to the priest*, i. e. present thyself for inspection, Matt. 8: 4. Mark 1: 44. Luke 5: 14. So Sept. for הִרְאֶה Deut. 34: 1, 4. Judg. 4: 22. הִרְאֶה Ex. 15: 25.—Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. 1: 1. 4: 1. 17: 1. 21: 9, 10. 22: 1, 6, 8.

b) *to offer to view, to exhibit, to display*; John 20: 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. 8: 5. Sept. for הִרְאֶה Ex. 25: 9, 40.—So of deeds, etc. John 2: 18. 10: 32. 1 Tim. 6: 15. Sept. for הִרְאֶה Mic. 7: 15.—Spoken of inward things, *to manifest, to prove*, etc. James 2: 18 bis. 3: 13. comp. Sept. for הִרְאֶה Ps. 60: 5. 71: 20.—Wisd. 10: 14. Xen. Mem. 1. 2. 17.

c) *to show, to assign*, sc. for use, e. g. ἀνάγκιον μέγα, Mark 14: 15. Luke 22: 12. Sept. for הִרְאֶה Ex. 13: 21.

d) metaph. *to show* sc. by words, *to teach, to direct*; Matt. 16: 21. Acts 7: 3.

10: 23. 1 Cor. 12: 31. So Sept. for דָּלִיָּה 1 Sam. 12: 23. דָּלִיָּה Deut. 4: 5. Is. 48: 17.—Xen. Mem. 1. 2. 17, 18.

Δειλία, ας, ἡ, (δειλός,) *timidity*, 2 Tim. 1: 7 πνεῦμα δειλίας , *a spirit of timidity*, i. q. πν. δειλόν . Sept. for דָּלִיָּה Ps. 55: 4. דָּלִיָּה Ps. 89: 41.—1 Macc. 4: 32. Herodian. 2. 1. 22.

Δειλιάω, ὦ, f. άσω, (δειλός,) *to be timid, to be afraid*, absol. John 14: 27. Sept. for דָּלִיָּה Is. 13: 7. דָּלִיָּה fr. דָּלִיָּה Deut. 1: 21. Josh. 10: 25. — 2 Macc. 15: 8. Classic writers prefer *ἀποδειλιάω*, see Passow.

Δειλός, ἡ, ὄν, (δεῖδω,) *timid, fearful*, Matt. 8: 26. Mark 4: 40. Rev. 21: 8. Sept. for דָּלִיָּה Judg. 7: 3. דָּלִיָּה Deut. 20: 8.—Ecclus. 37: 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

Δεῖνα, ὅ, ἡ, τό, gen. δεινός, dat. δέῖνι, acc. δέῖνα, *some one, such an one*; spoken of a person or thing, whom one does not know, or does not wish to name, Matt. 26: 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

Δεινῶς, adv. (δεινός,) *greatly, vehemently*, Matt. 8: 6. Luke 11: 53.—Wisd. 17: 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

Δειπνέω, ὦ, f. ἡσω, (δεῖπνον,) *to sup*, intrans. Luke 17: 8. Sept. for דָּלִיָּה Prov. 23: 1.—Tob. 8: 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke 22: 20. 1 Cor. 11: 25.—Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3: 20. See in *Γάμος* a. — Act. Thom. 5.

Δεῖπνον, ου, τό, in Homer *breakfast*, Il. 8. 53. Od. 9. 311; in Attic writers and in N.T. *dinner* or *supper*, viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening and often prolonged into the night; hence *genr. an evening banquet, or a feast* in general; Matt. 23: 6. Mark 6: 21. 12: 39. Luke 14: 12, 16, 17, 24. 20: 46. John 12: 2. So Sept. for Chald. דָּלִיָּה Dan. 5: 1: — Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1. — See

Potter's Gr. Ant. II. p. 352 sq. 381. Comp. in *Ἀριστον*. — As figurative of the Messiah's kingdom, Rev. 19: 9, 17. See in *Γάμος* a.

b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in *Ἀγάπη* 2.

c) meton. *food* sc. taken at supper, 1 Cor. 11: 21. So Sept. for דָּלִיָּה Dan. 1: 16.

Δεισιδαίμων, ονος, ὅ, ἡ, adj. (δεῖδω, δαίμων,) *fearing the gods*, i. e. in a good sense, *religiously disposed*, Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious*, Diod. Sic. 1. 62. Theophr. Char. 22 or 16. — In N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts 17: 22 *δεισιδαιμονεστέρους* sc. *ἢ ἄλλους*, more than others; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 *Ἀθηναίοις περισσώτερόν τι ἢ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς*.—Hesych. *δεισιδαίμων ὁ εὐσεβὴς καὶ δειλὸς παρὰ θεοῖς*.

Δεισιδαιμονία, ας, ἡ, (δεισιδαίμων,) pp. *fear of the gods*, i. e. *religiousness*, Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition*, Theophr. Char. 22 or 16. — In N. T. in the first sense, *religiousness*, i. e. *religion*, Acts 25: 19. — Jos. Ant. 10. 3. 2.

Δέκα, οί, αἱ, τά, ten, Matt. 20: 24. Mark 10: 41. al. Often put for any specific number, Matt. 25: 1, 28. Luke 15: 8. 19: 13, 17, al. So Sept. and עָשָׂר Am. 5: 3. — Rev. 2: 10 *θλίψεις ἡμερῶν δέκα*, *of ten days*, i. e. for a short time. So Sept. and עָשָׂר Dan. 1: 12. 1 Sam. 25: 38. AL.

Δεκαδύο, twelve, Acts 19: 7. 24: 11. So Sept. for $\text{עָשָׂר וְעֶשְׂרִים}$ Ex. 28: 21. $\text{עָשָׂר וְעֶשְׂרִים}$ 1 Chr. 15: 10. — The more usual form is *δώδεκα*, Buttm. § 70.

Δεκαπέντε, fifteen, John 11: 18. Acts 27: 28. Gal. 1: 18. Sept. for עָשָׂר וְחָמֵשׁ Gen. 7: 20. — The more usual form is *πεντεκαίδεκα*, Buttm. § 70.

Δεκάπολις, εως, ἡ, (δέκα, πόλις,) *Decapolis*, i. e. *the ten cities*, a region so called embracing ten cities, all excepting Scythopolis lying in the country

east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. 4: 25. Mark 5: 20. 7: 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palaest. p. 203.

Δεκατέσσαρες, *ων, οί, αἱ*, fourteen, Matt. 1: 17 ter. 2 Cor. 12: 2. Gal. 2: 1. Comp. Buttm. § 70.

Δεκάτη, *ης, ἡ*, (δέκατος) sc. μοῖρα, a tenth part, tithe, sc. of spoils, Heb. 7: 2, 4; comp. Gen. 14: 20, where Sept. for מַעֲשֵׂר. — Diod. Sic. 4. 21. Xen. Anab. 5. 3, 4, 13.—Spoken of the tithes which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. 7: 8, 9. See Lev. 27: 30, 31, 32, where Sept. for מַעֲשֵׂר. Jahn § 390.—Ecclus. 32: 9. Jos. Ant. 1. 19. 3.

Δέκατος, *η, ον*, ordin. the tenth, John 1: 40. Rev. 11: 13. Hence τὸ δέκατον, the tenth part, tithe, Rev. 21: 20. So Sept. for מַעֲשֵׂר Lev. 27: 32. גְּשֵׁרִית Lev. 5: 11. Ez. 45: 11.

Δεκατιόω, *ῶ, f. ὠσω*, (δεκάτη) to tithe, trans. i. e. to receive tithes from, Heb. 7: 6, i. q. δεκάτας λαμβάνειν, in v. 9. Pass. to be tithed, i. e. to pay tithes, Heb. 7: 9. Sept. for גְּשֵׁרִי Neh. 10: 38.—Unknown to the classic writers, who used δεκατείνω, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτός, *ή, όν*, (δέχομαι) accepted, i. e. metaph. acceptable, approved; Luke 4: 24 οὐδεὶς προσήτης δεκτός ἐστι. Acts 10: 35. Phil. 4: 18. Sept. for גְּשֵׁרִי Prov. 11: 1. 14: 37. Is. 56: 7.—Ecclus. 2: 5. 32: 7. Hesych. δεκτός· ἀρεστός.—By impl. favourable, propitious, spoken of a time, i. e. a time of favour, Luke 4: 19. 2 Cor. 6: 2. Comp. Is. 49: 8, where Sept. for גְּשֵׁרִי.

Δελεάζω, *f. ἄσω*, (δέλωαι bait,) to

bait, to entrap, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. to entice, beguile, trans. James 1: 14. 2 Pet. 2: 14, 18. — Philo de Agric. p. 202, ὁ μὴ πρὸς ἡδονῆς δელαισθῆν ἐίλικνται. Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, *ου, τό*, a tree, Matt. 3: 10 bis. 7: 17 bis, 18 bis, 19. 12: 33 ter. 21: 8. Mark 11: 8. Luke 3: 9 bis. 6: 43 bis, 44. 21: 29. Jude 12. Rev. 7: 1, 3. 8: 7. 9: 4.—Matt. 13: 32 and Luke 13: 19 γίνεται δένδρον v. εἰς δένδρον, i. e. ὡς δένδρον, sc. in size, comp. Mark 4: 32. — Mark 8: 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, I see men as trees, i. e. not distinctly, larger than natural. Sept. for גִּזְ Gen. 18: 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, *ου, ό*, (δεξιός, λαμβάνω) lit. one who takes the right hand; hence, prob. a guard, a body-guard; Suidas παραγύλαξ. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lancearii; Engl. spearmen. Acts 23: 23. — Theophyl. Simoc. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, *ά, όν*, right, as opp. to left, viz.

a) with a subst. expressed, e. g. χεῖρ, Matt. 5: 30. Luke 6: 6. Acts 3: 7. Rev. 1: 16, 17. 13: 16. ποὺς Rev. 10: 22. ὀφθαλμός Matt. 5: 29. οὖς Luke 22: 50. John 18: 10. σαγών Matt. 5: 39. τὰ δεξιὰ μέρη John 21: 6. ὅπλα τὰ δεξιὰ καὶ ἀριστερά, arms for the right and left, i. e. of every kind, offensive and defensive, 2 Cor. 6: 7. So Sept. for יְמִינִי Gen. 48: 14. Ex. 29: 22. 1 Sam. 11: 2. יְמִינִי Ex. 29: 20. Lev. 14: 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.

(α) ἡ δεξιὰ, sc. χεῖρ, the right hand, Matt. 6: 3. 27: 29. Rev. 1: 20. 2. 1. 5: 1, 7. Sept. for יְמִינִי Gen. 48: 18. Ex. 15: 12. al.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. 2: 9 δεξιὰς ἔδωκαν ἐμοὶ καὶ B. κοινωνίας, they gave us the right hand of fellowship, in confirmation of a promise, agreement, etc.—1 Macc. 6: 58. 11: 62. comp. Ezra 10: 19. Ez. 17: 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. — Put for the right

hand or side in general, the right, Heb. 1: 3. 8: 1. 12: 2. So τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ Θεοῦ, etc. Acts 2: 33. 5: 31. Rom. 8: 34. Eph. 1: 20. Col. 3: 1. Heb. 10: 12. 1 Pet. 3: 22. For the signification of the expressions, see below in β. Sept. and דְּיָיִן Ps. 16: 11.—Xen. An. 5. 2. 24.

(β) τὰ δεξιὰ, sc. μέρη, the right parts, i. e. the right, in general, e. g. ἐκ δεξιῶν, on the right, Matt. 27: 38. Mark 15: 27. Luke 23: 33. Matt. 25: 33, 34. Luke 1: 11. ἐν τοῖς δεξιῶις Mark 16: 5. Sept. for דְּיָיִן Gen. 48: 13. Ex. 14: 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So καθήσθαι v. ἐστηνέναι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. 20: 21, 23. Mark 10: 37, 40. or τοῦ Θεοῦ, Matt. 22: 44. 26: 64. Mark 12: 36. 14: 62. 16: 19. Luke 20: 42. 22: 69. Acts 2: 34. 7: 55, 56. Heb. 1. 13; to sit or stand on the right of the Messiah or of God, i. e. to be next in rank and power, to have the highest seat of honour and distinction; comp. Ps. 2: 7. 102: 1. 1 K. 22: 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So ἐκ δεξιῶν τινος εἶναι, to be at one's right hand, i. e. to be one's helper, protector, Acts 2: 25, coll. Ps. 16: 8, where Sept. for דְּיָיִן; also Ps. 109: 31.

Δέομαι, f. δέησμαι, aor. 1 ἐδέηθην with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέετο, Luke 8: 38. so Job 19: 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δέω. Lob. ad Phryn. p. 220.—to need, to want, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. to make known one's need, i. e. to ask, to beseech, to pray, etc.

a) genr. absol. Rom. 1: 10 δέόμενος, making request. 2 Cor. 5: 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. δέομαι τινος κατά τι, see Buttm. § 132. 5. 2. Matt. 9: 38 et Luke 10: 2. Luke 5: 12. 8: 28, 38. 9: 38, 40. Acts 8: 34 δέομαι σου, I pray thee, 21: 39. 26: 3. Gal. 4: 12. Sept. for דְּיָיִן Deut. 3: 23. 2 K. 1: 13. Prov. 26: 25.—Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. 8: 4. 10: 2.—Act. Thom. 50 τοῦτο δέομεθά σου.

b) spoken of prayer to God in general, δέωμ. τοῦ Θεοῦ, Acts 8: 22. 10: 2. πρὸς τὸν κύριον, Acts 8: 24. absol. Luke

21: 36. 22: 32. Acts 4: 31. 1 Thess. 3: 10. Sept. δέωμ. τοῦ Θεοῦ for דְּיָיִן Dan. 6: 11. πρὸς τὸν κ. for דְּיָיִן Job 8: 5. Ps. 30: 9.—Xen. Cyr. 1. 6. 4 ἐρχομαι πρὸς Θεοῦς δεισόμενος.

Δέον, οντος, τό, particip. impers. of δεῖ, which see; necessary, proper; δέον ἐστι i. q. δεῖ, must needs, e. g. from the circumstances or nature of the case, 1 Pet. 1: 6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, ought, Acts 19: 36. τὰ δέοντα 1 Tim. 5: 13.—Hesych. δέοντα· πρέποντα. Xen. Mem. 1. 2. 22.

Δέος, δέους, τό, fear, Heb. 12: 28. in some Mss. for αἰδούς. — 2 Macc. 3: 17. Xen. Lac. 2. 3. 15.

Δερβαῖος, ου, ὁ, belonging to Derbe, Acts 20: 4.

Δέρβη, ῆς, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14: 6, 20. 16: 1.

Δέρμα, ατος, τό, (δέρω,) a skin, sc. of an animal, Heb. 11: 37. Sept. for דֶּרֶךְ Lev. 13: 48.—Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

Δερμάτινος, η, ον, made of skin, leathern, Matt. 3: 4. Mark 1: 6. Sept. for דֶּרֶךְ 2 K. 1: 8 where see, and also Zech. 13: 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

Δέρω, f. δερῶ, aor. 1 ἔδωρα, aor. 2 pass. ἐδάην, f. 2 pass. δαρήσμαι, to skin, to flay, Sept. for דֶּרֶךְ 2 Chr. 29: 34. Hom. Il. 1. 459.—In N. T. to beat, to scourge, pp. so as to take off the skin; seq. accus. Matt. 21: 35. Mark 12: 3, 5. Luke 20: 10, 11. Acts 16: 37. 22: 19. John 18: 23 τί με δέρεις; i. q. ἔδωκε ῥάπισμα in v. 22. 2 Cor. 11: 20 εἰς πρόσωπον δέρει, i. e. treats with contumely. With accus. impl. Luke 22: 63. Acts 5: 40.—Aquila for דֶּרֶךְ Prov. 10: 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23.—Pass. δαρήσασθε, Mark 13: 9. c. c. accus. of manner, πολλάς v. ὀλίγας sc. πληγὰς, Luke 12: 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 τοῦτο μὲν ἀνέκραγον πάντες ὡς ὀλίγας παῖσιεν.

Dem. 403. 4. Arrian. Exp. Alex. 6. 11. 13.—For ἀέρα δέρειν, 1 Cor. 9: 26, see in Ἀήρ.

Δεσμεύω, f. εὔσω, (δεσμός,) to bind, trans.

a) as a prisoner, with cords, chains, etc. Acts 22: 4. Sept. for רַבָּנָה Judg. 16: 11.—Xen. Hiero 6. 14.

b) to bind together, as a bale or bundle; e. g. φόρτια, Matt. 23: 4, metaph. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for עֲבָלִים Gen. 37: 7. Judith 8: 3.

Δεσμέω, ὠ, f. ἥσω, (δεσμός,) to bind, sc. with chains, etc. i. q. δεσμεύω, Luke 8: 29. — Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, ῆς, ῆ, (δέω,) a bundle, sheaf, Matt. 13: 30. Sept. for עֲבָלִים Ex. 12: 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, ίου, ό, (δεσμέω,) one bound, a prisoner, captive, Matt. 27: 15, 16. Mark 15: 6. Acts 16: 25, 27. 23: 18. 25: 14, 27. 28: 16, 17. Heb. 13: 3. So δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυρίῳ, spoken of Paul, a prisoner, in confinement for the sake of Jesus, i. e. because of his profession of the religion of Jesus. Eph. 3: 1. 4: 1. 2 Tim. 1: 8. Philem. 1, 9. [Heb. 10: 34.] Sept. for רַבָּנָה Zech. 9: 11, 12. עֲבָלִים Ecc. 4: 14.—Wisd. 17: 2. 2 Macc. 14: 27, 33. Anth. Gr. I. p. 20. ed. Jac.

Δεσμός, οῦ, ό, (δέω,) band, bond, ligament, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark 7: 35. the limbs, Luke 13: 16, coll. v. 11. Sept. pp. for רַבָּנָה Judg. 15: 13. Chald. רַבָּנָה Dan. 4: 12. — pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. οἱ δεσμοί, and Attic τὰ δεσμά, (Buttm. § 56. 6.) bonds, imprisonment, viz. (α) οἱ δεσμοί, Phil. 1: 13, and prob. elsewhere in the writings of Paul, etc. Phil. 1: 7, 14, 16. Col. 4: 18. 2 Tim. 2: 9. Philem. 10, 13 ἐν τ. δεσμοῖς τοῦ εὐαγγελίου, in bonds for the gospel's sake. Heb. 11: 36. [10: 34.] Jude 6. Sept. δεσμοί for רַבָּנָה Judg. 15: 14.

רַבָּנָה Job 39: 5. Ps. 2: 3. Jer. 27: 1.—Plato Crit. § 6.—(β) τὰ δεσμά in Luke's writings, Luke 8: 29. Acts 16: 26. 20: 23. 22: 30. 23: 29. 26: 29, 31.—3 Macc. 6: 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10. — Moeris p. 127, δεσμά, οὐδετέρως, Ἀττικῶς· δεσμοί, ὀρσενικῶς, Ἑλληνικῶς. Thom. Mag. p. 204.

Δεσμοφύλαξ, ακος, ό, (δεσμός, φύλαξ fr. φυλάσσω,) a prison-keeper, Acts 16: 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. ἀρχιδεσμοφύλαξ for רַב־הַבַּיִת Gen. 39: 21, 22, 23.

Δεσμοτήριον, ίου, τό, (δεσμός,) a prison, Matt. 11: 2. Acts 5: 21, 23. 16: 26. Sept. for רַב־הַבַּיִת Gen. 40: 3. —Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώτης, ου, ό, (δεσμός,) a prisoner, Acts 27: 1, 42. i. q. δέσμιος in 28: 16. Sept. for רַבָּנָה Gen. 39: 20.—Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, ου, ό, a master, viz.

a) as opposed to a servant, the head of a family, paterfamilias, 1 Tim. 6: 1, 2. 2 Tim. 2: 21. Tit. 2: 9. 1 Pet. 2: 18.—Wisd. 18: 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, Lord; spoken of God, Luke 2: 29. Acts 4: 24. Rev. 6: 10. of Christ, 2 Pet. 2: 1. Jude 4. Sept. for אֲדֹנָי Is. 1: 24. רַבָּנָה Gen. 15: 2, 8. יְהוָה Job 5: 8. יְהוָה Prov. 29: 26. — Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. here, hither, i. e. to this place or time, viz.

a) of place, here, hither, pp. Jos. Ant. 2. 6. 3 ἡμεῖς δεῦρο ἤλθομεν. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, here! i. e. come! come hither! and having a plur. δεῦτε, which see in its place; Buttm. § 115. n. 8. So John 11: 43 δεῦρο ἔξω, come forth! Acts 7: 3 δεῦρο εἰς γῆν. Sept. for הֵן 1 K. 1: 53. 2 K. 9: 1.—Aristoph. Pac. 1329.—With an imper. δεῦρο, ἀκολούθει μοι, Matt. 19: 21. Mark 10: 21. Luke 18: 22. So Sept. and בְּנֵי בִּזְרֵי 2 Sam. 13: 11. הֵן Judg. 9: 10, 12. 2 K. 5: 5. — With a fut. indic. Acts 7: 34 καὶ νῦν δεῦρο,

ἀποστείλω σε εἰς Αἴγ. Rev. 17: 1. 21: 9. So Sept. and 1 Sam. 16: 1. Judg. 19: 11, 13. — Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

h) of time, ἄχρι τοῦ δεῦρο sc. χρόνον, *unto this time*, Rom. 1: 13. — So μέχρι δεῦρο Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεῦτε, adv. pp. δεῦρ' ἵτε, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. *here! i. e. come! come hither!* spoken to several; e. g. δεῦτε εἰς, *come to*, Matt. 22: 4. Mark 6: 31. δεῦτε πρὸς, *come to*, Matt. 11: 28. δεῦτε ὀπίσω μου, *come after, follow me*, Matt. 4: 19. Mark 1: 17. So Sept. for 2 K. 6: 19. — With an imper. e. g. δεῦτε, ἀποκτείνωμεν αὐτόν, Matt. 21: 38. Mark 12: 7. Luke 20: 14. So Sept. and Gen. 37: 19. So δεῦτε ἴδετε Matt. 28: 6. John 4: 29. Sept. and 2 K. 7: 14. Ps. 66: 5. Also Matt. 25: 34. John 21: 12. Rev. 19: 17. — Wisd. 2: 6.

Δευτεραῖος, αἰά, αῖον, (δευτερος,) an adj. marking succession of days and used only in an adverbial sense, *on the second day*; Acts 28: 13 δευτεραῖοι ἦλθομεν. See Buttm. § 123. n. 3. — Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. *the second-first*, found only in Luke 6: 1, *σάββατον τὸ δευτερόπρωτον*, i. e. prob. *the second-first sabbath*, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the *σάββατον δευτερόπρωτον*, being

the *first* of the seven, but the *second* in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters. — Others translate, *the first of two sabbaths*, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. 23: 7, 8) fell on the day before the weekly sabbath, the former would then be a *σάββατον δευτερόπρωτον*. So Olshausen in loc.

Δεύτερος, α, ον, ord. adj. *second*, e. g. in number, Matt. 22: 26. John 4: 54. Tit. 3: 10. in order, Matt. 22: 39. Acts 13: 33. 1 Cor. 15: 47, comp. in Ἀδάμ. Rev. 4: 7. in place Acts 12: 10. Heb. 9: 3. in time, Acts 7: 13 ἐν τῷ δευτέρῳ sc. χρόνῳ. — Neut. adverbially, τὸ δεύτερον, *the second time, again*, 2 Cor. 13: 2. Jude 5. Sept. for 2 K. 41: 5. Lev. 13: 5. — Aesop. Fab. 5. — So without the art. δεύτερον, either *the second time, again*, John 3: 4. Rev. 19: 3. and with πάλιν, John 21: 16. or *secondly*, 1 Cor. 12: 28. Sept. for Gen. 22: 15. Jer. 33: 1. — Xen. An. 1. 8. 16. Cyr. 4. 6. 11. — So ἐκ δευτέρου, *the second time, again*, Mark 14: 72. John 9: 24. Acts 11: 9. Heb. 9: 28. with πάλιν Matt. 26: 42. Acts 10: 15. Sept. for Josh. 5: 2. Jer. 1: 13. AL.

Λέγομαι, f. ξομαι, depon. Mid. Buttm. § 113. 3; perf. δέδεγμαι Acts 8: 14 with Mid. signif. Buttm. § 136. 3; *to take*, sc. to one's self what is presented or brought by another, *to receive*, trans.

a) pp. of things, etc. (α) *to take, to receive*, sc. into one's hands etc. Luke 2: 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, i. e. from his parents. 16: 6, 7, δέξαι σου τὸ γράμμα, *take thy note*, sc. back from me. 22: 17 δεξάμενος ποτήριον, sc. from an attendant. Eph. 6: 17. Sept. for 2 Chr. 29: 16, 22. — Hom. Il. 5. 227 μάλιστα καὶ ἡνία. — (β) *genr. to receive, to accept*, e. g. ἐπιστολάς Acts 22: 5. 28: 21. τὴν χάριν, i. e. the collection, 2 Cor. 8: 4. τὰ παρ' ὑμῶν Phil. 4: 18. Sept. for Gen. 33: 10. Ex. 29: 25. 32: 4. — 1 Macc. 15: 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4. 10.

ib. 1. 5. 5. — (γ) Metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mark 10: 15. Luke 18: 17. λόγια ζῶντα Acts 7: 38. χάριν 2 Cor. 6: 1. Sept. for קָבַץ Jer. 9: 20. 17: 23. So of what is received by the ear, to *hear of, to learn*, as τὸ εὐαγγέλιον 2 Cor. 11: 4.—Herodian. 1. 4. 20 ἀγγέλιον.

b) of persons, etc. to *receive, to admit*, viz. (α) of persons, to *receive kindly, to welcome*, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke 16: 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20.—So genr. Matt. 10: 14, 40 quater, 41 bis. 18: 5 bis. Mark 6: 11. 9: 37 quater. Luke 9: 5, 48 quater, 53. 10: 8, 10. John 4: 45. Acts 21: 17 ἀσμένως ἐδέξαντο ἡμᾶς. 2 Cor. 7: 15. Gal. 4: 14. Col. 4: 10. Heb. 11: 31.—Herodian. 7. 5. 4. Xen. Cyr. 4. 8. 23. ib. 5. 6. 2.—So of being received into heaven, Acts 7: 59. So Acts 3: 21 ὃν δεῖ οὐρανὸν δεῖξασθαι. In the sense of to *admit*, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke 9: 11. Hence by impl. to *bear with*, 2 Cor. 11: 16 ἃς ἄφρονα δεῖξασθί με—(β) Metaph. of things, to *receive, to admit*, sc. with the mind and heart, i. e. by impl. to *approve, to embrace, to follow*, absol. Matt. 11: 14. τὸν λόγον, Luke 8: 13. Acts 8: 14. 11: 1. 17: 11. 1 Thess. 1: 6. 2: 13. James 1: 21. τὰ τοῦ πνεύματος, 1 Cor. 2: 14. παράκλησιν 2 Cor. 8: 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. 2: 10. So Sept. for קָבַץ Prov. 10: 9. Zeph. 3: 7. — Jos. Ant. 1. 13. 4. Plut. Them. 12. Thuc. 4. 16.

I. Λέω, to *want*, see Δεῖ and Λέομαι.

II. Λέω, f. δῆσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, comp. Butt. § 95. n. 4; to *bind, trans.*

a) of things etc. to *bind together* or to any thing, to *bind around, to fasten*. Matt. 13: 30 δῆσατε αὐτὰ εἰς δέσμας. Acts 10: 11. Matt. 21: 2 ὄνον δεδεμένην. Mark 11: 2, 4. Luke 19: 30. Sept. for קָבַץ Josh. 2: 21. וַיִּבְרַח Judg. 15: 4. — Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are *bound* or *wound around* with grave-clothes; John 11: 44 δεδεμένος τοὺς πόδας χειρίαις. 19: 40 ἔδησαν αὐτὸ ἐν ὀθονίοις. — Here belong also Matt. 16: 19 bis, and 18: 18 bis, ὃ ἐὰν δήσῃς ἐπὶ

τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, x. t. l. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. 16: 19, coll. Is. 22: 22. Rev. 3: 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, to *interdict, to prohibit*, i. e. to *exclude*, like Chald. ܕܝܢܐ Dan. 6: 8, 9, 14, 16.

b) of persons, to *bind*, sc. the hands, feet, etc. to *put in bonds*, i. e. to *deprive of liberty*; e. g. ἄλυσέσι, Mark 5: 3, 4. Acts 12: 6. 21: 33. — Wisd. 17: 18. comp. Sept. 2 Chr. 36: 6. c. c. ἐν τινι Sept. Judg. 16: 7, 8. Xen. An. 4. 3. 8. —So genr. δέω τινά, Matt. 12: 29. 14: 3. 22: 13 δῆσαντες αὐτοῦ πόδας. 27: 2. Mark 3: 27. 6: 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. 15: 1. John 18: 12. Acts 9: 14. 21: 11 bis. 22: 29. Rev. 20: 2. Pass. δέομαι, to *be bound, to be in bonds*, in prison, etc. Mark 15: 7. John 18: 24. Acts 9: 2, 21. 21: 13. 22: 5. 24: 27. Col. 4: 3. Rev. 9: 14. Sept. for ܕܝܢܐ Gen. 42: 25. 2 Sam. 3: 34. 2 K. 17: 4. Pass. for ܕܝܢܐ Is. 42: 7. — Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49. — Trop. Luke 13: 16 ἣν ἔδησαν ὁ σατανᾶς, whom Satan hath bound, i. e. deprived of the use of her limbs etc. see v. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. 2: 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

c) perf. pass. δέδεμαι, to *be bound*, metaph. (α) spoken of the conjugal bond, seq. dat. to *be bound* to any one, Rom. 7: 2. 1 Cor. 7: 27, 39.—Jamblich. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἄγαμον, κορὴν. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts 20: 22 δεδεμένος τῷ πνεύματι, bound in spirit, i. e. impelled in mind, compelled; comp.

18: 5.—Comp. Xen. 5. 1. 12 δεδεμένους ἰσχυροτέρᾳ τινὶ ἀνάγκῃ. Pind. Pyth. 3. 96.

Δή, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; *indeed, then, now*, etc. See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 829.

a) *indeed*, i. e. *truly, really, quippe*, Matt. 13: 23 ὃ δὲ καρποφορεῖ. — Sept. Job 15: 17 ἃ δὲ ἑώρακα, ἀναγγεῖλῶ σοι. Xen. Mem. 2. 1. 21 ὅπερ δὲ καὶ πλείστοις ἐπιδείκνυται.—In the sense of *doubtless*, 2 Cor. 12: 1 *καυχᾶσθαι δὲ οὐ συμφέρει μοι*. — Lucian. D. Deor. 4. 5. Xen. Oec. 1. 14.

b) in an incentive or hortative sense, *now, then, come now*, etc. Luke 2: 15 διέλθωμεν δὴ ἕως Βηθλεὲμ, *let us go now to Bethlehem*. Acts 13: 2. 15: 36. 1 Cor. 6: 20 *δοξάσατε δὴ τὸν Θεόν, glorify then God*. — Sept. Gen. 18: 4 *ληφθῆτω δὴ ὕδωρ* for Heb. נָחַ. Judith 13: 11. Herodian. 1. 4. 8. Xen. Cyr. 3. 1. 10. — For *δήποτε* and *δήπου*, see in their order.

Δῆλος, η, ον, *plain, evident, manifest*, Matt. 26: 73. So δῆλον sc. *ἐστὶ, it is evident*, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

Δηλόω, ὦ, f. ὠσω, (δῆλος,) *to make manifest, to make known*, trans. and spoken

a) of things past, *to tell, to relate*, 1 Cor. 1: 11. Col. 1: 8. Sept. for זָרַרְתָּ Esth. 2: 22. — 2 Macc. 2: 24. Xen. Anab. 2. 1. 1.

b) of things future or hidden, *to reveal, to show, to bring to light*, 1 Cor. 3: 13. Heb. 9: 8. 1 Pet. 1: 11. 2 Pet. 1: 14. Sept. for נִגְרַן 1 Sam. 3: 21. זָרַרְתָּ Ex. 6: 3. Dan. 4: 15.—Jos. Ant. 5. 1. 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify*, Heb. 12: 27 τὸ δὲ, *ἔτι ἄπαξ, δηλοῖ*.—Jos. Ant. 3. 7. 1 τὸν Μαναχασὴν λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν.

Δημαῖς, ᾧ, ὁ, Demas, a man who was for a time associated with Paul, but

afterwards deserted him at Rome. Col. 4: 14. Philem. 24. 2 Tim. 4: 10.

Δημηγορέω, ὦ, f. ἦσω, (δῆμος, ἀγορέω,) *to address a public assembly, to harangue*, seq. πρὸς cum accus. Acts 12: 21. Sept. for דַּבַּרְתָּ Neh. 8: 4.—Jos. Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

Δημήτριος, ου, ὁ, Demetrius.

1. a silversmith at Ephesus, Acts 19: 24, 38.

2. a Christian mentioned with commendation, 3 John 12.

Δημιουργός, οὔ, ὁ, (poet. δῆμιουσεργός, fr. δῆμος and ἔργον,) *one who works or acts for the public*, Hom. Od. 17. 383. Hence genr. and in N. T. *an artist or artificer, maker, author*, Heb. 11: 10.—2 Macc. 4: 1. Jos. Ant. 7. 14. 11. Xen. Mem. 1. 4. 7, 9.

Δῆμος, ου, ὁ, *the people, populus*, Acts 12: 22. 19: 33. So εἰς τὸν δῆμον, *to the people* sc. assembled in the forum, Acts 17: 5. 19: 30. — Jos. Ant. 3. 9. 1. Xen. H. G. 1. 7. 2.

Δημοσίᾳ, adv. (pp. dat. fem. of δημόσιος,) *publicly, in public*, i. e. ἐν δημοσίᾳ χώρᾳ, Acts 16: 37. 18: 28. 20: 20. — Jos. Ant. 3. 2. 4. Xen. Mem. 3. 12. 5.

Δημόσιος, ἰα, ον, (δῆμος,) *public, i. e. belonging to the public, for public use*, Acts 5: 18. — Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

Δηνάριον, ἰου, τό, a word adopted into the Greek from the Lat. *denarius*, a Roman coin equal at first (as its name imports) to *ten asses*, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in Ἀργύριον c, and Adam's Rom. Ant. p. 493, 495.—Matt. 18: 28. 20: 2, 9, 10, 13. 22: 19. Mark 6: 37. 12: 15. 14: 5. Luke 7: 41. 10: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.

Δήποτε, adv. (δὴ and πότε,) *in fine, in short*, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 ὃ δὴ ποτε—νοσήματι. See Buttm. § 80. n. 1.

§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Ἀήλου, adv. (δή and πού,) *indeed, truly, verily*, Heb. 2: 16. Buttm. §149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. I. p. 170 sq.

I. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as ἀναχωρεῖν, Matt. 2: 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11: 29. διαπορεύεσθαι, Luke 6: 1. διέρχεσθαι, Matt. 12: 43. 19: 24. εἰσερχ. 7: 13 bis. John 10: 1, 9. ἐκπορεύεσθαι Matt. 4: 4. ἔρχεσθαι Mark 10: 1. παραπορεύεσθαι Mark 2: 23. 9: 30. παρέρχ. Matt. 8: 28. ὑποστρέφειν Acts 20: 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So δι' ὑμῶν ἀπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. 15: 28. 2 Cor. 1: 16.—Xen. An. 4. 8. 1.—With many other verbs implying motion, 2 Cor. 8: 18 οὗ ὁ ἔπαινος διὰ πασῶν τῶν ἐκκλησιῶν sc. διαγγέλεται. So after βλέπειν 1 Cor. 13: 12. διαφέρειν Mark 11: 16. Acts 13: 49. καθιέναι Luke 5: 19. χαλάζειν 2 Cor. 11: 33. ὡς διὰ πυρός sc. σωθῆναι, *saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. 3: 15.—Palaeph. Fab. 13. καθιμᾶν Jos. Ant. 5. 1. 2. ἄγειν Xen. An. 4. 5. 36. ἐλαύνειν ib. 7. 3. 43. προάγειν Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts 1: 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2: 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So διὰ παντός or διαπαντός adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19.—Luke 5: 5 δι' ὅλης τῆς νυκτός, *during the whole night*, i. e. all night. Acts 23: 31.—Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμέρας.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός, *during the night*, i. e. at some

time of the night, *by night*; Acts 5: 19 διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς. 16: 9. 17: 10.—Palaeph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πέδια.

b) of time elapsed, *after*, e. g. Acts 24: 17 δι' ἐτῶν πλεόνων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2: 1 διὰ δεκατεσσάρων ἐτῶν. Mark 2: 1 δι' ἡμερῶν sc. τινῶν. See Winer § 51. i. p. 326. So Sept. for וְאַחֲרֵי Deut. 9: 11. 15: 1.—Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ χρόνον.

3. Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken

a) of things, *through, by, by means of*, etc. Mark 16: 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11: 4. 17: 20. Acts 3: 18, 21, ἡ προκατήγγειλε διὰ στόματος τῶν προφητῶν. 5: 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα. 8: 18. 10: 43 διὰ τοῦ ὀνόματος αὐτοῦ, i. e. *through* a profession of faith in his name etc. 11: 30. 15: 32. 19: 26. 20: 28 διὰ τοῦ αἵματος, *through* the intervention of his blood. Rom. 3: 20 διὰ νόμου. 3: 27. 5: 10. 8: 3. 1 Cor. 3: 5. 4: 15. 2 Cor. 1: 4. 10: 9. Gal. 2: 16. 3 John 13. al. saepiss.—Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9.—In the sense *by virtue of, in consequence of*, Rom. 12: 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι. Gal. 1: 15. Philem. 22.—Xen. An. 3. 2. 8.—In obtestations and exhortations, *through*, Rom. 12: 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρῶν τοῦ Θεοῦ. 15: 30. 1 Cor. 1: 10. 2 Cor. 10: 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry etc. an effect takes place or is produced, the efficient cause; Matt. 1: 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου. 2: 5, 15, 23. Luke 18: 31. John 1: 17. Acts 2: 22 σημεῖα ἃ ἐποίησε ὁ Θεὸς δι' αὐτοῦ. 2: 43. 4: 16. 12: 9. Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8: 6. Heb. 1: 2, 3. So Rom. 1: 5. 5: 1. 1 Cor. 11: 12 ὁ ἀνὴρ διὰ τῆς γυναικός. Gal. 1: 1. 2 Tim. 2: 2. Heb. 2: 2. 7: 9. So *through the fault of*, etc. Matt. 18: 7. 26: 24. Rom. 5: 12, 16, 19. 1 Cor. 15:

21. al. Sept. for $\gamma\eta$ 2 Chr. 29: 5. Esth. 1: 15. Is. 37: 24.—Aeschyl. Sept. c. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Oec. 21. 11. Eq. 2. 3.—In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e.g. so of God, Rom. 11: 36 *ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Heb. 2: 10. 1 Cor. 1: 9 *ὁ θεὸς, δι' οὗ ἐκλήθητε*, also of Christ, Col. 1: 16 *ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, — τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται*. John 1: 3.—Xen. Mem. 1. 2. 14 *τῷ ἀνδρὶ βουλομένῳ τε πάντα δι' ἑαυτῶν πράττεισθαι*. Cyr. 1. 1. 4. Hiero 9. 3. — In obtestations and exhortations, Rom. 15: 30 *παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ.* 1 Thess. 4: 2. 2 Thess. 3: 12.

4. Of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where *διά* with its gen. forms a periphrase for the corresponding adverb. Luke 8: 4 *εἶπε διὰ παραβολῆς*, lit. *through a parable*, i. e. by means of, with a parable, *παραβολικῶς*. Acts 15: 27 *διὰ λόγου*, *by word*, i. e. orally. Rom. 8: 25 et Heb. 12: 1 *δι' ὑπομόνης*, *through or with patience*, i. e. patiently. Rom. 14: 20 *διὰ προσκόμματος*, i. e. so as to give offence. 2 Cor. 10: 11. Gal. 5: 13. Eph. 6: 18. So John 19: 23 *δι' ὅλου*, *throughout*. Acts 15: 32 *διὰ λόγον πολλοῦ*, i. e. with many words.—Aelian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20.—So *διά βραχείων* and *δι' ὀλίγων*, *briefly*, Heb. 13: 22. 1 Pet. 5: 12. *διά πολλῶν* 2 Cor. 1: 11.—Lucian. Toxar. 56 *διά βραχείων*. Thuc. 4. 95.

b) of the state, circumstances, emotions, etc. *through, in, with* which or *on occasion of* which any thing exists, is produced or done etc. the verbs *εἶναι, γίνεσθαι, ἔρχεσθαι*, and the like being usually expressed or implied. Rom. 15: 32 *ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ*. 1 Cor. 1: 1. 2 Cor. 8: 5. Gal. 1: 15 *καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ*. 2 Cor. 8: 8 *διὰ τῆς ἐτέρων σπουδῆς*, i. e. on occasion of, because of. Rom. 14: 14 *οὐδὲν κοινὸν [ἔστιν] δι' αὐτοῦ*, *through itself*, i. e. in and of its own nature.

2 Cor. 5: 7 *διὰ πίστεως περιπατοῦμεν, οὐ διὰ εἰδους*, *we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John 5: 6 *οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, *he came by, through, water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb 9: 12 *διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν*, *through his own blood*, i. e. offering himself as sacrifice.—Eurip. Phoen. 20, 1554. Androm. 174.—Rom. 2: 29 *σε, τὸν διὰ γραμματος καὶ περιτομῆς παραβατὴν [γενόμενον]*. 4: 11 *τῶν πιστευόντων δι' ἀκροβυστίας [ὄντων]*, i. e. believers who are not circumcised. 1 Cor. 14: 19 *λόγους διὰ νοός μου [ὄντας] λαλῆσαι*. 2 Cor. 2: 4 *διὰ πολλῶν δακρύων ἔγραψα*, i. e. weeping. 3: 11 *διὰ τῆς δόξης [ἔστι]*, i. q. *δεδοξασμένον*. 5: 10. 6: 7 bis. Phil. 1: 20 *εἴτε διὰ ζωῆς εἴτε διὰ θανάτου*, i. e. whether I live or die. 2 Thess. 2: 2 *ἐπιστολῇ ὡς δι' ἡμῶν [οὔσα]*, i. e. *ὡς ἡμετέρα*. 2 Pet. 1: 3 *τοῦ καλέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς*, *through glory and virtue*, i. e. the highest δόξη and ἀρετὴ of God being thus conspicuously exhibited.—Symm. Ps. 55: 12 *ὁ διὰ μίσους μοι*, where Sept. *ὁ μισῶν*. Jos. Ant. 4. 6. 2 *δι' ἐννοίας εἶναι τῷ θεῷ*. ib. 6. 7. 4. Aeschyl. Prom. 120 *δι' ἀπεχθείας ἐλθεῖν*, *invisum esse*. Eurip. Phoen. 395 *διὰ πόθου ἐλθεῖν*, *desiderare*. Ael. V. H. 13. 2 extr. *διὰ τιμῆς ἐλθεῖν*, *honorari*. Lucian. Macrob. 22 *συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος*. Xen. Anab. 2. 5. 9 *διὰ σκότους εἶναι*, i. q. *σκοτεινόν*.

II. With the accusative, *through, by, by means of*; more generally on *account of*, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Butt. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through, by, by means of*, etc.

a) spoken of things, John 15: 3 *ὑμεῖς καθ' αὐτοὺς ἐστε διὰ τὸν λόγον κ. τ. λ.* Heb. 5: 14 *διὰ τὴν ἔξιν*, *through use*. Rev. 12: 11. 13: 14 *πλανᾷ—διὰ τὰ σημεῖα*, *deceives through, by means of, those miracles*.—Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7. 1.—So also Heb. 5: 12 *διὰ τὸν*

χρόνον, *through the time spent*, i. e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ Θεοῦ ἡμέρα δι' ἣν κ. τ. λ. *the day of God, through, in consequence of which, the heavens, etc.* — Ael. V. H. 3. 37 ὑποληρούσης ἥδη τι αὐτοῖς καὶ τῆς γνῶμης διὰ τὸν χρόνον, i. e. *through age*.

b) of persons, comp. I. 3. b, above. John 6: 57 his, καὶ γὰρ ζῶ διὰ τὸν πάτερα· καὶ αἰὼνος ζήσεται δι' ἐμέ. Rom. 8: 11 διὰ τὸ ἐνοικοῦν πνεῦμα. 8: 20. Heb. 6: 7 δι' οὓς. So Sept. δι' ἐμέ for ידני Is. 50: 11. Plut. Mor. II. p. 25. ed. Tāchin. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σέ.

c) of emotions etc. *through which, from which*, one is led to do any thing, etc. Matt. 27: 18 et Mark 15: 10 διὰ φθόνον. Luke 1: 78. Eph. 2: 4 διὰ τ. π. ἀγάπην. Phil. 1: 15. — Diod. Sic. 1. 8 διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter*, etc.

a) genr. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου. 13: 21 θλίψις ἢ διωγμός διὰ τὸν λόγον. 13: 58. Mark 2: 4 διὰ τὸν ὄχλον. Luke 8: 47. John 4: 39, 41. 12: 11. Acts 22: 24. 28: 2. al. saepiss. — Sept. Deut. 15: 10. Gen. 43: 18. Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. *on many accounts*. — So before an infin. with the article τό, Luke 11: 8. 23: 8 διὰ τὸ ἀκοῦειν πολλά. Acts 18: 3 διὰ τὸ ὁμοτεχνον εἶναι. Mark 5: 4 διὰ τὸ αὐτὸν πολλάκις δεδῆσθαι. Acts 4: 2. al. saep. — Sept. Deut. 1: 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero 1. 37. — Also in phrases, e. g. διὰ τί; *on what account? wherefore? why?* Matt. 9: 11. Luke 5: 30, 33. John 13: 37. written also διατί, Matt. 13: 10. 15: 2. Mark 2: 18. 7: 5. Luke 19: 23. John 7: 45. Acts 5: 3. al. Sept. for ידני Ex. 2: 18. ידני Num. 11: 11. ידני Deut. 29: 23. — Xen. Mem. 3. 11. 17. — So διὰ τοῦτο seq. οὕτω, *on this account — because*, John 5: 16. 8: 47. inverted John 15: 19.

b) in the sense of *for the sake of, in behalf of*, etc. as marking the purpose or object of an action, etc. Matt. 14: 3 et Mark 6: 17 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. 24: 22 διὰ τοὺς ἐκλεκτοὺς, *for the elects' sake*. Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 28. al. saep. — Xen. Ag. 2. 21. — So διὰ τοῦτο, *for the sake of this, for this purpose*. John 12: 27 διὰ τοῦτο ἦλθον, *for this purpose I came*, sc. to suffer death. 1 Cor. 4: 17. With ἵνα, *in order that*, John 1: 31. 1 Tim. 1: 16. ὅπως Heb. 9: 15.

c) as marking the occasion of any thing, the occasional cause, that *on occasion of, on account of, because of* which any thing takes place. Matt. 27: 19 πολλὰ ἔπαθον καὶ ὄναρ δι' αὐτόν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὄνομα τοῦ Θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. 15: 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. *because of, by virtue of*. 2 Pet. 2: 2. — Xen. Cyr. 7. 3. 10 δι' ἐμέ.

3. Of the manner or state *through, or during* which any thing takes place; comp. I. 4, above. Gal. 4: 13 οἶδατε δέ, ὅτι δι' ἀσθενείαν τῆς σαρκὸς ἐνηγγελισάμην ἡμῖν, *through infirmity*, i. e. *during bodily weakness*. — This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. I. c.

NOTE. In composition διὰ mostly retains its signification and refers: 1. to space and time, *through, throughout*, implying transition, continuance, etc. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω; also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. *throughout, among, every where*, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, *through, between, among* sc. one another, to and fro, as διακρίνομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis, in two, in pieces, apart*, etc. Butt. m. § 147. n. 9; as διαιρέω, διαλύω, διαφύγγωμι. Comp. Titim. in Bibl. Repos. III. p. 50. AL.

Διαβαίνω, f. βήσομαι, *to pass through or over*, seq. acc. of thing. e. g.

τὴν θάλασσαν Heb. 11: 29. So Sept. and רָבַח Gen. 31: 21. 1 Sam. 13: 7.—Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. εἰς, Acts 16: 9.—Xen. An. 7. 2. 9.—Seq. πρὸς c. acc. Luc. 16. 26.

Διαβάλλω, f. βαλῶ, to thrust through, Diog. Laert. 1. 118 διαβολόντια τῆς θύρας τὸν δάκτυλον. to transport, carry over, Thuc. 6. 30. Hence metaph. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke 16: 1 διεβλήθη αὐτῷ. Sept. for Chald. אֲבָרַח לְדָנִן Dan. 3: 8. 6: 25.—Seq. dat. Herodot. 5. 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

Διαβεβαίω, ὦ, f. ὥσω, to strengthen throughout, to make very firm; in N. T. Mid. διαβεβαιούμαι, οὔμαι, metaph. to affirm strongly, to asseverate, to urge, seq. περί c. gen. 1 Tim. 1: 7. Tit. 3: 8.—Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

Διαβλέπω, f. ψω, to look through, i. e. to view attentively, Plato Phaedo. 37. In N. T. to see clearly, i. e. fully, Matt. 7: 5. Luke 6: 42.

Διάβολος, ου, ὁ, ἡ, subst. (διαβάλλω q. v.) a calumniator, slanderer, accuser, viz.

a) genr. 1 Tim. 3: 11. 2 Tim. 3: 3. Tit. 2: 3. So Sept. of Haman, for Heb. צַר Esth. 7: 4. צָרַח ib. 8: 1.—1 Macc. 1: 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, the devil, i. e. the accuser by way of eminence, i. q. יְהוֹשָׁפָט, ὁ σατανᾶς, Satan, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9: 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1: 7; 12. Zech. 3: 1, 2, coll. Rev. 12: 9, 10; seduces them to sin, 1 Chr. 21: 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. 4: 1,

5, 8, 11. 13: 39. 25: 41. Luke 4: 2, 3, 5, 6, 13. 8: 12. John 13: 2. Acts 10: 38. Eph. 4: 27. 6: 11. 1 Tim. 3: 6, 7. 2 Tim. 2: 26. Heb. 2: 14. James 4: 7. 1 Pet. 5: 8. Jude 9. Rev. 2: 10. 12: 9, 12. 20: 2, 10. Sept. for יְהוֹשָׁפָט 1 Chr. 21: 1. Job 1: 6 sq. 2: 1 sq. Zech. 3: 1, 2. — Wisd. 2: 23. Test. XII Patr. p. 672, 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. υἱὸς τοῦ διαβόλου εἶναι, to be the child of Satan, i. e. to be like Satan, John 8: 44. Acts 13: 10. 1 John 3: 8 ter, 10.—In the same sense, John 6: 70 διάβολος, a devil, i. q. υἱὸς τοῦ διαβόλου, coll. Acts 13: 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. 16: 23. Mark 8: 33.

Διαγγέλλω, f. γελῶ, (διά, ἀγγέλλω,) to announce throughout, i. e.

a) every where, generally, to publish sc. far and near, to proclaim, trans. Luke 9: 60. Pass. Rom. 9: 17. Sept. for רָעַח Ex. 9: 16. Ps. 2: 7.

b) implying completeness, to announce fully, i. e. to give exact and certain information of, trans. Acts 21: 26. Sept. for רָעַח Josh. 6: 10. — Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

Δι' αὐγῶν, Luke 11: 8, see in Γ' I. a.

Διαγίνομαι, aor. 2 διεγενόμην, to be throughout, i. e. to be always, 2 Macc. 11: 26. Xen. Mem. 2. 8. 5. In N. T. of time, to be through, i. e. to be past, to have elapsed, Mark 16: 1. Acts 25: 13. 27: 9.—Herodian. 1. 10. 1. Ael. V. H. 3. 19 τριῶν μηνῶν διαγινόμενον.

Διαγινώσκω, f. γινώσκω, to know throughout, i. e. accurately, to distinguish, Sept. Deut. 2: 7. Xen. Mem. 3. 1. 9. In N. T. to inquire fully into, to examine, to investigate, in a judicial sense, trans. Acts 23: 15. 24: 22.—Philo de Agric. p. 204. C, καὶ δικαστὴς τοὺς περὶ ἐκάστην διαγινωσκόμενος ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

Διαγινώριζω, f. ἴσω, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περί τίνος, Luke 2: 17.

Δι' αὐγῶν, εως, ἡ, (διαγινώσκω,) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,

Acts 25: 21. — Wisd. 3: 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

Διαγογγύζω, f. ὄσω, (διά, γογγύζω which see,) to murmur throughout, i. e. to keep murmuring, sc. with the idea of complaint, to express sullen discontent, absol. Luke 15: 2. 19: 7. Sept. גָּגַגְתִּי Ex. 15: 24. 16: 2, 8. — Eccclus. 34: 24. Heliodor. 7. 27.

Διαγορηγορέω, ὤ, f. ἤσω, (διά, γορηγορέω which see,) to wake through sc. the night etc. to keep awake, Herodian. 3. 4. 8. In N. T. to be fully awake, Luke 9: 32.

Διάγω, f. ξω, (διά, ἄγω,) to lead or bring through or over, sc. any place etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for גָּבַר 2 Sam. 12: 31. water, Wisd. 10: 18. In N. T. spoken of time, to bring through, i. e. to pass, e. g. ἡσυχίον βίον, to lead a quiet life, to live, etc. 1 Tim. 2: 2. — 2 Macc. 12: 38 σάββατον. Jos. Ant. 3. 14. 3 τὴν νύκτα. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 τὸν βίον. — So absol. with τὸν βίον implied, Tit. 3: 3. — Plut. Timol. 3. Xen. Mem. 1. 3. 5.

Διαδέχομαι, f. δέξομαι, to receive through sc. others, i. e. as transmitted from one to another through a series, to receive in succession, to succeed to, trans. Acts 7: 45 ἣν εἰσάγαγον διαδεξάμενοι [αὐτήν] οἱ πατέρες. — Jos. Ant. 7. 14. 2 τὴν βασιλείαν. Herodian. 4. 2. 20. Suidas, διαδέχομαι· τὸ διὰ πολλῶν ἐρχόμενον ἀφ' ἑτέρου εἰς ἕτερον ἐπ' ἐμὲ διαδέχομαι.

Διάδημα, ατος, τό, (διαδέω to bind quite around,) a diadem, the symbol of royal dignity, Rev. 12: 3. 13: 1. 19: 12. Sept. for כִּתְרָה Esth. 1: 11. 2: 17. כִּתְרָה Is. 62: 3. — 1 Macc. 1: 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

Διιδίδωμι, f. δώσω. 1. to deliver through sc. various hands, from one to another in succession, to deliver over in succession, trans. Rev. 17: 13 in text. rec. τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδώσουσιν. Others διδόασιν. — Thuc. 1. 76 εἰ ἀρχὴν τε διαδιδόμενῃν ἐδεξάμεθα. Comp. in Διαδέχομαι.

2. to deal out, to divide out, to distrib-

ute, trans. or absol. Luke 11: 22. 18: 22. John 6: 11. Acts 4: 35. — Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

Διάδοχος, ου, ὁ, ἡ, (διαδέχομαι q. v.) a successor, sc. in office, Acts 24: 27. — Eccclus. 46: 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

Διαζώννυμι, or διαζωννύω, fut. ζώσω, to gird quite around, i. e. firmly, trans. John 13: 4. Mid. to gird any thing around one's self, John 21: 7. Aor. 1. Pass. with Mid. signif. John 13: 5. Sept. for גָּבַר Ez. 23: 15. — Lucian. Quomod. Hist. Conscrib. 3. — Used in reference to the flowing robes of orientals; see in Αναζώννυμι.

Διαθήκη, ης, ἡ, (διατίθημι,) a disposition, arrangement, viz.

a) spoken of a testamentary disposition, a testament, a will, Heb. 9: 16, 17. — Jos. Ant. 17. 9. 7. Demosth. 1136, 12.

b) a covenant, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. 3: 15. So Sept. and בְּרִית 1 Sam. 18: 3. 23: 18. al. saep. — Aristoph. Av. [434] 439. Suidas, διαθήκη συνθήκη. — In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15: 1—18. 17: 1—19. So Luke 1: 72, coll. v. 73. Acts 3: 25. Gal. 3: 17. Called also ἡ διαθ. περιτομῆς, Acts 7: 8. Sept. and בְּרִית Gen. 15: 18. 17: 2, 4. al. — 2 Macc. 8: 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24: 3—12. Deut. 5: 2 sq. where Sept. for בְּרִית. — Heb. 8: 9 bis. 9: 20. Called also ἡ πρώτη διαθήκη, the first covenant, i. e. the Old or Jewish dispensation, in reference to the gospel, Heb. 9: 15. So Heb. 9: 4 bis, τὴν κιβωτὸν τῆς διαθήκης — καὶ αἱ πλάκες τῆς δ. i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. 11: 19, comp. Heb. 8: 5. So Sept. and בְּרִית Num.

10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural *διαθήκαι*, Rom. 9: 4. Eph. 2: 12. — By meton. since the ancient covenant is contained in the Mosaic books, *διαθήκη* is put for *the book of the covenant, the Mosaic writings*, i. e. the law, Heb. כְּתוּבֵי הַבְּרִית; 2 Cor. 3: 14 *ἀγνώσκεις τῆς παλαιᾶς δ.* So Sept. and בְּרִית Deut. 4: 13.—Eccclus. 24: 23 *βίβλος διαθήκης*.—For Gal. 4: 24 see in γ.

(γ) of the new covenant promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. 31: 31 sq. al. where Sept. for בְּרִית. — Heb. 8: 10 et 10: 16 et Rom. 11: 27, quoted from Jer. 31: 33, 34, coll. Is. 27: 9. Heb. 10: 29. Called also *νέα δ.* Heb. 12: 24. *καινή δ.* Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8. 9: 15. *κρείττων δ.* Heb. 7: 22. 8: 6. *δ. αἰώνιος* 13: 20. *δ. δευτέρα* (implied) 8: 7. — Hence, Gal. 4: 24 *δύο διαθήκαι, the two covenants*, i. e. the old and the new.

Διαίρεσις, εως, (διαίρεω), division, act of dividing, Xen. Cyr. 4. 5. 55. In N. T. *distinction, difference*, etc. 1 Cor. 12: 4, 5, 6, *διαίρεσεις*, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the priests, etc. for חֲבִירֵי 2 Chr. 8: 14. Ezra 6: 18. — Diod. Sic. 2. 31 *διαίρεσις τῶν χρόνων*.

Διαιρέω, ὤ, aor. 2 διείλον, (διά of sep. αἰρέω), to take apart, i. e. *to separate, to divide*, sc. into parts, Sept. for חָבַל Gen. 15: 10. al. Lucian. D. Mort. 16. 3. In N. T. *to divide out, to distribute*, trans. Luke 15: 12. 1 Cor. 12: 11. Sept. for חָבַל Josh. 18: 5. 1 Chr. 23: 6. — Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

Διακαθαρίζω, f. ὠ, Buttm. § 95. 9. n. 14; to cleanse throughout, i. e. *thoroughly*, trans. Matt. 3: 12 et Luke 3: 17 *τὴν ἄλωνα*, sc. by ventilation with a fan, τὸ πτύον; hence i. q. *λεμῶν τὴν ἄλωνα*, Ruth 3: 2. Comp. Calmet, art. *Thrashing*. Jahn § 65.—So *διακαθαίρειν τὴν ἄλω*, Alciphron. 3. 26.

Διακατελέγχομαι, f. ἐγξομαι,

(*διά, κατελέγχομαι*), *to confute in disputation*, i. q. *διαλεγόμενος κατελέγχω*, seq. dat. Acts 18: 28.—So *διαπίνω, διατοξεύομαι*, to vie in drinking, in archery, etc.

Διακονέω, ὤ, aor. 1 διηκόνησα, comp. Buttm. § 86. n. 6, (διάκονος), to serve, to attend upon, to minister unto, intrans. spoken

a) of persons, seq. dat. expr. or impl. (α) *genr. as a master or guest*, Matt. 8: 15 *καὶ διηκόνει αὐτοῖς*. 27: 55. Mark 1: 31. 15: 41. Luke 4: 39. 22: 26. Phil. 13. So Matt. 20: 28 bis. Mark 10: 45 bis. John 12: 26 bis.—Jos. Ant. 19. 1. 6. Lucian. D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8.—Especially spoken of those who serve at table, *to wait upon*, Luke 10: 40. 12: 37. 17: 8. 22: 27 bis. John 12: 2.—Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33.—(β) By impl. *to minister to the wants of any one*, i. e. *to supply one's wants*, e. g. food, clothing, etc. Matt. 4: 11. 25: 44. Mark 1: 13. Luke 8: 3 *διηκόνον αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς*. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — (γ) In the sense of *to be the attendant or assistant of any one*; as Timothy and Erasthenes are said to be *διακονοῦντες τῷ Παύλῳ*, Acts 19: 22. So Heb. מְשִׁיבֵי Josh. 1: 1. Ex. 24: 13; where Sept. *ὑπουργός* and *παρεστηκός*. — (δ) In the primitive church, *to fill the office of a διάκονος, to fulfil the duties of a deacon*, i. e. to have charge of the poor and the sick, etc. 1 Tim. 3: 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; *to minister*, sc. any thing to any one, *to administer, to provide*, etc. 2 Tim. 1: 18 *ὅσα ἐν Ἐφέσῳ διηκόνησε*. So 2 Cor. 3: 3 *ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ministered by us*, i. e. written by our aid or ministry, by us. — Anaer. 9. 14, *Ἀνακρέοντι διακονῶ τούτῃα*. Theophr. Char. 2. 4.—By impl. *to minister any thing to one's wants*, etc. 1 Pet. 4: 10 *εἰς ἑαυτοὺς* [i. q. *εἰς ἀλλήλους*] *αὐτὸ διακονοῦντες*, coll. v. 11. So of alms, *χάρις*, collected by the churches, etc. *to administer, to distribute*, Pass. 2 Cor.

8: 19, 20.—Comp. Lucian. Asin. 53. — Spoken of prophets etc. who *minister*, i. e. *announce, deliver* sc. the divine will, etc. 1 Pet. 1: 12.—Origen. Comm. in Ps. 48: 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6. — Seq. dat. alone, Acts 6: 2 διακονεῖν τραπέζαις, *to serve money-tables*, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So *ministrare velis* Virg. Aen. 10. 218, comp. Heyne's note.

Διακονία, ας, ῆ, (διακόνος,) service, attendance, ministry, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3. — Towards a master or guest, at table or in hospitality, Luke 10: 40. 1 Cor. 16: 15.—Xen. Oec. 7. 41.

b) *ministry, ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts 1: 17, 25. 6: 4 διακ. τοῦ λόγου. 20: 24. 21: 19. Rom. 11: 13. 1 Cor. 12: 5. 2 Cor. 3: 7, 8, 9 bis. 4: 1. 5: 18. 6: 3. Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12. 2 Tim. 4: 5, 11. Once of the office of a *διάκονος*, Rom. 12: 7, where others take it in the wider sense as above.

c) in the sense of *aid, relief*, spoken of *alms*, contributions, etc. Acts 11: 29 εἰς διακονίαν πέμψαι. Rom. 15: 31, coll. v. 26. 2 Cor. 8: 4. 9: 1, 13. 11: 8. Rev. 2: 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν.—Spoken of the *distribution, ministration*, of alms thus collected, etc. Acts 6: 1. 12: 25 coll. 11: 30. 2 Cor. 9: 12.

Διάκονος, ου, ὅ, ῆ, (either fr. διά and κόνις, pp. a dusty i. e. hasty messenger; or better from obsol. διάκω, διήκω, to run, to hasten, Buttm. Lexil. I. p. 21 sq.) a servant, attendant, minister, viz.

a) genr. and with a gen. of the master or person served, Matt. 20: 26. 23: 11. Mark 9: 35. 10: 43.—Xen. Cyr. 8. 3. 8. — Spoken of those who wait at table etc. John 2: 5, 9.—Jos. Ant. 6. 4. 1. Xen. Mem. 1. 5. 2. Among the Greeks, the *διάκονοι* were a higher class of servants than the *δοῦλοι*, Athen. X. p. 192. B. comp. Xen. l. c. Buttm. Lexil. I. p. 220. — Spoken of the *servants* or *attendants* of a king, Matt. 22: 13. So

Rom. 13: 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for מְשָׁרֵף Esth. 1: 10. 2: 2. 6: 3. —Spoken of an *attendant, a disciple*, etc. John 12: 26.

b) spoken of *ministers, teachers*, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4. 1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc. 2 Cor. 11: 23. Eph. 6: 21. Col. 1: 7. 4: 7. seq. τῆς ἐκκλησίας Col. 1: 25. So seq. τοῦ σατανᾶ 2 Cor. 11: 15, coll. v. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. 15: 8 δι' ὁνόματος περιτομῆς, *a minister of circumcision*, i. e. of Judaism, or to the Jews. 2 Cor. 11: 15 διακ. δικαιοσύνης. Gal. 2: 17. Eph. 3: 7. Col. 1: 23.

d) as an officer in the primitive church, *one who has charge of the alms and money of the church, an overseer of the poor and the sick, an almoner*, Phil. 1: 1. 1 Tim. 3: 8, 12. 4: 6. See Acts 6: 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. 16: 1.—Hence the English word *deacon*, but in a different sense.

Διακόσιοι, αι, α, (δύς, εκατόν,) two hundred, Mark 6: 37. John 6: 7. 21: 8. Acts 23: 23 bis. 27: 37. Rev. 11: 3. 12: 6.

Διακονίω, f. ούσομαι, (διά, ἀκούω,) to hear through or out, Xen. Hiero 7. 11. In N. T. to *hear fully*, in a judicial sense, seq. gen. Acts 23: 35. So Sept. and מִשְׁמָע Deut. 1: 16.

Διακρίνω, f. νῶ, to separate throughout, i. e. wholly, completely, trans. Mid. *to separate one's self*, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρινόμενοι, *on some* (i. e. those not Christians) *have compassion, separating yourselves from them*.—Hesych. διακρίσθω· ἀφορίζεσθω. διακρινθέντες· χωρισθέντες. Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη.

b) by impl. *to distinguish, to make a distinction, to cause to differ*; Acts 15: 9 οὐδὲν διέκρινε μεταξύ ἡμῶν. 1 Cor. 11: 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James 2: 4

καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12. — With the idea of preference, prerogative, 1 Cor. 4: 7 τίς γάρ σε διακρίνει.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. 16: 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. 11: 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. δοκιμάζω in 1 John 4: 1. So Sept. for דִּקְרָ Job 12: 11.—Xen Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρίναι ἀνὰ μέσον τινός, 1 Cor. 6: 5. So Sept. for דִּקְרָ Ex. 18: 16. 1 K. 3: 9. דִּקְרָ Ps. 50: 4. Prov. 31: 9.

d) Mid. διακρίνομαι, aor. 1 pass. διεκρίθην with mid. signif. Buttm. §136. 2; *to separate oneself from*, i. e. *to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (a) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρὸς c. acc. Acts 11: 2. Sept. seq. dat. for דִּקְרָ Jer. 15: 10. seq. πρὸς for דִּקְרָ Ez. 20: 35.—Luc. Pseudosoph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self*, i. e. *to doubt, to hesitate, to waver*, Matt. 21: 21. Mark 11: 23. Rom. 4: 20. 14: 23. James 1: 6. 2: 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. and if ye do this without hesitation; comp. in b above. So μηδὲν διακρινόμενος, without hesitation, confidently, Acts 10: 20. 11: 12. James 1: 6. — Hesych. διεκρίθη· διέσταζεν.

Διάκρισις, εως, ἡ, (διακρίνω,) a distinguishing, a discerning clearly, i. e. spoken of the act or power, Heb. 5: 14 καλοῦ καὶ κακοῦ. 1 Cor. 12: 10 τῶν πνευμάτων, comp. in Διακρίνω b. — Apoll. Rhod. 4. 1169.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. not for scrutinizings of thoughts, i. e. not with searching out and pronouncing judgment on their opinions; comp. v. 5, 13. Others, doubts, scruples.

Διακωλύω, f. ὥσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. 3: 14 ὁ δὲ Ἰωάννης δι-

εκώλυνεν αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3. — Judith 12: 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ὦ, f. ἦσω, *to speak to and fro*, i. e.

a) *to talk with any one, to converse with*; Luke 6: 11 διελάλουν πρὸς ἀλλήλους, i. e. they communed, consulted. — Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where*, i. e. *to tell abroad, to divulge*, trans. So in pass. constr. Luke 1: 65. — Symm. for דִּקְרָ Ps. 51: 16.

Διαλέγω, f. ξω, *to gather out apart*, i. e. *to select*, Xen. Oec. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διαλέχθην with mid. signif. Buttm. §136. 2; *to speak to and fro*, i. e. alternately, *to converse with*, viz.

a) spoken of a dispute, etc. *to dispute, to discuss*, intrans. seq. dat. Jude v. 9 τῷ διαβόλῳ διακρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark 9: 34, coll. v. 33. Sept. for דִּקְרָ Is. 1: 18. seq. πρὸς for דִּקְרָ Judg. 8: 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

b) of public teaching etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts 18: 4. 19: 8, 9. 20: 9. 24: 25. seq. dat. Acts 17: 2, 17. 18: 19. 20: 7. seq. πρὸς c. acc. Acts 24: 12. Sept. for דִּקְרָ Is. 63: 1. seq. πρὸς Ex. 6: 27.—Eccles. 14: 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41. — Trop. of an exhortation etc. *to address, to speak to*, seq. dat. Heb. 12: 5. — Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between*, i. e. *to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke 7: 45 οὐ διέλιπε καταφιλοῦσα, she has not ceased kissing my feet, etc. see Buttm. § 144. n. 3. Sept. for דִּקְרָ Jer. 44: 18. דִּקְרָ Jer. 17: 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ου, ἡ, (διαλέγομαι q.v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language* sc. as spoken by a

people or province, a *dialect*, peculiar idiom, Acts 1: 19. 2: 6, 8. 21: 40. 22: 2. 26: 14. — Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

Διαλλάσσω or **ἀίτω**, f. ξω, (διά, ἀλλάσσω,) to change between, i. e. to permute, to change for another, to exchange, 2 Macc. 6: 27. Xen. H. G. 1. 6. 4. Trop. to change in feeling towards any one, to reconcile, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8.—In N. T. only Mid. διαλλάσσομαι, aor. 1. pass. διηλλάχθην with mid. signif. Buttin. § 136. 2, to change one's own feelings towards, i. e. to reconcile one's self, to become reconciled, c. dat. Matt. 5: 24 διαλλάγηθι τῷ ἀδελφῷ σου. So Sept. for פָּשַׁעְתָּהוּ 1 Sam. 29: 4.—Esd. 4: 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

Διαλογίζομαι, f. ἴσομαι, to reckon through, i. e. to complete or settle an account, Dem. 1236. 17. In N. T. trop. to consider, to reflect, to reason, to ponder, viz.

a) genr. e. g. ἐν ταῖς καρδίαις, Mark 2: 6, 8, where for ταῦτα see Buttin. § 131. 7. Luke 3: 15. 5: 22. ἐν ἑαυτοῖς Luke 12: 17. ἐν ἑαυτοῖς Mark 2: 8. παρ' ἑαυτοῖς Matt. 21: 25. seq. ὅτι John 11: 50. seq. ποταπός Luke 1: 29. absol. Luke 5: 21. Sept. c. accus. for חָשַׁב Ps. 77: 6. 119: 59.—Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, to consider together, to deliberate, to debate; seq. ἐν ἑαυτοῖς, Matt. 16: 7, 8. πρὸς ἀλλήλους Mark 8: 16. πρὸς ἑαυτοὺς Luke 20: 14. absol. Mark 8: 17. In the sense of to dispute etc. Mark 9: 33.—Aelian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

Διαλογισμός, οὗ, ὁ, (διαλογίζομαι,) computation, adjustment of accounts, Dem. 951. 20. In N. T. reflection, cogitation, thought, viz.

a) genr. Luke 2: 35. 5: 22. 6: 8. 9: 47. James 2: 4 κριταὶ διαλογισμῶν πονηρῶν, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Buttin. § 132. 4. 4. Sept. for חֲשָׁבוֹתָהוּ Ps. 92: 6. Is. 59: 7. חֲשִׁיבֵי Dan. 2: 29, 30.—Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8.—So in different shades of sense, e. g. for reasoning, opinion, Rom. 1: 21. 1 Cor. 3: 20. Rom. 14: 1 see in

Διάκρισις. Sept. for חֲשָׁבוֹתָהוּ Ps. 94: 11. So for mind, purpose, intention, Luke 6: 8; and especially evil thoughts, purposes, etc. Matt. 15: 19. Mark 7: 21. Sept. for חֲשָׁבוֹתָהוּ Prov. 21: 18. evil, Ps. 56: 6. Is. 59: 7.—In the sense of doubt, Luke 24: 38 διαλογισμοὶ ἀναβαίνουνσι, i. e. doubtful thoughts, suspense.

b) in the sense of dispute, debate, contention, Luke 9: 46, coll. Mark 9: 33, 34.—Phil. 2: 14 χωρὶς γογγυσμῶν καὶ διαλογισμῶν. 1 Tim. 2: 8.—Eccclus. 9: 15. 27: 4. Plut. Mor. II. p. 23. ed. Tauchn.

Διὰλύω, f. ὕσω, to dissolve; in N. T. spoken of a collection of people, to disperse, to break up, Pass. Acts 5: 36.—Jos. Ant. 4. 3. 1 τὸν συλλογόν. Xen. Cyr. 5. 5. 43 τὴν στρατίαν.

Διαμαρτύρομαι, f. οὔμαι, depon. Mid. to call throughout to witness, viz. gods and men, all beings, i. e. to affirm with solemn obtestations, Sept. Deut. 4: 26. Xen. H. G. 3. 2. 13.—In N. T. to testify through and through, i. e. to bear full and complete witness, viz.

a) to admonish solemnly, to charge earnestly, to urge upon, seq. dat. Luke 16: 28. absol. Acts 2: 40. 1 Thess. 4: 6. Strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ κ. τ. λ. 1 Tim. 5: 21. 2 Tim. 2: 14. 4: 1. Sept. for יָדַע Ex. 19: 21. Ps. 81: 9.—Fabr. Cod. Pseudep. V. T. I. p. 632 πολλὰ διαμαρτυράμην αὐτοῖς τοῦ μὴ ποιῆσαι. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) to testify fully, i. e. to declare fully, to teach earnestly, to enforce, trans. Acts 8: 25. 18: 5. 20: 21, 24. 23: 11. 28: 23. Seq. dat. et ὅτι, Acts 10: 42. 20: 23. absol. spoken of a sacred writer, Heb. 2: 6. Sept. for יָדַע Deut. 32: 45. יָדַעְתָּהוּ Ex. 18: 20. יָדַעְתָּהוּ Ez. 16: 2. 20: 4.—Jos. Ant. 9. 8. 3.

Διαμάχομαι, f. ἴσομαι, depon. Mid. to fight together, Xen. Anab. 7. 4. 10; see in Διά note. In N. T. metaph. to contend sc. in words, to dispute warmly, Acts 23: 9.—Eccclus. 8: 1. Thuc. 3. 42.

Διαμένω, f. νῶ, to remain through, i. e. permanently, to continue, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. to remain the same, to con-

tinue, to endure, i. e. not to change; Heb. 1: 11 διαμένεις, quoted from Ps. 102: 27, where Sept. for מְנַחֵם, coll. v. 28. So 2 Pet. 3: 4 πάντα οὕτω διαμένει, comp. Ps. 119: 90 where Sept. for מְנַחֵם. —Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7. —With adjuncts, e. g. *κωφός*, Luke 1: 22. *πρός τινα*, to remain to, i. e. to be preserved to any one, Gal. 2: 5. So *μετά τινος*, spoken of persons, to remain with, i. e. to remain constant towards any one, Luke 22: 28. —Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

Διαμερίζω, f. ἴσω, to dispart, to separate into parts, to divide up, trans.

a) pp. Mark 15: 24 διαμέριζον τὰ ἱμάτια. Pass. Acts 2: 3 διαμεριζόμεναι γλώσσαι, disparted flames, i. e. divided out to each person from one common source. —Mid. in a recipr. sense, to divide up for one's self, or among one another, Matt. 27: 35 bis. Luke 23: 34. John 19: 24. —Sept. for קָרַח Ps. 22: 19. קָרַח Gen. 10: 25. 1 Chr. 1: 19. comp. Deut. 32: 8. —In the sense of to divide out, to distribute, Luke 22: 17. Acts 2: 45. Sept. for קָרַח Judg. 5: 30. 2 Sam. 6: 19. —Xen. An. 7. 1. 4, where others διαμετρεῖν.

b) trop. spoken of discord, dissension; Pass. to be divided sc. into parties, absol. Luke 12: 52. seq. ἐπὶ c. acc. to be divided against, to be at discord with, etc. Luke 11: 17, 18. 12: 53.

Διαμερισμός, οὖν, ὅς, (διαμερίζω,) division, apportionment, portion, Diod. Sic. 11. 47. Sept. for קָרַח Ez. 48: 29. In N. T. metaph. dissension, Luke 12: 51. —The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.

Διανέμω, f. μῶν, to distribute throughout, Jos. Ant. 9. 13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. to divulge, to spread abroad, sc. εἰς τὸν λαόν, Pass. Acts 4: 17.

Διανεύω, f. εὖσω, to nod or wink repeatedly, i. e. to make signs with the head, eyes, etc. Luke 1: 22. Sept. for נָחַץ Ps. 35: 19. —Ecclus. 27: 22 διανεύων ὀφθαλμῷ. So τῇ χειρὶ Anthol. Gr. III. p. 47. ed. Jac.

Διανόημα, αἶσος, τό, (διανοέσθαι,) cogitation, thought, Luke 11: 17. Sept. for מְחַשְׁבָּה Is. 55: 9. —Ecclus. 22: 16. Xen. H. G. 7. 5. 19.

Διανοία, ας, ἡ, (διανοέσθαι,) pp. a thinking through, mature thought; in N. T. and genr. thought, mind, i. e. the power of thought, viz.

a) meton. the mind, thoughts, intellect, i. e. the thinking and sentient faculty, Matt. 22: 37. Mark 12: 30. Luke 10: 27. Eph. [1: 18.] 4: 18. Heb. 8: 10. 1 Pet. 1: 13. 2 Pet. 3: 1. So Heb. 10: 16 quoted from Jer. 31: 33 for בָּנִי, where Sept. for בָּנִי. So Sept. for בָּנִי Gen. 17: 17. 24: 45. —2 Macc. 2: 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of intelligence, insight, 1 John 5: 20. So Sept. for בָּנִי Ex. 35: 25. 36: 1.

c) mind, i. e. mode of thinking and feeling, the feelings, affections, disposition of mind, Col. 1: 21 ἐχθροὶ τῇ διανοίᾳ. Eph. 2: 3. —2 Macc. 5: 17. Xen. Oec. 10. 1. —So Luke 1: 51 ὑπερήφανοι διανοίᾳ καρδίας. Comp. Sept. 1 Chr. 29: 18. Bar. 1: 22.

Διανοίγω, f. οἴσω, (διά, ἀνοίγω which see,) to open through, sc. what before was closed, to open fully, trans. e. g. τὴν μήτραν, to open the womb, spoken of the first-born, Luke 2: 23. Sept. and קָרַח Ex. 13: 2. 34: 19. —So διαν. τὰς ἀκοάς, to open the ears, i. e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb. קָרַח Is. 35: 5, Sept. ἀνοίγω. —Metaph. διαν. τοὺς ὀφθαλμούς, to open the eyes of any one, i. e. to cause to see what was not seen before, Luke 24: 31. Sept. and קָרַח 2 K. 6: 17. So διαν. τὸν νοῦν, τὴν καρδίαν, to open the mind, the heart, etc. i. e. to make able and willing to understand, receive, etc. Luke 24: 45. Sept. Hos. 2: 15. Themist. II. p. 29. —Hence, διαν. τὰς γραφάς, to open the scriptures, i. e. to lay open the sense, to explain, to expound, Luke 24: 32. Acts 17: 3. So קָרַח Ps. 119: 130, Sept. ἡ δῆλωσις λόγων.

Διανυκτερεύω, f. εὖσω, (διά, νυκτερεύω, fr. νύξ,) to bring the night through,

to pass the whole night, intrans. Luke 6: 12. — Sept. addit. Job 2: 9. Jos. B. J. 2. 14. 17. Diod. Sic. 13. 62.

Διανύω, f. ὕσω, (διά, ἀνύω,) to bring through to an end, i. e. to complete, to finish, Acts 21: 7 τὸν πλοῦν. — 2 Macc. 12: 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 ὁδόν.

Διαπαντός, adv. (i. q. διὰ παντός χρόνον,) through the whole time, i. e. continually, always; comp. in *Διά* I. 2. a. Mark 5: 5. Acts 2: 25. 24: 16. Rom. 11: 10. 2 Thess. 3: 16. Heb. 13: 15. Spoken of what is done at all stated or proper times, Luke 24: 53. Acts 10: 2. Heb. 9: 6. Sept. for דְּבָרֵי Deut. 11: 12. Ps. 34: 2. 119: 44. — Xen. Cyr. 2. 4. 3, 4.

Διαπαρατριβή, ἥς, ἡ, (διά, πα- ραιτριβή rubbing, contention,) vehement dispute, wrangling, 1 Tim. 6: 5, in Mss. and later edit. less well for παραδια- τριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ὤ, f. ὕσω, to pass through or over, absol. e. g. a lake, Matt. 9: 1. 14: 34. Mark 5: 21. 6: 53. a gulf, seq. πρὸς, c. acc. Luke 16: 26. the sea, seq. εἰς Acts 21: 12. Sept. διαπ. τὸν Ἰσθμόν for דְּבָרֵי 2 Sam. 19: 15. τὴν θάλασσαν Is. 23: 2. — Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλέω, ὤ, f. ὕσω, to sail through or over, e. g. τὸ πέλαιος Acts 27: 5. — Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ὤ, f. ὕσω, to labour through, to produce or effect with labour, trans. 2 Macc. 2: 28. Aristot. Poet. 25. 5. to exercise with labour, Diod. Sic. 1. 53. τὰ σόματα Xen. Ven. 4. 10. Pass. to be pained, burdened, Sept. for דְּבָרֵי Ecc. 10: 9. — In N. T. Mid. διαπονέομαι, οὔμαι, aor. 1 pass. διε- πονήθη, with mid. signif. Buttm. §136. 2; metaph. to pain or grieve one's self, to be indignant, Acts 4: 2. 16: 18. — Hesych. διαπονηθεῖς λυπηθεῖς.

Διαπορεύομαι, f. εὔσομαι, depon. to go or pass through sc. a place; seq. accūs. Acts 16: 4. seq. διὰ c. gen. Luke 6: 1. seq. κατὰ c. acc. Luke 13: 22.

absol. Luke 18: 36. Rom. 15: 24. Sept. for דְּבָרֵי Gen. 24: 62. דְּבָרֵי Zeph. 2: 15. דְּבָרֵי Job 2: 2. — Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορέω, ὤ, f. ὕσω, (διά, ἀπο- ρέω q. v.) to be throughout in perplexity, to be in much doubt, to hesitate greatly, intrans. Luke 9: 7. Acts 2: 12. 10: 17. seq. περὶ c. gen. Luke 24: 4. Acts 5: 24. — Jos. Ant. proem. § 4. Diod. Sic. 2. 18. ὑπέρ τιος Aelian. V. H. 4. 17.

Διαπραγματεύομαι, f. εὔσομαι, depon. to work through or out, to go through with, to examine closely, Plato Phaedon. 24. In N. T. to do or effect in business, to accomplish by traffic, to gain by trade, intrans. Luke 19: 15. — So πραγματευτής, a business-man, mer- chant, Plut. de cupidit. Div. 4. de non foener. 2. Hence Rabb. פִּרְגַּמְשׁוּטוֹס merchant, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ὕσω, to saw through or asunder, Sept. for שָׁרַר 1 Chr. 20: 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς ὀδόντας, to saw or grate the teeth sc. in rage, Lucian. Calumn. 24. — In N. T. only Mid. διαπρίομαι, metaph. to be enraged, to be moved with anger, sc. ταῖς καρδίαις Acts 7: 54. absol. 5: 33. — Hesych. διεπρίοντο ἐθυμοῦντο, ἔτριζον τοὺς ὀδόντας.

Διαπράζω, f. ὕσω or ἄζω, (διά, ἀπράζω,) to snatch asunder, i. e. to pil- lage, to plunder, to spoil, trans. Matt. 12: 29 bis. Mark 3: 27 bis. Sept. for דָּנָה Gen. 34: 27, 29. Nah. 2: 9. דָּנָה Deut. 28: 29. דָּנָה 1 Sam. 23: 1. Is. 42: 22. — Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαζήγγνυμι or *διαζήγγισσω*, f. ξω, (διά, ζήγγνυμι,) to tear through, to rend asunder, trans. e. g. ἱμάτια, Matt. 26: 65. Acts 14: 14. χιτῶνα Mark 14: 63. δίκτυον Luke 5: 6. δεσμά Luke 8: 29. Sept. for קָרַע Gen. 37: 29, 34. al. בָּקַע 2 Sam. 23: 16. נָתַק Ps. 2: 3. — Ael. V. H. 9. 35. Xen. Cyr. 8. 2. 21. — The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. 37: 29, 34. 44: 13. Num. 14: 6. Josh. 7: 6. 2 Sam. 3: 31. 1 Macc.

11: 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

Διασαφένω, ὤ, f. ἴσω, (διὰ, σαφής clear, manifest,) *to make fully manifest, i. e. to make known, to inform of, to tell,* trans. Matt. 18: 31. Sept. for דָּרַגְגְּ Deut. 1: 5. — 2 Macc. 1: 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

Διασειένω, f. εἰσω, *to shake throughout,* trans. i. e. *to cause to shake vehemently,* Diod. Sic. 20. 87. trop. *to inspire terror,* as *μεγάλως μοῦ τὰ ὄντια διέσεισε* for דִּבְּרָהָ Job 4: 14.—In N. T. metaph. *to harass, to oppress, to extort from,* trans. Luke 3: 14.—3 Macc. 7: 21. Alciph. 3. 20.

Διασκορπίζω, f. ἴσω, *to scatter throughout i. e. abroad, to disperse,* trans. Luke 1: 51. Pass. Matt. 26: 31. Mark 14: 27. John 11: 52. Acts 5: 37. Sept. for דִּבְּרָהָ Deut. 30: 1. Ez. 4: 13. גָּפְרָה Deut. 30: 3. Neh. 1: 8. — Jos. Ant. 8. 15. 4. Ael. V. H. 13. 45.—Spoken of grain, *to scatter,* sc. to the wind in the threshing-floor, *to winnow,* Matt. 25: 24, 26. So Heb. דָּרַגְגְּ Ruth 3: 2 et Is. 30: 24, where Sept. *לִימְאֵו*. — Metaph. *to dissipate, to squander,* Luke 15: 13. 16: 1. — This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

Διασπένδω, ὤ, f. ὕσω, *to pull asunder, to tear in pieces,* trans. in N. T. only Pass. Mark 5: 4. Acts 23: 10. Sept. for דָּרַגְגְּ Hos. 13: 8. גָּפְרָה Job 19: 10. דָּרַגְגְּ Judg. 16: 9, 12. — Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

Διασπείρω, f. ἐρῶ, *to sow hither and thither, to scatter as seed,* i. e. *to scatter abroad, to disperse,* spoken of persons; Pass. Acts 8: 1, 4. 11: 19. So Sept. and דָּרַגְגְּ Lev. 26: 33. Ez. 12: 15. גָּפְרָה Gen. 11: 9. Ex. 5: 12. — Jos. Ant. 7. 10. 3. Ael. V. H. 3. 1. Xen. An. 1. 8. 25.

Διασπορά, ᾤς, ἡ, (διασπείρω,) *dispersion,* spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34: 17. Judith 5: 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολλὴν μὲν κατὰ πᾶσαν

τὴν οἰκουμένην παρῆσπαρται τοῖς ἐπιχωρίοις· πλεῖστον δὲ τῇ Συρίᾳ ἀναμειγμένον.—In N. T. meton. *the dispersion, for the dispersed Jews,* i. e. the Jews living in dispersion, James 1: 1. 1 Pet. 1: 1. In John 7: 35 δισπ. τῶν Ἑλλήνων, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the *Hellenists*. — So Sept. Ps. 147: 2 for Heb. particip. דִּבְּרָהָ. 2 Macc. 1: 27.

Διαστέλλω, f. ἐλῶ, *to put asunder,* e. g. τὴν σκηνήν Plut. Mor. II. p. 29. ed. Tauchn. *to set apart,* e. g. φυλὴν, τρεῖς πόλεις, Sept. for דִּבְרָהָ Deut. 10: 8. 19: 2, 7. *to distinguish,* e. g. τὰς διαφοράς Philo Vit. Mos. lib. 3. Hence Mid. *to state distinctly, to explain clearly,* Polyb. 3. 23. 5.—In N. T. only Mid. by impl. *to command expressly, to charge, to enjoin upon,* seq. dat. Acts 15: 24. absol. Heb. 12: 20. Followed by a negative clause, it may be rendered *to forbid, to prohibit,* etc. Matt. 16: 20. Mark 5: 43. 7: 36 bis. 8: 15. 9: 9. Sept. for דָּרַגְגְּ Ez. 3: 18—21. גָּפְרָה Mal. 3: 11.—Judith 11: 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

Διάστημα, αῖος, τό, (διώστημα,) *distance, interval,* sc. of time, Acts 5: 7. —Polyb. 9. 1. 1. of place, 2 Macc. 14: 44. Xen. Ven. 2. 5.

Διαστολή, ἡς, ἡ, (διαστέλλω q. v.) *distinction, difference,* Rom. 3: 22. 10: 12. 1 Cor. 14: 7.—Pol. 16. 23. 4. Hesych. διαστολή· διάκρισις, διαίρεσις.

Διαστρέφω, f. φω, perf. pass. διέστραμαι, Buttm. § 98. n. 3; *to turn or twist throughout, i. e. to distort, to turn awry,* Xen. Conv. 7. 3. Ven. 7. 4. In N. T. metaph. *to pervert,* trans. spoken a) of persons, *to turn away, to seduce, to mislead,* Luke 23: 2. Acts 13: 8. Sept. for דָּרַגְגְּ Ex. 5: 4. עָבַר 1 K. 18: 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. *to pervert, to wrest, to corrupt,* Acts 13: 10 τὰς ὁδοὺς κυρίου, i. e. *to wrest divine truth, to turn it aside.* So Sept. for עָבַר Prov. 10: 9. Mic. 3: 9. — Polyb. 8. 24. 3. Diod. Sic. 12. 12. — Pass. perf. part. διεστραμμέ-

vos, perverted, i. e. perverse, corrupt, vicious, Matt. 17: 17. Luke 9: 41. Acts 20: 30. Phil. 2: 15. Comp. Buttm. § 113. 6. So Sept. for חַרְבָּה Deut. 32: 5.

Διασώζω, f. ὥσω, to save through, i. e. to bring safely through sc. danger, sickness, etc. to preserve, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. 3: 20 $\text{διασωθήσαν δι' ὕδατος}$, were brought safely through the waters. Acts 27: 43. 28: 1, 4. Sept. for מַצִּיל Job 29: 12. Dan. 11: 41. יְצִיָּהוּ Num. 10: 9. Deut. 20: 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20. — With the idea of motion, to bring safely through to any place or person; Pass. to come to or reach safely; seq. πρός , ἐπὶ , etc. Acts 23: 24 $\text{Παῦλον διασώσῃ προς Φήλικα}$. Pass. Acts 27: 44 ἐπὶ τὴν γῆν . Sept. c. εἰς for מַצִּיל Gen. 19: 19. Is. 37: 38. — c. εἰς Jos. Ant. 14. 14. 3. Xen. An. 5. 4. 5. c. πρός Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44. — So of the sick, to bring safely through, i. e. to heal, Matt. 14: 36. Luke 7: 3. Sept. for מַצִּיל Jer. 8: 20, coll. v. 22.

Διαταγή, ἡς, ἡ, (διατάσσω q. v.) a disposing in order, a disposition, arrangement, i. e.

a) pp. Acts 7: 53 $\text{ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων}$, i. e. into or conformably to the dispositions or arrangements of angels; comp. Gal. 3: 19 $\text{ὁ νόμος διαταγὰς δι' ἀγγέλων}$, also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of εἰς , comp. Matt. 12: 41. Luke 11: 32. See *Eis* 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. 20: 1, 19, 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. 33: 2 $\text{ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ}$ for $\text{מִיְמִינֵהוּ אֲנֹכִי וְאֵלֵי}$. Jos. Ant. 15. 5. 3 $\text{δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθήντα}$. Comp. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts 1. c. Also Winer § 32. 4. b, ult.

b) in the sense of ordinance, institute, Rom. 13: 2. — Sept. Ezra 4: 11.

Διάταγμα, ατος, τό, (διατάσσω)

ordinance, mandate, Heb. 11: 23. — Sept. Ezra 7: 11. Wisd. 11: 7. Plut. Marcell. 24 fin.

Διαταράσσω or *ἀτίω*, f. ξω, to stir up throughout, spoken of the mind etc. to disturb, to agitate; Pass. Luke 1: 29. — Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

Διατάσσω or *ἀτίω*, f. ξω, to arrange throughout, to dispose in order, as trees, Xen. Oec. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 1. In N. T. trop. to set fully in order, to arrange, to appoint, to ordain, trans. viz.

a) genr. Gal. 3: 19 $\text{ὁ νόμος διαταγὰς δι' ἀγγέλων}$, comp. in *Διαταγή* a. — Polyb. 2. 13. 3 $\text{φόροι διαταχθέντες}$. Hesiod. *Εργ.* 252.

b) in the sense of to direct, to prescribe, to order, Matt. 11: 1. Luke 8: 55. Acts 18: 2. 1 Cor. 9: 14. 16: 1. — So τὸ διατεταγμένον , what is appointed or prescribed, Luke 3: 13. Acts 23: 31. also τὰ διαχθέντα , Luke 17: 9, 10. Sept. for יְצִיָּהוּ Ez. 21: 19, 20. יְצִיָּהוּ Dan. 1: 5. — Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5. — Hence Mid. διατάσσομαι in the same sense, Acts 7: 44. 24: 23. 1 Cor. 7: 17. 11: 34. Tit. 1: 5. Acts 20: 13 $\text{οὕτω γὰρ ἦν διατεταγμένος Παῦλος}$, so Paul had appointed, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

Διατελέω, ὧ, f. ἔσω, to bring through to a full end, to finish fully, to complete, Xen. H. G. 7. 3. 4. spoken of time, with τὸν χρόνον or the like, to bring through the whole time, to pass the time, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. to continue throughout, to remain; Acts 27: 33 ἄστοι διατελεῖτε . Comp. in *Διάγω* and *Διατρέιβω*. — Ael. V. H. 10. 6 $\text{διέτελεσε μέντοι ἀνοσος}$. Xen. Mem. 1. 6. 2.

Διατηρέω, ὧ, f. ἦσω, (διά, τηρέω,) to have one's eye upon throughout, to watch carefully, to keep with care, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) to guard with care, to lay up, to retain, sc. ἐν τῇ καρδίᾳ , Luke 2: 51. So Sept. and מִצֵּוָה Gen. 37: 11. — Ecclus. 28: 5.

b) with ἐαυτόν etc. to guard or keep

one's self wholly sc. from any thing, to abstain wholly, seq. ἐξ, Acts 15: 29. Comp. Sept. seq. מִי c. infin. for מִי מִי Is. 56: 2.

Διατί or διὰ τί, wherefore? see in Διά II. 2. a.

Διατίθηναι, f. διαθήσω, to place apart, i. e. to set out in order, to arrange, to dispose in a certain order, etc. Sept. for מִי 1 Sam. 11: 11. Xen. Mem. 2. 1. 27.—In N. T. only Mid. διατίθεμαι, f. διαθήσομαι, to arrange in one's own behalf, to make a disposition of, trans.

a) genr. to appoint, to make over, to commit to, etc. e. g. τὴν βασιλείαν, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 τὴν θυγατέρα.—So of a testamentary disposition, to devise, to bequeath, sc. by will; hence ὁ διαθέμενος, a testator, Heb. 9: 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, to make an arrangement with another party; and διατίθεμαι διαθήκην, to institute or make a covenant with, seq. dat. Heb. 8: 10, coll. v. 9. seq. πρὸς c. accus. Acts 3: 25. Heb. 10: 16. So Sept. for בְּרִית בְּרִית, seq. dat. Deut. 5: 3. Josh. 9: 6, 7. seq. πρὸς Ex. 24: 8. Deut. 5: 2. 2 Sam. 3: 13.—Aristoph. Av. 439 ἢ μὴ διάθωνται γ' οἷδε διαθήκην ἐμοί.

Διατρίβω, f. ψω, to rub in pieces, Hom. II. 11. 846 or 847. to rub continually e. g. the eyes, Tob. 11: 8, 12. to wear away or consume, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120. — In N. T. spoken only of time, to spend, to pass, trans. e. g. χρόνον, Acts 14: 3, 28. ἡμέρας, Acts 16: 12. 20: 6. 25: 6, 14. So Sept. διατ. ἡμέρας for יָשַׁב Lev. 14: 8. — χρόνον Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with χρόνον etc. implied, to remain sc. in a place, to sojourn, to abide, with an adv. or other adjunct of place, John 3: 22. 11: 54. Acts 12: 19. 15: 35. Sept. for נָשַׁב Jer. 35: 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

Διατροφή, ἥς, ἡ, (διατρέφω,) aliment, food, 1 Tim. 6: 8.—1 Macc. 6: 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

Διανγάζω, f. άσω, (διά, ἀνγάζω,)

to shine through, i. e. spoken of daylight, to break forth, to dawn, intrans. 2 Pet. 1: 19. — Polyb. 3. 104. 5 ἅμα τῷ διανγάζειν.

Διανγής, έος, οὗς, ὁ, ἡ, adj. (διά, and ἀνγῆ,) lit. shining through, i. e. pellucid, translucent, transparent, Rev. 21: 21 in later edit. for διαφανής in text. rec. —Aquila for Heb. פָּרִי Prov. 16: 5. Jos. Ant. 3. 1. 7 διανγίστατον ὕδωρ. Arist. taenet. 1. 1.

Διαφανής, έος, οὗς, ὁ, ἡ, adj. (διαφαίνω,) diaphanous, pellucid, transparent, Rev. 21: 21 in text. rec. Others διανγής. Sept. for פָּרִי Ex. 30: 34. — Diod. Sic. X. p. 175. ed. Bip.

Διαφέρω, f. διοίσω, aor. 2 διήνεγκον, see Buttm. § 114. p. 305.

1. to bear or carry through sc. a place etc. Mark 11: 16 ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.—Comp. Esdr. 5: 55 [76] διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα.

2. to bear asunder, to carry different ways, Lat. differo, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. to be divulged, to be published abroad, Acts 13: 49 διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας.—Wisd. 18: 10. Plut. ed. R. VI. p. 622. pp. Xen. Oec. 9. 8. — Spoken of a ship, Pass. to be borne hither and thither, to be driven about, Acts 27: 27. — Lucian. Hermot. 28 ἀλλ' ἀνάγκη ἐν τῷ πελάγει διαφέρεσθαι. Plut. de Orac. def. VII. p. 650. ed. R. τὴν ναῦν διαφερομένην.

b) intrans. or pp. reflex. with ἐαυτὸν impl. to bear one's self apart, to separate one's self, sc. from others, comp. in ἄγω 3; hence genr. to differ, as also Lat. differo; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (α) τὰ διαφέροντα, things different, discrepant. Rom. 2: 18 et Phil. 1: 10 δοκιμάζειν τὰ διαφέροντα, to distinguish things that are different; so Theodoret in loc. τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν, and Theophyl. τί δεῖ προᾶναι καὶ τί μὴ δεῖ προᾶναι. — Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, better things, as in γ below.—(β) Impers. διαφέρει, it differs, it makes a difference, c. c. dat. Gal. 2: 6 οὐδέν μοι

διαφέρει. On this later use of the dat. see Lob. ad Phryn. p. 394.—Ael V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Arrian. Diss. Ep. 2. 19. 14. — (γ) Seq. gen. to differ from, to be other than, Buttm. § 132. 4. 1; rarely in a less degree, to be inferior, Jos. Ant. 2. 7. 3 ὀλίγω διαφέρειν τοῦ βασιλέως. Pol. 18. 11. 1. In N.T. and usually, in a greater degree, to be superior, to be better than, to surpass; Matt. 6: 26. 10: 31. Luke 12: 7. seq. dat. πόσω Matt. 12: 12. Luke 12: 24. seq. ἐν τινι 1 Cor. 15: 41. seq. οὐδὲν Gal. 4: 1. — Seq. dat. 2 Macc. 15: 13. Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10. seq. ἐν Diod. Sic. 5. 57. Xen. Hiero 1. 8. seq. οὐδὲν Xen. Vect. 4. 25. πολὺ Diod. Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφύγω, f. ἴω, to flee through, i. e. to escape by flight, absol. Acts 27: 42. Sept. for בָּצַק Josh. 8: 22. בָּצַק Prov. 19: 5.—Seq. accus. 2 Macc. 7: 31. Xen. Mem. 3. 12. 4.

Διαφημίζω, f. ἴσω, to rumor abroad, to divulge, to spread abroad, trans. τὸν λόγον, Matt. 28: 15. Mark 1: 45.—Dion. Hal. 11. 46. Diod. Sic. T. X. p. 151. ed. Bip. — Spoken of a person, τινά, to spread one's fame abroad, Matt. 9: 31.

Διαφθείρω, f. εἰῶ, aor. 1 pass. διεφθάρην, perf. part. pass. διεφθαρμένος; to corrupt throughout, to destroy, trans. Pass. to decay wholly, to perish.

a) genr. Luke 12: 33. 2 Cor. 4: 16. Rev. 8: 9. 11: 18 διαφθεῖραι τοὺς δ. Sept. for. בָּצַק Ecc. 5: 5. Dan. 4: 20. חֲרַבְתִּי Judg. 6: 4. 20: 21, 25. 2 Sam. 11: 1. — Jos. Ant. 2. 3. 1. ib. 7. 4. 1. Xen. Conv. 4. 54.

b) metaph. and 'in a moral sense, to corrupt wholly, to pervert; 1 Tim. 6: 5 διεφθαρμένοι τὸν νοῦν, corrupted in mind, i. e. men of perverse minds; for the accus. see Buttm. § 131. 6. § 134. n. 2.—Dion. Hal. 5. 21. Comp. Kypke in loc.—Rev. 11: 18 τοὺς διαφθείροντας τὴν γῆν, those corrupting the earth, i. e. seducing the nations to idolatry. So Sept. and חֲרַבְתִּי Judg. 2: 19.—Hdian. 5. 7. 11. Xen. Mem. 1. 1. 1. ib. 1. 2. 8.

Διαφθορά, ᾧς, ἡ, (διαφθείρω,) corruption, destruction, Xen. Ven. 6. 3.

in a moral sense, Xen. Mem. 1. 2. 8. In N. T. as arising from putrescence; hence ἰδεῖν διαφθοράν, to see corruption, i. e. to die, Acts 2: 27, 31. 13: 35, 36, 37. So Sept. and חֲרַבְתִּי Ps. 16: 10. — Acts 13: 34 μηκέτι ὑποστρέφειν εἰς διαφθοράν, i. e. to die no more; comp. Job 33: 28. Sept. for חֲרַבְתִּי Ps. 30: 10. Is. 51: 14. — Soph. Aj. 1276. Suid. διαφθορά· θάνατος, διάλυσις τοῦ συνθετοῦ σώματος.

Διάφορος, ου, ὁ, ἡ, adj. (διαφέρει,) different, i. e.

a) diverse, various, Rom. 12: 6. Heb. 9: 10. Sept. for מְבָרָךְ Deut. 22: 9.—Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.

b) in the sense of superior, better, etc. Heb. 1: 4. 8: 6. See in Διαφέρω 2. b. γ. —Sept. Ezra 8: 26. Xen. Mem. 4. 4. 15.

Διαφυλάσσω or **ἀίτω**, f. ἴω, to guard through i. e. ever, to protect; Luke 4: 10 τοῦ διαφυλάξαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for מְרַבֵּן Gen. 28: 15. Ps. 91: 11. — 3 Macc. 3: 3. Xen. Mem. 1. 5. 2.

Διαχειρίζω, f. ἴω, to have pass through one's hands, to administer, Xen. H. G. 7. 4. 34. Anab. 1. 9. 17.—In N. T. Mid. διαχειρίζομαι, to lay hands upon, i. e. to kill, to slay, trans. Acts 5: 30. 26: 21. — Diod. Sic. 18. 46. Pol. 8. 23. 8. Herodian. 3. 12. 2.

Διαχλεύαζω, f. ᾶσω, (διά intens.) to deride greatly, to scoff, absol. Acts 2: 13 in later edit. for χλευάζω in text. rec. —Pol. 17. 4. 4. Dem. 1221. 16.

Διαχωρίζω, f. ἴω, to separate throughout, i. e. wholly, Sept. for חֲרַבְתִּי Gen. 1: 4, 6, 7. Xen. Oec. 8. 11. ib. 9. 7. — In N. T. Mid. διαχωρίζομαι, to separate one's self wholly from, i. e. to depart, to go away, seq. ἀπό τινος. Luke 9: 33. Sept. for חֲרַבְתִּי Gen. 13: 9, 11. —Susann. 13, 51. Diod. Sic. 4. 53.

Λιδακτικός, ἡ, ὄν, (διδάσκω,) didactic, i. e. teaching, apt to teach, 1 Tim. 3: 2. 2 Tim. 2: 24.

Λιδακτός, ἡ, ὄν, (διδάσκω,) taught, seq. gen. of the agent; see Wiener Gr. § 30. 4. Matth. § 345.

a) of persons, taught, instructed, John

6: 45 πάντες διδασκοὶ θεοῦ. Sept. and תורתך למוריך Is. 54: 13.

b) of things etc. *taught, imparted, suggested*, 1 Cor. 2: 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Oec. 12. 10. Mem. 3. 9. 1.

Λιδασκαλία, ας, ἡ, (διδάσκω,) *teaching, instruction*, spoken

a) of the art or manner of teaching, Rom. 12: 7. 1 Tim. 4: 13, 16. 5: 17. Tit. 2: 7. — Plut. de Ed. Puer. 4. Xen. Cyr. 8. 7. 24. — In the sense of *monition, warning*, 2 Tim. 3: 16. Rom. 15: 4, coll. 1 Cor. 10: 11. — Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. 15: 9. Mark 7: 7. Eph. 4: 14. Col. 2: 22. 1 Tim. 4: 1. So Sept. and תורתך Is. 29: 13. or as coming from God, divine, etc. 1 Tim. 1: 10. 4: 6. 6: 1, 3. 2 Tim. 3: 10. 4: 3. Tit. 1: 9. 2: 1, 10. Sept. genr. for תורה Prov. 2: 17. — Xen. Oec. 14. 3. Eq. 11. 5.

Λιδάσκαλος, ου, ὁ, (διδάσκω,) a *teacher, instructor, master*; genr. Rom. 2: 20. Heb. 5: 12. So of Jewish doctors or lawyers, Matt. 9: 11. 10: 24, 25. Luke 2: 46. 6: 40. John 3: 10; hence i. q. ἑαββί, John 1: 39. 20: 16. of John the Baptist, Luke 3: 12. of Jesus, Matt. 8: 19. 12: 38. 17: 24. Mark 5: 35. 14: 14. John 11: 28. 13: 13, 14. al. of the apostle Paul, 1 Tim. 2: 7. of other christian teachers, 1 Cor. 12: 28, 29, al. — 2 Macc. 1: 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. AL.

Λιδάσκω, f. ξω, (obsol. δάω,) *to teach, to instruct*, viz.

a) genr. and absol. Matt. 4: 23. 9: 35. Mark 1: 21. Luke 4: 15. 1 Cor. 4: 17. 11: 14. Eph. 4: 21, al. saep. Construed with an accus. of person or of thing, or both; see Buttm. § 131. 4, 5. Thus seq. acc. of person, Matt. 5: 2. Mark 9: 31. Luke 4: 31. John 7: 35. al. saep. So Sept. for תורתך Job 13: 23. 37: 19. תורתך Prov. 4: 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1. — Seq. accus. of thing, Matt. 15: 9. 1 Tim. 4: 11. Tit. 1: 11. So Sept. for תורתך Is. 9: 15. תורתך Ecc. 12: 9. — Esdr. 9: 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John 14: 26. Heb. 5: 12. In pass. con-

struction, 2 Thess. 2: 15 ἄς ἐδιδάχθητε, comp. Buttm. § 134. 6. So Sept. for תורתך Prov. 22: 21. תורתך Prov. 4: 11. תורתך Deut. 11: 9. Judg. 3: 2. pass. 1 Chr. 5: 18. Cant. 3: 8. — Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis. — Instead of the accus. of thing is sometimes found the infin. as Matt. 28: 20. Luke 11: 1. Rev. 2: 14 in text, rec. So Sept. for תורתך Job 10: 2. תורתך Deut. 4: 1. 20: 18. — Xen. Cyr. 1. 2. 8 bis. — Or also seq. ὅτι, Mark 8: 31. — Ael. V. H. 3. 16. Xen. Hi. 1. 10. — Or περί c. gen. of thing, 1 John 2: 27. — Comp. Jos. Ant. 2. 11. 1. — Once in Griesbach with a dat. of person, (accus. in text, rec.) Rev. 2: 14 ἐδιδάσκει τῷ Βαλάκ, like the Heb. תורתך Job 21: 22. תורתך Deut. 33: 10. Hos. 10: 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. 28: 15. John 9: 34. Acts 21: 21. Heb. 8: 11. Rev. 2: 20. — Ecclesi. 9: 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. AL.

Λιδαχή, ῆς, ἡ, (διδάσκω,) *teaching, instruction*, i. q. διδασκαλία. So Suid. διδαχή ἀντί τοῦ διδασκαλία. Spoken

a) of the art of teaching, Mark 4: 2. 12: 38. 1 Cor. 14: 6, 26. Tit. 1: 9.

b) of the manner or character of one's teaching, Matt. 7: 28. 22: 23. Mark 1: 22, 27. Luke 4: 32.

c) of the things taught, *precept, doctrine*, etc. Matt. 16: 12. John 7: 16, 17. Acts 17: 19. Rom. 6: 17. Heb. 6: 2. 13: 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. AL.

Λίδραχμον, ου, τό, (δίδς, δραχμή,) *didrachm, a double drachma*, a silver coin equal to two Attic drachmae and also to the Jewish half shekel; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. 17: 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. 30: 13 sq. So Aquil. for תרומה and תרומה Ex. 38: 26. — Sept. every where for Heb. תרומה, Gen. 23: 15, 16. Neh. 10: 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmae. See particularly in Λεγύριον c. Comp. Gesen. Lex. art. תרומה.

Λίδυμος, ου, ὁ, ἡ, adj. *twain, twin*,

double, Sept. for דִּידָן Cant. 4: 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for דִּידָן Gen. 25: 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John 11: 16. 20: 24. 21: 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

Δίδωμι, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδωκ, perf. δέδωκα, pluperf. ἐδεδώκειν; see Buttm. § 107. Less usual forms are: pres. 3 plur. Attic διδύσσι Rev. 17: 13 in later edit. Buttm. § 107. n. 1, 1. Winer § 14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17: 2. Rev. 8: 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. δώῃ later for δοίῃ, Rom. 15: 5. Eph. 1: 17. al. see Lob. ad Phryn. p. 346. Winer § 14. 1. g. Buttm. § 107. n. 1, 3.—Pluperf. δεδώκειν without augm. Mark 14: 44. John 11: 57; see Buttm. § 83. n. 6. Winer § 12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon*. (α) genr. Matt. 4: 9 ταῦτα πάντα σοι δώσω. 13: 12. 25: 8. Mark 2: 26. 10: 21. Luke 6: 4. 12: 33. John 4: 5, comp. Gen. 48: 22. al. saep. Sept. every where for יָדָן, Gen. 24: 53. 25: 5, 6. 1 Sam. 30: 11, 12. al. saep.—Palaeph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke 2: 24 δοῦναι θυσίαν. Rev. 4: 9.—Hom. Il. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. *to any one; to give, to grant, to permit, to present, to cause, etc.*—(1) genr. Matt. 21: 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Acts 8: 19. John 4: 12 ὃς ἔδωκεν ἡμῖν τὸ φεῖμα. 1 Cor. 7: 25. 2 Cor. 8: 10. al.—Judith 9: 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3.—Hence δίδοναι τόπον, *to give place*, i. e. *to make way, to give way, to yield*, etc. Luke 14: 9. Rom. 12: 19. Eph. 4: 27. 2 Thess. 3: 9.—Arrian. Diss. Ep. 3. 26 ἔξιλθε, δὸς ἄλλοις τόπον. Plut. C. Graec. 13 δότε τόπον ἀγαθοῖς, κακοὶ πολῖται. So Lat. *dare locum*, Cic. de Nat.

Deor. 2. 33. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. διδόναι αἶνον τῷ Θεῷ, i. q. *to praise*, Luke 18: 43. (Palaeph. 43.) διδ. ἀπόκριαν, *to give an answer*, i. q. *to answer*, John 1: 22. διδ. ἀφορμὴν, *to give occasion*, 2 Cor. 5: 12. 1 Tim. 5: 14. διδ. δόξαν τῷ Θεῷ, i. q. *to glorify, to praise, to honour*, Luke 17: 18. John 9: 24. Acts 12: 23. So Sept. for כְּבֹדָהּ Josh. 7: 19. Jer. 13: 16. διδ. ἐγκοπὴν, i. q. *to hinder*, 1 Cor. 9: 12. διδ. ἐντολήν, i. q. *to command*, John 11: 57. 12: 49. (Dem. 250. 13.) διδ. προσκοπήν, i. q. *to offend*, 2 Cor. 6: 3. διδ. ῥάπισμα, i. q. *to strike*, John 18: 22, i. q. ῥαπίσειν Dem. 787. 23. διδ. χάραγμα, i. q. *χαράσσειν*, Rev. 13: 16. So διδ. εὐσημον λόγον, i. q. *εὐσήμως λέγειν, to speak distinctly*, 1 Cor. 14: 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. 6: 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 9: 8 θὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. 12: 39. Mark 13: 11. Luke 12: 32. John 3: 27. 17: 22, 24. Acts 7: 5. 11: 17. 2 Cor. 9: 9. Gal. 3: 22. Eph. 4: 8. 2 Tim. 2: 7. Rev. 2: 28. al. So δοῦναι χάριν or ἡ χάρις ἡ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James 4: 6. Rom. 12: 3, 6. 1 Cor. 3: 10. Eph. 3: 8. al.—Aeschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in χάρις 3. a.—Rev. 2: 21 ἔδωκε αὐτῇ χρόνον, *I gave her, granted her, time, etc.*—Pol. 6. 17. 5. Dem. 399. 19.—So of rulers, Acts 13: 20, 21.—Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, δώσω αὐτῷ τοῦ μάρτυρα Rev. 2: 17, (Buttm. § 132. 4. 2. c.) and seq. ἐκ τινος in the same sense, 1 John 4: 13. Seq. εἰς, as διδοῖς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν or ἐπὶ τὰς καρδίας Heb. 8: 10. 10: 16. Rev. 17: 17. comp. Passow Lex. in τίθημι A. 1.—Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. 13: 11 ἡμῖν δέδοται γινῶαι τὰ μυστήρια, *to you it is given, granted, to know etc.* Luke 1: 73 τοῦ δοῦναι ἡμῖν ἀφ' ὧς λατρεύειν αὐτῷ. John 5: 26 ἔδωκε τῷ

νῶν ζῶν ἔχειν ἐν ἑαυτῷ. Acts 2: 4. Rom. 15: 5. 2 Tim. 1: 18. Rev. 6: 4. — Jos. Ant. 3. 12. 2. Ael. V. H. 13. 36. Plut. C. Gracch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29. — This infin. is sometimes implied; as Matt. 19: 11 οἷς δέδοται sc. χωρεῖν. John 19: 11. Rev. 11: 3. With *ἵνα* instead of the infin. Mark 10: 37. — So with an accus. and infin. *to permit, to suffer, to grant*, Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὅσιον σοῦ ἰδεῖν διαφθοράν. 10: 40. 14: 3. — Hom. II. 3. 322. Lucian. D. Mort. 9. 2. — So Rev. 3: 8 δέδωκα ἐνώπιόν σου θύραν ἀνεργασμένην sc. *εἶναι, I have granted, caused, an open door to be before thee*; others under d below. — Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. 1: 8 ἐκδίκησιν. Rev. 18: 7 βασανισμὸν καὶ πένθος. 2 Cor. 12: 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where comp. Buttin. § 133. 3. 2. Maith. § 389. h. — Hom. II. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, source, occasion, of any thing, etc. *to give, to impart, to cause*, etc. Acts 3: 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν. — Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.] — So with an accus. where the idea may also be expressed by the cognate verb; James 5: 18 ἱετὸν διδ. i. q. *ἔειν*. Matt. 24: 29 τὸ φέγγος διδ. i. q. *φέγγειν*. 1 Cor. 14: 7, 8, *φωνῇν διδ.* i. q. *φωνεῖν*. Comp. in γ.

b) *to give, sc. to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke 7: 15. things, Matt. 5: 31 δότω αὐτῇ ἀποστασίον. 19: 7. 14: 8 δὲς μοι ὡς τὴν κεφαλὴν Ἰωάννου. v. 9. 24: 45. Mark 6: 41. Luke 11: 7, 8. John 6: 51. 18: 11. Rev. 15: 7. Acts 9: 41 δούς δὲ αὐτῇ χεῖρα. al. saep. — Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν. — Acts 1: 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. לָקַח לְיָהוֹנָתָן Lev. 16: 8, where Sept. *τίθημι*. Luke 15: 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under d below, like Heb. נָתַן Gen. 41: 42, where Sept. *περιτίθημι*. — Xen. An. 1. 2. 27. — Seq. dat. of pers. and infin. e. g. διδ. αὐτοῖς φα-

γεῖν et *πίνειν*, Matt. 14: 16. Luke 8: 55. 15: 16. John 4: 7. 6: 31. Rev. 16: 6. — Comp. Lucian. D. Deor. 7. 4. Ael. V. H. 9. 15. — So διδ. τοῖς κυσί, Matt. 7: 6. comp. Hom. II. 23. 21. Xen. Ven. 7. 4, 12.

(β) in the sense of *to commit, to entrust*, sc. to the charge or care of any one; spoken of things, Matt. 16: 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25: 15. Mark 12: 9. Luke 12: 48. 16: 12. 20: 16. John 3: 35. 5: 22. 13: 3. al. Sept. and 777 Cant. 8: 11. — Xen. An. 1. 1. 8. Cyr. 8. 7. 11. — So of works etc. to be done, John 5: 36. 17: 4, 8, 11, 14. Acts 7: 38. — Xen. Oec. 7. 6. — Spoken of persons delivered over, committed to one's charge, teaching, etc. John 10: 29. 17: 6, 9, 22, 24. Heb. 2: 13. — pp. Xen. Cyr. 5. 1. 28. — Hence

(γ) *δίδοναι ἑαυτὸν, to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. 8: 5. — Herodot. 3. 19. Dem. 301. 20. — (2) Seq. ἐπὶ v. *περί τινος*, i. e. *to give or devote one's self sc. to death for any one*, Gal. 1: 4. Tit. 2: 14. seq. ἀντίλυτρον, 1 Tim. 2: 6. So τὸ σῶμα αὐτοῦ Luke 22: 19. τὴν σάρκα αὐτοῦ, John 6: 51. So also διδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντί, Matt. 20: 28. Mark 10: 45. — 1 Macc. 2: 50. 6: 44. Jos. B. J. 2. 10. 5. Eurip. Hec. 551. Phoen. 1012. ed. Porson. — (3) Constr. with εἰς c. accus. of place, *to betake one's self to any place, to go*, etc. Acts 19: 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θεάτρον. — Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδοὺς αὐτὸν εἰς τὰς ἐρημίας.

c) *to give, i. e. to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. 20: 13 ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κ. τ. λ. bis. — Soph. Phil. 664. — Of things, Luke 6: 38 δοθήσεται ὑμῖν· μέτρον· δώσουσιν εἰς τὸν κόλπον ὑμῶν. Metaph. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14: 12. — Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3. — (β) Spoken of what is given as a reward, recompense, for labour, etc. *to give, to reward, to pay*, etc. Matt. 20: 4, 14. Mark 14: 11. Rev. 11: 18. Or of the price of any thing, tribute, tithes, etc. Matt. 16: 26 et Mark

8: 37. Matt. 22: 17. 27: 10. Luke 20: 22. 23: 2. Heb. 7: 4. Sept. for דָּבַר Zech. 11: 12.—Xen. Conv. 1. 5 ἀργύριον. Palaeoph. 38 διδ. φόρον. — (γ) Spoken of the earth, to give forth, to yield, sc. καρπόν, Matt. 13: 8. Mark 4: 7, 8. So Sept. and דָּבַר Zech. 8: 12. — So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like דָּבַר for דָּבַר, comp. Gesen. Lex. art. דָּבַר 2, 3; to put, to place, etc.—(α) pp. and seq. ἐπὶ c. acc. to place or put upon any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, to place money upon the table sc. of the broker, Luke 19: 23, comp. Matt. 25: 27, i. e. to place at interest; comp. Sept. and דָּבַר Lev. 25: 37. So διδ. τὰ θυμιάματα ἐπὶ τὸ θυσιαστήριον, Rev. 8: 3, i. e. to offer in sacrifice [ἀμύα] ταῖς προσευχαῖς etc. comp. Ecclus. [32] 35: 16, 17. Sept. and דָּבַר Ez. 7: 3, 4. al. comp. דָּבַר Gen. 1: 7. 9: 13, where Sept. τίθημι ἐν. So seq. εἰς Luke 15: 22. — Metaph. to apply, in the Latinism δοῦναι ἐργασίαν, dare operam, to give labour, i. e. to apply effort, to endeavour, seq. infin. Luke 12: 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῷ ἐπιχειρήματι διδοῦς. See dare operam in Ernesti Clav. Cic. art. Opera. Comp. σπονδὴν τιθεῖναι Pind. Pyth. 4. 492. ponere operam, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, to do, to perform, to exhibit, Matt. 24: 24. Acts 2: 19 quoted from Joel 3: 3, [2: 30,] where Sept. for דָּבַר, as also Ex. 7: 9. Deut. 13: 1. Comp. Sept. τίθημι for דָּבַר Deut. 6: 22. — (γ) With a doub. acc. of person, to appoint, to constitute, sc. as any thing, where the last acc. is by apposition; Eph. 1: 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4: 11. So Sept. and דָּבַר Ex. 7: 1. and דָּבַר Gen. 17: 5, Sept. τίθημι. So Sept. δίδονται εἰς for עָשָׂה Ez. 37: 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420. — (δ) Spoken of a law, ordinance, etc. to give, i. e. to ordain, to institute, to prescribe; e. g. νόμον, John 7: 19. Gal. 3: 21. διαθήκην περιτομῆς Acts 7: 8: περιτομήν John 7: 22. So Sept. for דָּבַר Lev. 26: 46. for עָשָׂה Josh. 24: 25. דָּבַר Ezra 9: 11. διδ. διαθήκην, Sept. and דָּבַר Num. 25: 12. and Heb. דָּבַר Gen. 17: 2. Lev. 26: 1, where Sept.

τίθημι.—The classic form is θεῖναι νόμον, whence νομοδότης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. AL.

Διεγείρω, f. ἐγῶ, (διά, ἐγείρω,) to wake up fully, to rouse, trans. pp. persons from sleep, Matt. 1: 24. Mark 4. 38, 39. Luke 8: 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13. — Trop. of things, c. g. of a sea, to agitate, pass. John 6: 18. Comp. Heb. רָעַר and Sept. ἐξεγείρω Jon. 1: 13.—Of the mind, to excite, incite, stir up, 2 Pet. 1: 13. 3: 1.—2 Macc. 7: 21. 15: 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Διενθυμέομαι, οὔμαι, (διά, ἐν-θυμέομαι,) to revolve in mind throughout, i. e. to consider carefully, seq. περί c. gen. Acts 10: 19 in later edit. for ἐνθυμέομαι in text rec.

Διέξοδος, ου, ῆ, (διά, ἐξοδος,) passage out through, a pass, Herodian. 8. 1. 11. comp. Sept. for מַעְבָּרִים 2 K. 2: 21. In N. T. a thoroughfare, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. 22: 9. Others, high-ways, sc. leading out of a city.

Διερμηνευτής, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. 14: 28.

Διερμηνεύω, f. εἶσω, (διά, intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, trans. Luke 24: 27. absol. Acts 9: 36. 1 Cor. 12: 30. 14: 5, 13, 27. —2 Macc. 1: 36. Polyb. 3. 22. 3.

Διέρχομαι, f. αλεύσομαι, (διά, ἐρχομαι,) comp. Lob. ad Phryn. p. 37, 38. Buttm. § 108. V. 5. § 114. p. 282; to come or go through, to pass through, viz.

a) pp. seq. διά c. gen. of place, Matt. 12: 43 et Luke 11: 24 διέρχεται δι' ἀνύδρων. Luke 4: 30. 17: 11. John 4: 4. [8: 59.] Acts 9: 32. 1 Cor. 10: 1. δι' ἐκείνης sc. ὁδοῦ, Luke 19: 4. δι' ἡμῶν, 2 Cor. 1: 16. διὰ τρυφήματος ἁφίδος Matt. 19: 24. Mark 10: 25. Comp. Buttm. § 147. n. 12. So Sept. for בֵּין 2 Chr. 23: 15. Ez. 44: 2. עָבַר 1 Sam. 9: 3, 4. Ez. 29: 11. — Seq. accus. of place, Luke 19: 1 διήρχετο τὴν Ἱεριχώ. Acts 12: 10. 13: 6. 14: 24. 15: 3, 41. 16: 6. 18: 23. 19: 1, 21. 20: 2. 1 Cor.

16: 5 bis. Heb. 4: 14 διελθὺν θότα τοὺς οὐρανοὺς, *who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12: 2, 4. Eph. 4: 10. Heb. 7: 26. So Sept. for יָרַד Josh. 18: 4. 1 Sam. 30: 31. רָבַד Gen. 41: 47. Ez. 9: 4.—Herodian. 8. 1. 7. Xen. Cyr. 1. 1. 5. An. 3. 5. 17. —Absol. but with an accus. implied, as τὴν γῆν, τὸν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts 8: 4, 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10: 38. 17: 23. 20: 25. seq. κατὰ κόμας Luke 9: 6. So seq. ἕως c. gen. of place, to go or travel through sc. the country *as far as*, Acts 11: 19, 22; and hence simply, to go or pass to a place, seq. ἕως, Luke 2: 15. Acts 9: 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Rom. 5: 12. Sept. pp. seq. εἰς for נָבַד 2 Sam. 17: 24. c. ἐπὶ for רָבַד Jon. 2: 4.—Xen. An. 6. 3. 16. [6. 1. 16.]. —Spoken of things, e. g. a sword, to pierce through, seq. accus. Luke 2: 35. —of a weapon, seq. gen. Hom. Il. 20. 100. —Trop. of a rumor, λόγος, to go out through sc. the country, to be spread abroad, absol. Luke 5: 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διήλθε λόγος.

b) spoken of those who *pass over* a river, lake, sea, etc. Mark 4: 35 et Luke 8: 22 διέλθωμεν εἰς τὸ πέραν. Acts 13: 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch, comp. v. 13. 18: 27. So Sept. for נָבַד Deut. 4: 21. רָבַד Jer. 2: 10. 48: 32. —Xen. An. 4. 1. 3. Hesych. διέλθωμεν· διαπεράσωμεν.

Διερωτάω, ὦ, f. ἦσω, (διά, ἐρωτάω,) to inquire through sc. to the end, till the inquiry is successful, i. e. to inquire out, e. g. τὴν οἰκίαν, Acts 10: 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διηρώτα τὸν Κύρον πότερα κ. τ. λ.

Διειτής, ἑός, οὗς, ὅ, ἡ, adj. (δύς, ἔτος,) of two years, two years old; Matt. 2: 16 ἀπὸ διειτούς [παιδός] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριετούς καὶ ἐπάνω for נְיָרִשׁ נְיָרִשׁ נְיָרִשׁ, from the child of three years old and upward, 2 Chr. 31: 16. ἀπὸ εἰκοσαετούς 1 Chr. 27: 23. Ezra 3: 8.—Pollux. On. 2. 2. 8.

—Others supply χρόνου, comp. 2 Macc. 10: 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διεία, ας, ἡ, (διειτής,) space of two years, biennium, Acts 24: 27. 28: 30.

Διηγέομαι, οὔμαι, f. ἡσέομαι, depon. Mid. (διά, ἡγέομαι,) pp. to lead or conduct through, sc. to the end; hence trop. to go through with, to recount, to tell, to declare, sc. the whole of any thing; trans. or seq. πῶς, ὅσον, περί, etc. Mark 5: 16. 9: 9. Luke 8: 39. 9: 10. Acts 9: 27. 12: 17. Heb. 11: 32. Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται, quoted from Is. 53: 8, where Sept. for יְהוֹשִׁעַ; see in Αἰῶν 4. a. Bibl. Repos. II. p. 358 sq. Sept. for רָבַד Gen. 24: 66. Josh. 2: 23. al.—1 Macc. 8: 2. Xen. Cyr. 1. 2. 6. Oec. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι,) narration, history, Luke 1: 1. Sept. for רָבַד Judg. 7: 15. —2 Macc. 2: 32. Pol. 3. 36. 4.

Διηνεκής, εός, οὗς, ὅ, ἡ, adj. (διά, ἡνεκής, or fr. διήνεγκα aor. 1 of διαφέρω,) pp. carried through, i. e. extended, protracted, Hom. Il. 12. 134. Luc. Ver. Hist. 1. 19 νυκτὶ διηνεκεῖ πᾶσα κατείχετο. In N. T. spoken only of time, continuous, perpetual, viz. εἰς τὸ διηνεκές, adverbially, continually, perpetually, Heb. 10: 1, forever, Heb. 7: 3. 10: 12, 14. —Symm. for רָבַד נְיָרִשׁ Ps. 48: 15. Heliodor. I. p. 25.

Διθάλασσος, ου, ὁ, ἡ, adj. (δύς, θάλασσα,) between two seas, bimaris; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken prob. of a shoal or sand-bank at the confluence of two opposite currents, Acts 27: 41.—Dio Chrysost. V. p. 83. D, τραχέα καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διύκνέομαι, οὔμαι, f. διύξομαι, (διά, ἑκνέομαι,) to go or pass through, i. e. to pierce through, seq. ἄχρη c. gen. Heb. 4: 12. Sept. pp. for רָבַד Ex. 26: 28. 36: 33.—Hesych. διύκνούμενος· διερχόμενος.

Δύστημι, (διά, ἵστημι,) aor. 1 διέστησα, trans. to place asunder, to separate; aor. 2 διέστην, intrans. to separate sc. one's self, to go away; see in ἵστημι,

and Buttm. §107. II. In N. T. spoken of place, intrans. to depart, seq. ἀπό, Luke 24: 51. Acts 27: 28 βραχὺ δὲ διασπῆσαντες sc. ἐαυτούς, departing a little, i. e. going a little further.—Ecclus. 28: 14. Pol. 10. 3. 6. — Spoken of time, to pass away, to elapse, Luke 22: 59.

Διανοητικότητα, f. ἴσμαι, depon. Mid. (διά, διανοητικῶς to affirm,) to affirm through and through, i. e. to affirm strongly, absol. Luke 22: 59. Acts 12: 15.—Jos. Ant. 2. 6. 4. Luc. Hermotim. 31. Dem. 447. 25.

Δικαιοκρισία, ας, ἡ, (δικαίος and κρίσις,) just judgment, Rom. 2: 5, comp. 2 Thess. 1: 5. — Gr. Anon. for חֶסֶד Hos. 6: 5. Test. XII Patr. in Fabric. I. p. 547, 581. Just. Mart. de Resurrect. p. 213.

Δίκαιος, αῖα, ον, (prob. fr. δίχα,) right, just, i. e. physically, like, even, equal, e. g. numbers, Herodot. 2. 149. ἄρμα Xen. Cyr. 2. 2. 26. just as it should be, i. e. fit, proper, good, e. g. γῆ Pollux On. I. 227. γῆδιον Xen. Cyr. 8. 3. 38. justissima tellus, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, right, just; spoken

a) of one who acts alike to all, who practises even-handed justice, just, equitable, impartial; spoken of a judge, e. g. God, 2 Tim. 4: 8 ὁ δίκαιος κριτής. Rev. 16: 5. of a judgment, decision, etc. John 5: 30 ἡ κρίσις ἡ ἐμὴ δίκαια ἐστὶ. 7: 24. Luke 12: 57. 2 Thess. 1: 5, 6. Rev. 16: 7. 19: 2. So Sept. for מִשְׁפָּט Jer. 42: 5. Ez. 18: 8. דִּקְרָא Ps. 7: 12. 119: 137. — Jos. Ant. 7. 14. 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. just as it should be, i. e. upright, righteous, virtuous; also good in a general sense; but ὁ δίκαιος is strictly one who does right, while ὁ ἀγαθός is one who does good, a benefactor; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for דִּקְרָא, see Gesen. Lex. sub. v. no. 3. — Spoken of things, ἔργα 1 John 3: 12. ἐντολή Rom. 7: 12. and hence τὸ δίκαιον, what is right, proper, etc. as wages, Matt. 20: 4, 7. Col. 4: 1. (Xen. An. 7. 7. 14.) genr. Eph. 6: 1. Phil. 1: 7. 2 Pet. 1: 13.—Jos. Ant. 2. 11. 2. Xen. Mem.

4. 4. 25.—Spoken of persons, viz. (α) in the usage of common life, Matt. 5: 45 βρῆχει ἐπὶ δίκαιους καὶ ἀδίκους. Mark 2: 17. Luke 5: 32. 18: 9. 20: 20. Acts 10: 22. Rom. 5: 7. 1 Tim. 1: 9. Heb. 11: 4. 2 Pet. 2: 7, 8. al. So Sept. and דִּקְרָא Gen. 18: 23 sq. Ecc. 3: 17. 9: 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of innocent, Matt. 27: 19, 24. So Sept. for דִּקְרָא Job 9: 23. Prov. 6: 17.—Including the idea of mild, clement, kind, Matt. 1: 19. 1 John 1: 9. comp. Tittmann l. c. — (β) Especially of those whose hearts are right with God, righteous, pious, godly. Matt. 13: 43 τότε οἱ δίκ. ἐκλάμψουσιν ὡς ὁ ἥλιος. v. 49. 23: 29. 25: 46. Mark 6: 20. Luke 14: 14. 23: 47. Rom. 2: 13. 3: 10. 5: 19. al. Rom. 1: 17 δίκαιος ἐκ πίστεως, just through faith, i. q. δικαιοθεῖς δ. π. Sept. and דִּקְרָא Gen. 6: 9. Ps. 1: 5. 118: 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609.—(γ) Spoken in the highest and most perfect sense of God, John 17: 25. Rom. 3: 26. 1 John 2: 29. of Christ, Acts 3: 14. 7: 52. 22: 14. 1 John 2: 1. 3: 7. Sept. for דִּקְרָא Ex. 9: 27. Deut. 32: 4. Ezra 9: 15. AL.

Δικαιοσύνη, ης, ἡ, (δικαίος,) pp. the doing or being what is just and right, viz.

a) the doing alike to all, i. e. justice, equity, impartiality; spoken of a judge etc. Acts 17: 31 κρίνειν τὴν οἰκονομένην ἐν δικαιοσύνῃ. Rev. 19: 11. Heb. 11: 33 ἐργάσαντο δικαιοσύνην, exercised justice, i. e. dispensed justice to the nations, etc. Rom. 9: 28, quoted from Is. 10: 22, where Sept. for דִּקְרָא, as also Is. 5: 16. 9: 7. for דִּקְרָא Ps. 9: 9. 35: 24.—Ecclus. 45: 26. Jos. Ant. 3. 4. 1.

b) of character, conduct, etc. the being just as one should be, i. e. rectitude, uprightness, righteousness, virtue, like the Heb. דִּקְרָא, דִּקְרָא; comp. in Δίκαιος b. So of actions, duties, etc. i. q. τὸ δίκαιον, what is right, proper, fit, Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. — Of disposition, conduct, viz. (α) in the language of common life, Eph. 5: 9. 1 Tim. 6: 11. 2 Tim. 2: 22. Heb. 1: 9. 7: 2. Rev. 22: 11 in later edit. Sept.

for דִּקְיָה Ps. 15: 2. Job 29: 14. דִּקְיָה 1 Sam. 26: 23. Prov. 8: 18, 20.—Xen. Mem. 1. 2. 24. Conv. 3. 4.—Including the idea of *kindness, benignity, liberality*, 2 Cor. 9: 9, 10, 2 Pet. 1: 1. Comp. in Δίκαιος b. Also in later edit. put for ἐλεημοσύνη, *alms*, Matt. 6: 1, coll. v. 2. So Sept. for דִּקְיָה Gen. 20: 13. 21: 23. Is. 63: 7. דִּקְיָה 1 Sam. 12: 7. Ps. 24: 5. Mic. 6: 5.—Tob. 2: 14. Bar. 5: 9. Fabr. Cod. Pseud. V. T. I. p. 82.—(β) Spoken of that *righteousness* which has regard to God and the divine law, viz. either (1) merely external and consisting in the observance of external precepts, as δικαιοσύνη ἡ ἐν νόμῳ v. ἐκ νόμου, Phil. 3: 6, 9, where it is contrasted with ἡ δικ. διὰ πίστεως; or (2) internal, where the heart is *right* with God, *piety towards God*, and thence *righteousness, godliness*, i. e. vital religion; genr. Matt. 5: 6, 10, 20. 6: 33. 21: 32. Luke 1: 75. Acts 10: 35. 24: 25. Rom. 6: 16, 18 sq. Heb. 1: 9. 5: 13. James 3: 18. al. snep. So Sept. and דִּקְיָה Ps. 17: 15. 45: 8. דִּקְיָה Gen. 18: 19. 1 K. 3: 6. Ez. 14: 14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp. Plut. Timol. 29 ult.—So λογίζεσθαι εἰς δικαιοσύνην, *to count or impute as righteousness*, i. e. to regard as evidence of piety, Rom. 4: 3, 5, 6, 9, 22. Gal. 3: 6. James 2: 23; all quoted from Gen. 15: 6 where Sept. for דִּקְיָה. Hence ἡ δικαιοσύνη ἡ ἐκ v. διὰ πίστεως, *the righteousness which is of or through faith* sc. in Christ, i. e. where faith is counted, imputed, as righteousness or as evidence of piety, Rom. 9: 30. 10: 6. Phil. 3: 9. κατὰ πίστιν, Heb. 11: 7. al. and by meton. Christ as *the source or author of righteousness*, 1 Cor. 1: 30. Hence too δικαιοσύνη τοῦ Θεοῦ, objectively, i. e. *the righteousness which God approves, requires, bestows*, Rom. 1: 17. 3: 21, 22, 25, 26. and by meton. ἡ δικ. Θεοῦ is i. q. δίκαιοι παρὰ Θεοῦ, 2 Cor. 5: 21. Sept. and דִּקְיָה דִּקְיָה Ps. 5: 9.—(3) Spoken in the highest and most perfect sense, of God subjectively, i. e. as an attribute of his character, Rom. 3: 5. perhaps of Christ, John 16: 8, 10.

c) by meton. in the sense of *being regarded as just*, i. e. *imputation of righteousness, justification*, i. q. δικαίωσις, Rom. 5: 17, 21. 10: 4, 5. 2 Cor. 3: 9

ἡ διακονία τῆς δικαιοσύνης. opp. to ἡ διακ. τῆς κατακρίσεως. Gal. 2: 21. 3: 21. 5: 5. Put for the *mode or way of justification*, Rom. 10: 3 ter. AL.

Δικαίω, ὠ, f. ὠσω, (δίκαιος,) *to justify*, i. e. *to regard as just, to declare one to be just*, trans.

a) as a matter of right, justice, etc. *to absolve, to acquit, to clear*, sc. from any charge or imputation. Matt. 12: 37 ἐκ τῶν λόγων σου δικαιωθείς, καὶ ἐκ τ. λ. σου καταδικασθήσῃ. 1 Cor. 4: 4. seq. ἀπό c. gen. of thing, Acts 13: 39 bis. Rom. 6: 7 ἀπὸ ἀμαρτίας, coll. v. 18 where it is ἐλευθερώω. Sept. for דִּקְיָה Ex. 23: 7. Dent. 25: 1. 1 K. 8: 32. So δικαιῶν ἑαυτόν, *to justify one's self, to excuse one's self*, Luke 10: 29. So Sept. for דִּקְיָה Gen. 44: 16.—Eccclus. 10: 29. Test. XII Patr. p. 541.—In classic writers in the wider sense *to do justice to*, i. e. both *to defend the right of any one*, Polyb. 3. 31. 9. and also *to condemn*, etc. Thuc. 3. 40. Herodot. 3. 29.

b) spoken of character, etc. *to declare to be just as it should be*, i. e. *to pronounce right*, etc. of things, *to regard as right and proper*, i. q. ἀξιόω, Herodot. 1. 89. Jos. Ant. 9. 9. 1.—In N. T. only of persons, *to acknowledge and declare any one to be righteous, virtuous, good*, comp. in Δίκαιος b. Hence, (a) by impl. *to vindicate, to approve, to honour, to glorify*; Pass. *to receive honour*, etc. e. g. τὸν Θεόν Luke 7: 29. So Matt. 11: 19 et Luke 7: 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, i. e. true wisdom is acknowledged and honoured by her real followers. 1 Tim. 3: 16, comp. Bibl. Repos. II. p. 49. Rom. 3: 4 quoted from Ps. 51: 6, where Sept. for דִּקְיָה. so Ez. 16: 52.—Psalt. Salom. in Fabr. Cod. Pseud. V. T. Ps. 2: 16. 3: 5. al. Comp. Kypke I. p. 240.—(β) In relation to God and the divine law, *to declare righteous, to regard as pious*, e. g. Luke 16: 15 οἱ δικαιῶντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, i. e. those who profess themselves righteous, pious, before men,—Spoken espec. of the justification bestowed by God on men through Christ, in which he is said *to regard and treat them as righteous, to approve and reward*

as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. 3: 26 δικ. τὸν ἐκ πίστεως Ἰησοῦ. v. 30. 4: 5. 8: 30 bis, 33. Gal. 3: 8. So Pass. of men, to be justified, e. g. πίστευ or ἐκ πίστεως Rom. 3: 28. 5: 1. Gal. 2: 16. 3: 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. James 2: 21, 24, 25. οὐκ ἐν νόμῳ Gal. 3: 11. 5: 4. genr. Rom. 2: 13. 3: 24. 5: 9. 1 Cor. 6: 11. Gal. 2: 17. Tit. 3: 7. So Luke 18: 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. aor. 1 pass. in Mid. sense, (Buttm. §136. 2,) Rev. 22: 11 ὁ δίκαιος δικαιώθῃτω ἔτι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for דִּקְיָה Ps. 73: 13.

Δικαίωμα, αἶτος, τό, (δικαίω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (α) favourable, i. e. justification, acquittal, Rom. 5: 16, opp. to κατάκριμα.—(β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15: 4. So מִשְׁפָּט Ps. 119: 75, 137, where Sept. κρίμα. Comp. in Δικαίω a, ult.—Hence

b) genr. a decree, as defining and establishing what is right and just, i. e. a law, ordinance, precept, e. g. τοῦ κυρίου Luke 1: 6. Rom. 1: 32. τοῦ νόμου Rom. 2: 26. 8: 4. τῆς λατρείας, i. e. respecting worship, Heb. 9: 1. τῆς σαρκός, i. e. carnal, 9: 10. So Sept. for דִּקְ Ex. 15: 25, 26. דִּקְ Lev. 25: 18. מִשְׁפָּט Ex. 21: 1. Num. 36: 13. מִשְׁפָּט Deut. 30: 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character etc. righteousness, virtue, piety towards God, e. g. of saints Rev. 19: 8. of Christ, as manifested in his obedience, Rom. 5: 18, i. q. ὑπακοή v. 19.—Bar. 2: 19.

Δικαίως, adv. (δίκαιος,) justly, rightly, i. e.

a) with strict justice, Luke 23: 41.

1 Pet. 2: 23. Sept. for דִּקְ Deut. 1: 16. Prov. 31: 9.—Xen. Mem. 3. 1. 2. ib. 3. 5. 20.

b) as is right and proper, as one ought, 2 Cor. 15: 34. Sept. for דִּקְ Prov. 28: 18.—Xen. Hiero 4. 10.

c) righteously, piously, 1 Thess. 2: 10. Tit. 2: 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικαίως βεβιωκότες.

Δικαίωσις, εἶδος, ἡ, (δικαίω,) justification, sc. which God bestows on men through Christ; see in Δικαίω b. β. Rom. 4: 25. 5: 18.—pp. Jos. Ant. 18. 1. 3 δικαιώσεις [εἶναι] οἷς ἀρετῆς ἐπιτηδεύσεις γέγονε.

Δικαστής, οὗ, ὁ, (δικάζω jus dico,) a judge, Luke 12: 14. Acts 7: 27, 35. Sept. for דִּקְ Ex. 2: 14. 1 Sam. 8: 1.—Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ἡ, pp. right, justice, espec. a judicial process, cause, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. punitive justice, viz.

a) as the name of the heathen goddess of justice, ἡ Δίκη, Nemesis, vengeance, Acts 28: 4. Comp. 2 Macc. 8: 11, 13.—Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of judgment, sentence, implying punishment, Acts 25: 15 καὶ αὐτοῦ δίκη.—Comp. Xen. An. 5. 8. 1.—Hence genr. punishment, vengeance, 2 Thess. 1: 9. Jude 7. Sept. for דִּקְ Ex. 21: 20. דִּקְ Deut. 32: 41. Ez. 25: 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ου, τό, a net, fish-net, Matt. 4: 20, 21. Mark 1: 18, 19. Luke 5: 2, 4, 5, 6. John 21: 6, 8, 11 bis.—Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ὁ, ἡ, adj. (δῖς and λέγω,) pp. uttering the same thing twice, repeating; so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. 3: 8.—So Theophylact. in loc. ἄλλα φρονῶν καὶ ἄλλα λέγων. Comp. Ps. 12: 3 דִּבְרֵי יִרְבָּר וְלִבִּי יִרְבָּר.

Διό, conj. (i. q. δι' οὗ,) *on which account, wherefore, therefore*, Matt. 27: 8. Luke 1: 35. 7: 7. Heb. 3: 7. saep. — Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

Διοδεύω, f. εἴσω, (διά, ὁδεύω,) *to travel through, to traverse*, seq. acc. of place Acts 17: 1. seq. κατά c. acc. Luke 8. 1. Sept. for דַּרְךָ Jer. 50: 13. דֶּרֶךְ Gen. 13: 17. — Wisd. 5: 7. 1 Macc. 12: 32. Pol. 2. 15. 5.

Διονύσιος, ου, ὁ, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17: 34.

Διόπερ, conj. (διό strengthened by περ,) *on which very account, wherefore*, 1 Cor. 8: 13. 10: 14. 14: 13. Comp. Buttm. § 75. 3. § 149. p. 432. — Judith 8: 17. Xen. Cyr. 5. 1. 13.

Διοπετής, ἑός, οὗς, ὁ, ἡ, adj. (*Διός* gen. of Ζεύς, and πέτω i. q. πίπτω,) *fallen from Jove, heaven-descended*; Acts 19: 35 τοῦ διοπετοῦς sc. ἀγάλματος, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H.N. 16. 40. Calmet arts. *Diana, Ephesus*. — Herodian. 1. 11. 2 ἀγάλμα διοπετές.

Διόρθωμα, ατος, τό, (διορθόω *to rectify through*,) *an emendation, reform, improvement*, in Mss. Acts 24: 3, where text. rec. κατόρθωμα. — Pol. 3. 118. 2.

Διόρθωσις, εως, ἡ, (διορθόω,) *emendation, reformation*; Heb. 9: 10 καὶ ὁς διορθώσεως, i. e. the time of a new and better dispensation under the Messiah; comp. in Ἀποκατάστασις. — Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

Διούρυσσω or **ύτιω**, f. ξω, (διά, ὀρύσσω,) *to dig through*, sc. τὸν οἶκον, τὴν οἰκίαν, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. 6: 19, 20. 24: 43. Luke 12: 39. See Calmet p. 511. So Sept. and דֶּרֶךְ Job 24: 16. so Ez. 12: 7 τὸν τοίχον. — Xen. Conv. 4. 30. Thuc. 2. 3.

Διόσχυροι, ων, οἱ, (*Διός* gen. of Ζεύς, and χυρός i. q. κόρος) *a youth*; written also *Διόσχοροι*, Lob. ad Phryn. p. 235,) *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons

of Jupiter by Leda, and the patrons of sailors, Acts 28: 11. — Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

Διότι, conj. (δι' οὗτι,) i. q. διὰ τοῦτο ὅτι, *on account of this that, for this reason that*, i. e. simply, *because, for*, Luke 2: 7. 21: 28. Acts 17: 31. Rom. 1: 19. Gal. 2: 16. al. Sept. for דִּי Zeph. 2: 10. לִי Job 32: 2. — Xen. Conv. 8. 19. Mem. 1. 2. 54. Comp. Buttm. § 149. p. 423. AL.

Διοτρεφής, ἑός, οὗς, ὁ, (*Διός* gen. of Ζεύς and τρέφω,) *Diotrephes*, pr. name, 3 John 9.

Διπλός, οὗς; ὅη, ἡ; ὅον, οὖν; (Buttm. § 71. 3. § 60. 5. b;) *two-fold, double*; pp. Sept. for דִּבְלָה Gen. 43: 15. Ex. 16: 5. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. 5: 17. of punishment, Rev. 18: 6 bis. So Sept. and דִּבְלָה Jer. 16: 18. — Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23. — Comparative διπλότερον as adv. *two-fold more*, Matt. 23: 15. Comp. Buttm. § 115. 5.

Διπλόω, ῶ, f. ὥσω, (διπλός,) *to double, trans.* Rev. 18: 6 διπλώσατε αὐτῇ διπλᾷ lit. *double to her double*, i. e. render back to her two-fold punishment. — pp. Xen. H. G. 6. 5. 19.

Δίς, num. adv. *twice*, Mark 14: 30, 72. Luke 18: 12. Jude 12 δις ἀποθανόντα, *twice dead*, i. e. utterly. So ἅπας καὶ δίς, *once and again, often*, Phil. 4: 16. 1 Thess. 2: 18.

Διστάζω, f. ἄσω, (δίς,) *to doubt, to be uncertain*, intrans. Matt. 14: 31. 28: 17. — Diod. Sic. 4. 62.

Διστομος, ου, ὁ, ἡ, (δίς, στόμα,) *double-mouthed*, e. g. ποταμός Pol. 34. 10. 5. In N. T. spoken of as sword, *two-edged*, Heb. 4: 12. Rev. 2: 12. [19: 15 in Mss.] Rev. 1: 16, comp. Gesen. on Is. 49: 2. So Sept. for דִּבְלָה Ps. 149: 6. Prov. 5: 4. — Ecclus. 21: 3. Eurip. Orest. 1296. [1303.]

Δισχίλιοι, αι, α, ord. adj. *two thousand*, Mark 5: 13.

Διυλλίζω, f. ἴσω, (διά, ἔλλζω,) *to fil-*

ter or strain through, sc. a sieve, strainer, etc. i. e. by impl. *to strain out*, trans. Matt. 23: 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, *f. ἴσω*, (δίχα,) *to divide in two*, pp. Artemid. 2. 24. In N. T. trop. *to set at variance*, trans. διχάζειν τινὰ κατὰ τινος, i. e. *to excite one against another*, Matt. 10: 35. coll. Luke 12: 52, 53.

Διχοστασία, *ας, ῆ*, (δίχα, στάσις,) *dissension, discord*, Rom. 16: 17. 1 Cor. 3: 3. Gal. 5: 20.—1 Macc. 3: 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, *ω, f. ἴσω*, (δίχα and τομή fr. τέμνω,) *to cut in two*, Jos. Ant. 8. 2. 2. Polyb. 6. 28. 2. *to cut in pieces*, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15: 33. 2 Sam. 12: 31. Dan. 2: 5. 3: 29. coll. Heb. 11: 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. — In N. T. genr. and trop. *to inflict severe punishment*, Matt. 24: 51. Luke 12: 46. Comp. Hist. of Sus. 55, 59.

Διψάω, *ω, f. ἴσω*, the contraction being properly always into *η* instead of *α*, like ζάω, Butt. § 105. n. 5; the form διψᾷ instead of διψῇ belongs to the later Greek, John 7: 37. Rom. 12: 20. Athen. III. 474. Aesch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. — *to thirst, to be athirst*, viz.

a) pp. intrans. Matt. 25: 35, 37, 42, 44. John 4: 13, 15. 19: 28. Rom. 12: 20. 1 Cor. 4: 11. Sept. for נִחַץ Judg. 15: 18. Prov. 25: 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. *to thirst after, to long for, to desire vehemently*, seq. accus. as τὴν δικαιοσύνην, i. e. *piety towards God and its attendant privileges*, Matt. 5: 6; comp. Winer Gr. § 30. 7. — So Sept. for נִחַץ Ps. 63: 2.—Wisd. 11: 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. *to thirst*, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4: 14. 6: 35. 7: 37. Rev. 7: 16. 21: 6. 22: 17. So Sept. and נִחַץ Ps. 42: 3. — Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῖν διψῶ χαρίζεσθαι.

Δίψος, *εος, ους, τό*, (διψάω,) *thirst*, 2 Cor. 11: 27. Sept. for נִחַץ Ex. 17: 3. —Xen. Mem. 1. 4. 13.

Διψυχος, *ου, ό, ῆ*, adj. (δισ, ψυχή,) *double-minded, i. e. inconstant, wavering*, James 1: 8. 4: 8. — Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, *ου, ό*, (διώκω,) *pursuit*, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. *persecution*, Matt. 13: 21. Mark 4: 17. 10: 30. Acts 8: 1. 13: 50. Rom. 8: 35. 2 Cor. 12: 10. 2 Thess. 1: 4. 2 Tim. 3: 11 bis. — Sept. Prov. 11: 19. 2 Macc. 12: 23.

Διώκτης, *ου, ό*, (διώκω,) *a persecutor*, 1 Tim. 1: 13.—Symm. Hos. 6: 8.

Διώκω, (δίω *to flee*), *f. διώσω* Luke 21: 12. John 15: 20. Xen. An. 1. 4. 8; better διώζομαι, Winer § 15. Passow sub voc. pp. *to cause to flee*; hence genr. *to pursue after* sc. flying enemies, Sept. for דָּרַךְ Lev. 26: 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) *to pursue with malignity, to persecute*, seq. accus. expr. or impl. Matt. 10: 23. 23: 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν. Acts 26: 11. Rev. 12: 13.—1 Macc. 5: 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. *to persecute, to harass, to maltreat*, seq. accus. Matt. 5: 10, 11, 12, 44. Luke 21: 12. John 5: 16. Acts 7: 52. Rom. 12: 14. Gal. 1: 13, 23. 6: 12. Sept. for דָּרַךְ Ps. 7: 1. Jer. 17: 18. — Wisd. 16: 16. 2 Macc. 5: 8.

b) genr. *to pursue, to follow*, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke 17: 23.—Ecclus. 27: 20. Xen. H. G. 1. 1. 13. de Mag. Eq. 4. 5.—Metaph. of things, *to follow earnestly, to pursue after*, in order to acquire or attain to; Rom. 9: 30, 31. 1 Cor. 14: 1. 1 Tim. 6: 11. Heb. 12: 14. absol. *to follow on, to press forward*, Phil. 3: 12, 14. So Sept. and דָּרַךְ Deut. 16: 20. Prov. 15: 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. At.

Δόγμα, *αιος, τό*, (δοκέω,) *a decree, edict, ordinance*, e. g. of a prince, Luke 2: 1. Acts 17: 7. of the apostles, Acts 16: 4. of the Mosaic law, i. e. external precepts, Eph. 2: 15. Col. 2: 14,

coll. v. 16, 20 sq. Sept. of a prince, for Chald. ܡܬܢܢ Dan. 2: 13. 6: 8, 15. ܡܬܢܢ Dan. 3: 10. 6: 13.—Ignat. ad Magn. 13 ἐν δόγμασιν τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 3. 3. 5.

Δογματίζω, f. ἴσω, (δόγμα,) to make a decree, to prescribe an ordinance, intrans. i. q. δόγμα τιθεῖναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, to suffer a law to be prescribed to one's self, to be subject to ordinances, Col. 2: 20. Comp. Buttm. § 135. 8.

Δοκέω, ὦ, f. δόξω, aor. 1. ἔδοξα, Buttm. § 114, to seem, to appear, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἑμαντῶ, δοκεῖν ἑαντῶ, etc. to seem to one's self, i. e. to be of opinion, to think, to suppose, to believe, etc. seq. infin. praes. Acts 26: 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαντῶ, δεῖν πολλὰ πρᾶξαι κ. τ. λ.—Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. to be of opinion, to think, etc. (α) Seq. infin. with the same subject, Buttm. § 140. 1. Winer § 45. 2; e. g. with infin. present, expressing a continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 3: 9 μὴ δόξετε λέγειν ἐν ἑαυτοῖς, think not, presume not, to say, etc. Luke 8: 18. 24: 37. John 5: 39. 16: 2 δόξη λατρίαν προσφέρειν τῷ Θεῷ. Acts 12: 9. 1 Cor. 3: 18. 7: 40. 14: 37. Gal. 6: 3. James 1: 26.—2 Macc. 9: 8, 10. Xen. An. 2. 2. 14.—With infin. perfect, implying an action completed, in reference to the present time; Buttm. § 137. 2. Winer § 45. 8 ult. Acts 27: 13 δόξαντες τῆς προθέσεως κικλητημέναι. 1 Cor. 8: 2. Phil. 3: 4.—Xen. Cyr. 1. 1. 6.—(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark 6: 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12: 23. 2 Cor. 11: 16. So Sept. for ܡܬܢܢ Gen. 38: 15.—Palaeph. 1. Xen. Cyr. 1. 6. 10.—(γ) Seq. ὅτι, instead of the accus. and infin. Buttm. § 149. p. 423. Winer § 57. 5. Matt. 6: 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. 26: 53. Luke 12: 51. 13: 2, 4. 19: 11. John 5: 45. 11: 13. 13: 29. 20: 15. 1 Cor. 4: 9. 10: 12. 2 Cor. 12: 19. James 4: 5.—

(δ) Absol. Luke 17: 9 οὐ δοκῶ. seq. ἢ ὥρα Matt. 24: 44. Luke 12: 40. seq. πόσω Heb. 10: 29.—Xen. Cyr. 5. 3. 30 ὡς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσον.

b) in reference to others, to seem, to appear, etc. seq. dat. and infin. Luke 10: 36 τίς οὖν δοκεῖ σοι πλησίον γεγονέναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttm. § 142. 2. 1. Acts 17: 18 ξένων δαιμονίων δοκεῖ καταγχελεῦς εἶναι. 1 Cor. 12: 22. 2 Cor. 10: 9. Heb. 12: 11.—Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the moderation and urbanity of the Greek manner, of what is real and certain; comp. Buttm. § 1. n. 1. Mark 10: 42 οἱ δοκοῦντες ἄρχειν, i. q. οἱ ἄρχοντες. Luke 22: 24. 1 Cor. 11: 16. Gal. 2: 9. Heb. 4: 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. 2: 6 οἱ δοκοῦντες εἶναι τι, who seem to be something, i. e. who are persons of note, distinguished, comp. v. 9; and so οἱ δοκοῦντες, chiefs, leaders, etc. Gal. 2: 2, 6.—Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impers. δοκεῖ μοι, etc. it seems to me, i. e. (α) to think, to suppose, etc. interrog. τί δοκεῖ σοι v. ὑμῖν etc. what thinkest thou? Matt. 17: 25. 18: 12. 21: 28. 22: 17, 42. 26: 66. John 11: 56. Without interrog. Acts 25: 27 ἄλογον γάρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὡς γ' ἐμοὶ δοκεῖ.—(β) it seems good to me, it is my pleasure, etc. i. q. pers. to determine, to resolve, seq. infin. Luke 1: 3. Acts 15: 22, 25, 28, 34.—Esdr. 8: 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκοῦν μοι, what seems good to me, i. e. one's pleasure, will, etc. Heb. 12: 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. as they thought best.—Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. Xen. H. G. 6. 3. 5.

Δοκιμάζω, f. ἄσω, (δόκιμος,) to prove, to try, trans.

a) pp. to make trial of, to put to the proof, to examine; e. g. metals etc. by fire, 1 Pet. 1: 7. 1 Cor. 3: 13. Sept. and בָּחַן Zech. 13: 9. מִצְרָה Prov. 17: 3.—Ecclus. 2: 5. Isocr. ad Dem. p. 7. B.—So of other things by use, Luke 14: 19; and genr. in any way,

Rom. 12: 2. 1 Cor. 11: 28. 2 Cor. 8: 8, 22. 13: 5. Gal. 6: 4. Eph. 5: 10. 1 Thess. 2: 4 τὰς καρδίας. 5: 21. 1 Tim. 3: 10. 1 John 4: 1. So Sept. and בְּהִיבָה Ps. 17: 3. Jer. 11: 20. בְּהִיבָה Ps. 139: 1, 23.—Wisd. 11: 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, to put to the proof, i. e. to tempt, i. q. πειράζειν, Heb. 3: 9. So בְּהִיבָה Mal. 3: 15, Sept. ἀνθίστημι.—Hence by impl. to examine and judge of, i. e. to estimate, to distinguish, Luke 12: 56 bis, coll. Matt. 16: 3. Rom. 2: 18 et Phil. 1: 10, see in Διαφέρω 2. a. a. Sept. for בְּהִיבָה Zech. 11: 13.

b) in the sense of to have proved, i. e. to hold as tried, to regard as proved, and genr. to approve, to judge fit and proper, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 δοκιμάσμεθα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 22. seq. infin. Rom. 1: 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

Δοκιμασία, ας, ἡ, (δοκιμάζω,) trial, probation, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of temptation, act of tempting, Heb. 3: 9 in Mss.

Δοκιμή, ῆς, ἡ, (δόκιμος,) proof, trial, i. e.

a) the state of being tried, a trying, 2 Cor. 8: 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. through affliction.

b) the state of having been tried, tried probity, approved integrity, Rom. 5: 4 bis. 2 Cor. 2: 9. 9: 13 δοκ. τῆς διακονίας, tried probity exhibited in this ministry. Phil. 2: 22.

c) proof, in the sense of evidence, sign, token, 2 Cor. 13: 3, coll. 12: 12.

Δοκίμιον, ἰου, τό, (δόκιμος,) proof, test, Herodian. 2. 10. 12. Sept. for מַצִּירֵה a crucible, Prov. 27: 21. In N. T. proof, trial, i. q. δοκιμή, viz. Act. a trying, James 1: 3. — Pass. tried probity, sincerity, etc. 1 Pet. 1: 7.

Δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι,) receivable, current, spoken of money, etc. as having been tried and refined; Sept. for עֵבֶר Gen. 23: 16. מִצֵּקֶת 1 Chr. 29: 4. טְהוֹר 2 Chr. 9: 17. Hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16: 10.

1 Cor. 11: 19. 2 Cor. 10: 18. 13: 7. 2 Tim. 2: 15. James 1: 12.—Xen. Ag. 1. 23. Hesych. δοκιμον· χορήσιμον, τέλειον.—By impl. acceptable, well reported of, Rom. 14: 18. — Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

Δοκός, οὔ, ἡ, a beam, joist, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. Sept. for דִּבְרֵי Gen. 19: 8. Cant. 1: 17. — Diod. Sic. 2. 10.

Δόλιος, ἱα, ἰον, (δόλος,) guileful, deceitful, 2 Cor. 11: 13. Sept. for מְרַמֵּה Prov. 11: 1. מְרַמֵּה Ps. 120. 2, 3.—Xen. An. 1. 4. 7.

Δολιώω, ὤ, f. ὥσω, (δόλος,) to use guile, to deceive, intrans. Rom. 3: 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5: 10, where Sept. for מְרַמֵּה. So for מְרַמֵּה Num. 25: 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Buttm. § 103. V. 1. II. Planck in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

Δόλος, ου, ὁ, (δέλω, δέλαρα,) bait, Hom. Od. 12. 252. Hence genr. fraud, guile, deceit, Matt. 26: 4. Mark 7: 22. 14: 1. John 1: 48. Acts 13: 10. Rom. 1: 29. 2 Cor. 12: 16. 1 Thess. 2: 3. 1 Pet. 2: 1, 22. 3: 10. [Rev. 14: 5.] Sept. for מְרַמֵּה Gen. 27: 35. Is. 53: 9. מְרַמֵּה Job 13: 7. Ps. 32: 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

Δολόω, ὤ, f. ὥσω, (δόλος,) to deceive, trans. Xen. Cyr. 1. 6. 28. In N. T. to falsify, i. e. to adulterate, to corrupt, e. g. τὸν λόγον τοῦ Θεοῦ, by Jewish traditions etc. 2 Cor. 4: 2. — Ael. H. An. 16. 1. — Lucian. Hermot. 59. Hesych. δολοῦ· φθείρει, κακουργεῖ.

Δόμα, ατος, τό, (δίδωμι,) a gift, Matt. 7: 11. Luke 11: 13. Phil. 4: 17. Eph. 4: 8, coll. Ps. 68: 19 where Sept. for מְתַנֵּה, as also Gen. 25: 6. Dan. 2: 48. מְתַנֵּה Prov. 18: 16. — 1 Macc. 10: 28. Plut. Mor. II. p. 29. ed. Tauchn.

Δόξα, ης, ἡ, (δοκέω,) a seeming, an appearance, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων. opinion sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, estima-

tion, reputation, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N. T. *honour, glory*, viz.

(a) spoken of honour due or rendered, i. e. *praise, applause*, etc. Luke 14: 10 τότε ἔσται σοι δόξα ἐνώπιον κ. τ. λ. John 8: 54. 2 Cor. 6: 8. John 5: 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2: 6 ζητεῖν δόξαν ἐν ἀνθρ. *applause from men*. John 12: 43 δόξαν ἀνθρώπων the *applause of men*, etc. So ζητεῖν τὴν δόξαν τινός, i. e. to seek that one may receive honour, John 7: 18. 8: 50. al. — Spoken of God, e. g. εἰς δόξαν τοῦ Θεοῦ, to the honour, glory, of God, i. e. that God may be honoured, glorified, etc. Rom. 3: 7. 15: 7. Phil. 1: 11. and so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1: 20. ὑπὲρ τῆς δόξης τ. Θεοῦ. John 11: 4. So λαβεῖν τὴν δόξαν, to receive praise, glory, i. e. to be extolled in praises etc. Rev. 4: 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in Δίδωμι a. γ. So in ascriptions, Luke 2: 14 δόξα ἐν ὑψίστοις Θεῷ. Rom. 11: 36. Gal. 1: 5. 1 Pet. 4: 11. al. Sept. for כְּבוֹד 1 Chr. 16: 28, 29. Ps. 29: 9. יְהוָה יִכְבֹּד Ps. 104: 35. 106: 48. — Wisd. 10: 14. Diod. Sic. 1. 62. Xen. Mem. 3. 12. 4. — By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. 11: 15. 2 Cor. 8: 23. Eph. 3: 13. 1 Thess. 2: 20. — Comp. *decus*, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour etc. is ascribed, viz.

(α) of external condition, *dignity, splendour, glory*; 1 Pet. 1: 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἄνθος. Heb. 2: 7, quoted from Ps. 8: 6 where Sept. for כְּבוֹד. So by meton. that which reflects, expresses, exhibits, this *dignity*, etc. 1 Cor. 11: 7 bis, γυνὴ δὲ δόξα ἀνδρός ἐστὶ, — Ecclus. 1: 19. 2 Macc. 14: 9. Jos. Ant. 4. 2. 2. — Spoken of kings, etc. *regal majesty, splendour, pomp, magnificence*; e. g. of the expected temporal reign of the Messiah, Mark 10: 37, comp. Matt. 20: 21 where it is βασιλεία; and so also of the glory of his second coming, Matt. 19: 28. 24: 30. Mark 13: 26. Luke 9: 26. 21: 27. Tit. 2: 13. Sept. and כְּבוֹד 1 Sam. 2: 8. Is. 8: 7. הָדָר 1 Chr. 29: 25. Dan. 11: 21. — Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6: 29. Luke 12:

27. So Sept. for כְּבוֹד Ex. 28: 2, 40. כְּבוֹד Is. 61: 3. comp. Sept. Esth. 5: 1. 1 Macc. 14: 9. — Of wealth, treasures, etc. Matt. 4: 8. Luke 4: 6. Rev. 21: 24, 26. So Sept. and כְּבוֹד Gen. 31: 1. Is. 10: 3. — Meton. spoken in plur. of persons in high honour, e. g. δόξαι, *dignities*, i. e. kings, princes, magistrates, etc. 2 Pet. 2: 10. Jude 8. Comp. כְּבוֹד Is. 5: 13. Others, *angels*; comp. Philo de Monarch. II. p. 218.

(β) of an external appearance, *lustre, brightness, dazzling light*, viz. (1) pp. Acts 22: 11 οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5: 4. So of the sun, stars, etc. 1 Cor. 15: 40, 41 quater; also of Moses's face, 2 Cor. 3: 7, coll. Ex. 34: 29, 30, 35. or of the celestial light which surrounds angels, Rev. 18: 1; or glorified saints, Luke 9: 31, 32. 1 Cor. 15: 43. Col. 3: 4. Phil. 3: 21. — Ecclus. 43: 9. 50: 7. Bar. 4: 24. — (2) Spoken espec. of the celestial splendour in which God sits enthroned; the *divine effulgence, dazzling majesty, radiant glory*, (Rabb. כְּבוֹדָא Buxt. Lex. Ch. Rab. Tal. 2394,) genr. 2 Thess. 1: 9. 2 Pet. 1: 17. Rev. 15: 8. 21: 11, 23, coll. 22: 5. as visible to mortals, Luke 2: 9. John 12: 41, coll. Is. 6: 1. Acts 7: 35. also as manifested in the Messiah's second coming, Matt. 16: 27. Mark 8: 38. So Sept. for כְּבוֹד יְהוָה Ex. 16: 10. 24: 17 where sec. 1 K. 8: 11. Comp. Ps. 104: 1 sq. Ez. 1: 26, 27, 28. 1 Tim. 6: 16. Bar. 5: 9 τῷ φωτὶ τῆς δόξης αὐτοῦ. — So χερουβὶμ δόξης, *cherubs of glory*, i. e. the representatives of the divine presence, Heb. 9: 5. Comp. Ex. 25: 22. Num. 7: 89. 2 Sam. 6: 2. Song of 3 Childr. 31.

(γ) of internal character, i. e. glorious moral attributes, *excellence, perfection*; viz. (1) spoken of God, *infinite perfection, divine majesty and holiness*, Acts 7: 2. Rom. 1: 23 ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ. Eph. 1: 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1: 3. So of the divine perfections as manifested in the power of God, John 11: 40. Rom. 6: 4. Col. 1: 11. 2 Pet. 1: 3 see in Ἀρετὴ a. or in his *benevolence and beneficence*, Rom. 9: 23. Eph. 1: 12, 14, 18. 3: 16. So of Jesus, as the ἀπαύγασμα (Heb. 1: 3) of the divine perfections, John 1: 14.

2: 11. of the Spirit, 1 Pet. 4: 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. 3: 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8, 9. Eph. 1: 6 εἰς ἔπαινον δόξης τῆς χάριτος.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke 24: 26. John 17: 5, 22, 24. 2 Thess. 2: 14. 1 Tim. 3: 16. 1 Pet. 1: 11. — Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. 2: 7, 10. 8: 18. 1 Cor. 2: 7. 2 Cor. 4: 17. 1 Thess. 2: 12. 2 Tim. 2: 10. Heb. 2: 10. 1 Pet. 5: 1. δόξα τοῦ Θεοῦ, *the glory which God will bestow*, Rom. 5: 2. 1 Pet. 5: 10. — Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke 2: 32, i. q. κύριος τῆς δόξης 1 Cor. 2: 8, coll. v. 7. AL.

Δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think*, etc. Xen. Mem. 1.1.13. *to consider, to estimate, to judge*, Sept. Dan. 4: 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour* to any one, *to praise, to celebrate, to magnify*; Matt. 6: 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4: 15. John 8: 54 ἐμαυτόν. Rom. 11: 13. Acts 13: 48. Heb. 5: 5. Rev. 18: 7. So Sept. for דָּבָר Lam. 1: 8. 2 Sam. 6: 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So δοξάζειν τὸν Θεόν, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. 5: 16. 9: 8. 15: 31. Mark 2: 12. Luke 2: 20. 5: 25, 26. 7: 16. 13: 13. 17: 15. 18: 43. 23: 47. Acts 4: 21. 11: 18. 21: 20. Rom. 1: 21. 15: 6, 9. 1 Cor. 6: 20. 2 Cor. 9: 13. Gal. 1: 24. 1 Pet. 2: 12. 4: 11. 16. τὸ ὄνομα Θεοῦ Rev. 15: 4. πνεῦμα τοῦ Θεοῦ, 1 Pet. 4: 14. So Sept. and דָּבָר Ps. 22: 24. 86: 9, 12. יְהוָה Is. 42: 10.—Ecclus. 43: 28, 30.

b) *to honour*, i. e. *to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(α) genr. 1 Cor. 12: 26 εἴτε δοξάζεται ἐν μέλος. 2 Thess. 3: 1. So Sept. and

דָּבָר 1 Chr. 19: 3. Prov. 13: 18. יָקָר Esth. 6: 6, 8, 9, 11. — Ecclus. 48: 4. 1 Macc. 2: 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid*, etc. Pass. *to be excellent, splendid, glorious*; 2 Cor. 3: 10 bis. 1 Pet. 1: 8. Sept. pp. for קָרָן Ex. 34: 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. *to render conspicuous and glorious the divine character and attributes*; e. g. of God as glorified by the Son, John 12: 28 ter, τὸ ὄνομα Θεοῦ. 13: 31, 32. 14: 13. 15: 8. 17: 1. 17: 4. or by Christians, John 21: 19. Of Christ as glorified by the Father, John 8: 54. 13: 32 bis. 17: 1, 5. Acts 3: 13. or by the Spirit, John 16: 14. or by Christians, John 17: 10. or genr. John 11: 4. 13: 31. So Sept. and דָּבָר Lev. 10: 3 קָרָשׁ Is. 5: 16. pass. for קָרָרָה Ex. 15: 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. *to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven*; e. g. of Christ as the Messiah, John 7: 39. 12: 16, 23. comp. Is. 52: 13, where Sept. pass. for נָשָׂא. Of Christians Rom. 8: 30. — Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασιλ. του Θεοῦ δοξασθήσεται.

Δορκάς, ἄδος, ἡ, Dorcas, pr. name of a female, Acts 9: 36, 39; pp. i. q. Heb. צָבִי, Syr. טַבְיָתָה, Tabitha, i. e. gazelle, Cant. 2: 7, 9. Acts 9: 36, 40.

Δόσις, εως, ἡ, (δίδωμι,) *a giving*, i. e. *a gift*, James 1: 17.—Ecclus. 11: 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42. — In the sense of *giving out, expenditure*, Phil. 4: 15 εἰς λόγον δόσεως καὶ λήψεως, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. 41: 19. 42: 7 δόσις καὶ λήψις παντὶ ἐν γραφῇ. Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, "ratio acceptorum et datorum."

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. 9: 7. Sept. for עֵיבָרָה Prov. 22: 9.—δότης Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

Δουλαγωγέω, ὤ, f. ἦσω, (δοῦλος, ἄγω,) *to lead as a slave, to make a slave of*, Diod. Sic. 12. 24. In N. T. trop. *to bring into subjection, to subdue*, absol. 1 Cor. 9: 27.

Δουλεία, ας, ἡ, (δουλεύω,) *slavery, bondage*, Sept. for דָּבָר Ex. 6: 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. 4: 24, 5: 1. and so Rom. 8: 15 πνεῦμα δουλείας, *a slavish spirit*, opp. to πν. νιοθειας. Also of the condition of those who are subject to death, Rom. 8: 21, or to the fear of death, Heb. 2: 15 φόβῳ θανάτου ἔνοχοι δουλείας.

Δουλεύω, f. εὔσω, (δοῦλος,) *to be a slave or servant, to serve*, c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. 6: 24 et Luke 16: 13 ἀνὰ κυρίοις. Eph. 6: 7. 1 Tim. 6: 2. Sept. for עָבַד Lev. 25: 39. Deut. 15: 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, *to be subject to*, etc. John 8: 33. Acts 7: 7. Rom. 9: 12, coll. Gen. 25: 23 et 27: 40 where Sept. for עָבַד; also Gen. 14: 4. Judg. 3: 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. 4: 25.

b) trop. spoken of voluntary service, *to obey, to be devoted to*; Luke 15: 29. Phil. 2: 22. Gal. 5: 13. Rom. 12: 11 τῷ καιρῷ δουλείοντες, i. e. doing what the occasion demands; but others read τῷ κυρίῳ. So Sept. and עָבַד Gen. 29: 15, 18, 20, 25, 29. — In a moral sense, spoken as to God or Christ, etc. δ. τῷ Θεῷ Matt. 6: 24. Luke 16: 13. Acts 20: 19. Rom. 7: 6. 1 Thess. 1: 9. τῷ Χριστῷ, Rom. 14: 18. 16: 18. Col. 3: 24. τῷ νόμῳ Θεοῦ, Rom. 7: 25. Sept. and עָבַד Deut. 13: 4. Judg. 2: 7. Mal. 3: 18. — Ecclus. 2: 1. — Spoken of false gods, Gal. 4: 8. So Sept. and עָבַד Ex. 23: 33. — So of things, *to obey, to follow, to indulge in*, e. g. μαμωνᾶ Matt. 6: 24. Luke 16: 13. ἁμαρτίας Rom. 6: 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. 7: 25. τῇ κοιλίᾳ Rom. 16: 18. τοῖς στοιχείοις Gal. 4: 9. ἐπιθυμίαις Tit. 3: 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5. 5 ταῖς ἡδοναῖς. 1. 6. 8 γαστρί.

Δούλη, ης, ἡ, (δοῦλος,) *a female slave or servant, a handmaid*, Acts 2: 18. Sept. for מַלְאָכָה Lev. 25: 44. מַלְאָכָה 1 Sam. 8: 16. — 1 Macc. 2: 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. I, Luke 1: 38, 48. So Sept. and מַלְאָכָה 1 Sam. 25: 41. 1 K. 1: 13, 17. מַלְאָכָה 2 Sam. 14: 6. 2 K. 4: 2, 16. Comp. Gesen. Lehrs. p. 739 sq. Stuart § 475.

1. *Δοῦλος*, δούλη, δοῦλον, (δέω,) *serving, bound to serve, in bondage*, seq. dat. Rom. 6: 19 bis. — Wisd. 15: 7 τὰ τῶν κατὰρῶν ἔργων δοῦλα σκεῖν. Eurip. Hec. 134. [137.]

II. *Δοῦλος*, ου, ὁ, as subst. *a slave, servant*.

a) pp. spoken of involuntary service, e. g. *a slave*, as opp. to ἐλεύθερος, 1 Cor. 7: 21. Gal. 3: 28. Col. 3: 11. Rev. 6: 15. So genr. *servant*, Matt. 13. 27, 28. John 4: 51. Eph. 6: 5. 1 Tim. 6: 1. Acts 2: 18 οἱ δοῦλοί μου, i. e. the servants among my people. Sept. for עָבַד Lev. 25: 44. Josh. 9: 23. Judg. 6: 27.—Xen. Oec. 5. 16. Ath. 1. 10 sq.—Phil. 2: 7 μορφὴν δοῦλον λαβάν, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, *a servant*, implying obedience, devotedness, etc. John 15: 15. Rom. 6: 16. 1 Cor. 7: 23. Gal. 4: 7. So in modesty, 2 Cor. 4: 5; or in praise of modesty, Matt. 20: 27. Mark 10: 44.—Ael. V. H. 9. 19 οἱ ἑγῆτορες δοῦλοι τοῦ πλήθους εἰσι.—Spoken of the true followers and worshippers of God, e. g. δοῦλος τοῦ Θεοῦ, either of agents sent from God, as Moses, Rev. 15: 3, and so Sept. and עָבַד Josh. 1: 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. 10: 7. 11: 18, and so Sept. and עָבַד Josh. 24: 29. Jer. 7: 25. or simply of the worshippers of God, Rev. 2: 20. 7: 3. 19: 5. al. So Sept. and עָבַד Ps. 34: 23. 134: 1. al. — Used in the oriental style of addressing a superior, instead of the pers. pron. I, Luke 2: 29. Acts 4: 29. So Sept. and עָבַד 1 Sam. 3: 9, 10. Ps. 19: 12. al. Comp. in Δούλη. — Spoken of the followers and ministers of Christ, δοῦλος τοῦ Χριστοῦ, Eph. 6: 6. 2 Tim. 2: 24.

espec. of the apostles, etc. Rom. 1: 1. Gal. 1: 10. Col. 4: 12. James 1: 1. 2 Pet. 1: 1. Jude 1. Rev. 22: 3. — Spoken also in respect to things, of one who *indulges* in, is *addicted* to, any thing; seq. gen. e. g. δοῦλος τῆς ἁμαρτίας John 8: 34. Rom. 6: 16, 17. 2 Pet. 2: 19. — Ael. V. H. 2. 41 pen. τοῦ πίνειν δοῦλος. Xen. Oec. 1. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. 18: 23, 26, 27, 28, 32. 22: 3, 4, 6, 8, 10. al. — So a *satrap*, Xen. An. 1. 9. 29. ib. 2. 5. 38. Al.

Δουλόω, ὦ, f. ὠσω, (δοῦλος,) to make a slave of, to bring into bondage, trans. Pass. perf. δεδούλωμαι, etc. with present signif. to be a slave, to serve, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts 7: 6. 2 Pet. 2: 19. — Sept. Gen. 15: 13. 1 Macc. 8: 11. Xen. Cyr. 3. 1. 11. — Metaph. δεδούλωμαι, to be in bondage, i. e. to be bound, to be held subject, 1 Cor. 7: 15. Gal. 4: 3.

b) trop. of voluntary service, to make devoted to any one; Pass. to be or become devoted, etc. Spoken of persons, 1 Cor. 7: 15 πᾶσιν ἐμαντὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. 6: 18. οἶνω πολλῷ Tit. 2: 3. — Porphyr. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οἶνω Liban. Ep. 319.

Δοχή, ἥς, ἥ, (δέχομαι,) pp. reception sc. of guests; hence a banquet, feast, Luke 5: 29. 14: 13. Sept. for חַגְגֵּם Gen. 26: 30. Esth. 1. 3. 5: 4 sq. — Athen. VIII. p. 348. F.

Δράκων, οντις, ὁ, (prob. fr. δέχομαι,) a dragon, a huge serpent, Sept. for דְּרָקֹן Job 26: 13. דְּרָקִי Jer. 9: 11. Jos. Ant. 2. 12. 3. Ael. V. H. 13. 46. — In N. T. symbolically, for ὁ σατᾶν, Rev. 12: 3, 4, 7, 9, 13, 16, 17. 13: 2, 4, 11. 16: 13. 20: 2. Comp. Gen. 3: 1 sq. — Act. Thom. § 30. Psalt. Salom. 2: 29.

Δράσσω or δράττω, more comm. Mid. δράσσομαι, f. ξομαι, to grasp, sc. with the hand, to seize, to take, in N. T. and later writers seq. accus. Trop. 1 Cor. 3: 19 δρασσόμενος τοὺς σοφοὺς.

So Heb. קָרַב Job 5: 13 where Sept. καταλαμβάνω. Sept. pp. for קָרַב Num. 5: 26. — 2 Macc. 4: 41. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith 13: 7. Diod. Sic. 18. 17.

Δραχμή, ἥς, ἥ, (δράσσω,) a drachma, an Attic silver coin worth nearest 16½ cents, or ⅓ of a dollar, according to Boeckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the *denarius*, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Διδραχμον. Luke 15: 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off,) a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Ἀποστέλλω b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for מַגְלֵל Joel 3: 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὁ, (δρέμω i. q. τρέχω,) a running, a race, Sept. for מְרִיצָה 2 Sam. 18: 27. מְרִיצָה Ecc. 9: 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. place of running, stadium, Xen. Mag. Eq. 3. 6. — In N. T. trop. course, career, sc. of one's life, ministry, etc. Acts 13: 25. 20: 24. 2 Tim. 4: 7. Comp. Sept. and מְרִיצָה Jer. 23: 10.

Δρουσίλλα, ἥς, ἥ, Drusilla, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emesa, whom Felix persuaded her to abandon in order to become his wife. Acts 24: 24. — See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δύμι, see Δύνω.

Δύναμαι, f. δυνήσομαι, depon. — Imperf. ἐδυνάμην, Matt. 22: 46. al. and with doub. augm. ἡδυνάμην, Matt. 26: 9. Luke 1: 22. al. as also Aor. 1 ἡδυνήθην, Matt. 17: 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνῃ for δύνασαι, Rev. 2: 2, as also Anacr. 7. 11. Ael. V. H. 13. 32,

see Buttm. § 107. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359. — *to be able, I can*, and *οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the *present*, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 6: 24 οὐ δύνασθε δουλεύειν θεῷ κ. τ. λ. 7: 18. Mark 2: 7, 19. Luke 6: 39. John 5: 19, 30. 6: 60. Acts 27: 15. Rom. 15: 14. 1 Cor. 10: 21. 1 Thess. 2: 7, al. So Sept. for יִכָּחֵל Gen. 37: 3. 43: 32. al.—Xen. An. 3.1.11. —(β) more commonly of the *aorist*, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1: 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώως εἰς πόλιν εἰσελθεῖν. Luke 8: 19 οὐκ ἠδύναντο συνιελθεῖν αὐτῷ. Matt. 3: 9 δύνανται ὁ θεὸς ἐκ τῶν λίθων ἐγείραι τέκνα κ. τ. λ. 10: 28. Mark 6: 5. Luke 5: 12. John 7: 34, 36. 10: 35. Acts 4: 16. 17: 19. 1 Cor. 2: 14. James 4: 2. Rev. 3: 8. 13: 4, al. So Sept. for יִכָּחֵל Gen. 15: 5. 19: 19.—Diod. Sic. 2. 26. Xen. An. 1. 9. 27. —So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. 5: 14 οὐ δύναται πόλις κρυβῆναι. Luke 1: 20, 22. John 3: 3. Acts 13: 39. Rom. 8: 7. Heb. 9: 9. Rev. 2: 2. —(γ) of the *perfect*, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts 26: 32 ἀπολειψθαι ἐδύνάτο, ὃ ἄνθρωπος εἰ κ. τ. λ. *this man could have been now freed*, etc.

b) with an infin. implied, which is readily suggested by the context; e. g. Matt. 16: 3 οὐ δύνασθε sc. διακρίνειν. Mark 6: 19. Luke 9: 40. Acts 27: 39. 1 Cor. 3: 2. al. So Sept. for יִכָּחֵל 1 K. 22: 22. — Constr. with accus. τὸ, depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 6. 7.

Mark 9: 22 εἴ τι δύνασαι. 2 Cor. 13: 8 οὐ δυνάμεθα τι.—So εἴ τι δύναιτο Xen. H. G. 7. 5. 15. Ζεὺς δύνανται ἅπαντα, Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἡ, (δύναμαι,) pp. *the being able*, i. e. *ability, power, strength, efficacy, force*, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμαι init.

(α) of the body, Heb. 11: 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. 15: 43 τὸ σῶμα — ἐγείρεται ἐν δυνάμει, i. e. for δυνατόν, opp. to ἐν ἀσθενείᾳ; so Heb. form מְצַחֵץ and Sept. ἐν ἰσχύϊ Ps. 29: 4. comp. Gesen. Lehrs. p. 646. 4. Stuart § 442. Sept. for יָחַץ Job 40: 11. יָחַץ Job 39: 19.—Hom. Il. 13. 787.

(β) genr. Matt. 25: 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Acts 6: 8. 1 Cor. 15: 56. 2 Tim. 1: 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. 1: 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word; Buttm. § 123. n. 4. (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5: 23.) Heb. 7: 16. 11: 34. Rev. 1: 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. So Sept. and יָחַץ 2 K. 18: 20. Job 12: 13. יָחַץ 1 Chr. 29: 2. Ezra 2: 69. 10: 13. יָחַץ 1 Chr. 13: 8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. 8: 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1: 8. 8: 3. — Dem. 292. 25. — ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Col. 1: 29. 2 Thess. 1: 11. and so dat. δυνάμει, Acts 4: 33; comp. Buttm. § 133. 3. So also δυνάμει and ἐν δυνάμει as intensive with a synonym. verb, Eph. 3: 16. Col. 1: 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, etc. genr. Matt. 22: 29. Mark 12: 24. Luke 1: 35. 5: 17. Rom. 1: 20. 9: 17. 1 Cor. 6: 14. 2 Cor. 4: 7. 13: 4 bis. Eph. 1: 19. 3: 7. 20. 2 Tim. 1: 8. 1 Pet. 1: 5. 2 Pet.

1: 3. Sept. for הַיְי Ps. 59: 12. יָצַע Ps. 21: 14. 74: 12. — Joined with $\delta\acute{o}\xi\alpha$ it implies the *greatness, omnipotence, majesty*, of God, Rev. 15: 8; and hence as abstr. for *concr. omnipotence* for the *Omnipotent, the Almighty*, Matt. 26: 64 et Mark 14: 62 et Luke 22: 69 $\text{ἐκ δεξιῶν τῆς δυνάμεως}$, coll. Heb. 1: 3 $\text{ἐν δεξιᾷ τῆς μεγαλωσύνης κ. τ. λ.}$ like the Rabb. גְּבוּרָה as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and יָצַע Ps. 63: 3. 68: 35. 150: 1. — Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of the *power of God*, Acts 8: 10 $\text{οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ}$. Rom. 1: 16. 1 Cor. 1: 18, 24. — Where the gen. τοῦ θεοῦ expresses the source, etc. i. e. *power imparted from God*, 1 Cor. 2: 5. 2 Cor. 6: 7. Comp. in Ἀγάπη b. — Spoken of Jesus, as exercising a power to heal, Mark 5: 30. Luke 6: 19. 8: 46, comp. Olshausen on Matt. 9: 20. or as the Messiah, ἡ δύναμις Χριστοῦ , genr. 2 Cor. 12: 9 bis. So ἐν δυνάμει for the gen. τοῦ δυνατοῦ Rom. 1: 4, comp. above in α . In the sense of *power, omnipotent majesty*, Matt. 24: 30 et Luke 21: 27 $\text{μετὰ δυνάμεως καὶ δόξης}$. Mark 9: 1. 13: 26. 2 Thess. 1: 7 $\text{μετ' ἀγγέλων τῆς δυν. αὐτοῦ}$, i. e. the angels who are the attendants of his majesty. 2 Pet. 1: 16. — Spoken also of the Spirit, $\text{ἡ δύναμις τοῦ πνεύματος}$, the *power of the Spirit*, i. e. imparted by the Spirit, Luke 4: 14. Rom. 15: 13, 19. Comp. in Ἀγάπη 1. b. — Spoken of prophets and apostles as inspired by the Holy Spirit, Luke 1: 17. 24: 49. Acts 1: 8. comp. Acts 2: 4.

(δ) spoken of mirac. power, $\text{δύναμις σημείων καὶ τεράτων}$, i. e. the *power of working miracles*, Rom. 15: 19, explained by $\text{ἡ δύν. τ. πνεύματος}$ in the next clause. Acts 10: 38. 1 Cor. 2: 4, coll. 2 Cor. 12: 12. so 2 Thess. 2: 9. — By meton. of effect for cause, plur. δυνάμεις is often put for *mighty deeds, miracles*, Matt. 7: 22. 11: 20, 21, 23. 13: 54, 58. 14: 2. Mark 6: 2, 5, 14. 9: 39. Luke 10: 13. 19: 37. Acts 2: 22. 8: 13. 19: 11. 1 Cor. 12: 10. 2 Cor. 12: 12. Gal. 3: 5. Heb. 2: 4. So Sept. for נִסִּים Job 37: 14. Heb. גְּבוּרֹת Ps. 106: 2 where Sept. δυναστεία . — Just. Mart. de Resurr. p. 225. — Hence, as abstr. for

concrete, put for *a worker of miracles*, 1 Cor. 12: 28, 29 δυνάμεις , i. q. $\text{οἷς διδοται ἐνεργήματα δυνάμεων}$ v. 10.

(ε) spoken of the *essential power, true nature and efficacy, reality*, of any thing; Phil 3: 10 $\text{γινῶναι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ}$. 2 Tim. 3: 5 $\text{ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι}$. So also as opp. to λόγος , speech merely, 1 Cor. 4: 19, 20. 1 Thess. 1: 5. — Plato Phileb. 96. Xen. Oec. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51. — Metaph. of language, the *power* sc. of a word, i. e. *meaning, signification*; 1 Cor. 14: 11 $\text{τὴν δύναμιν τῆς φωνῆς}$. — Dion. Hal. 1. 68. Dio Cass. 55. 3. So δύναμαι Ael. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke 4: 36. 9: 1. Acts 3: 12. 2 Pet. 2: 11. Rev. 13: 2. 17: 13. — Eccclus. 44: 3. Xen. Mem. 1. 2. 24. — Spoken of omnipotent sovereignty as due to God etc. e. g. in ascriptions, Matt. 6: 13. Rev. 4: 11. 5: 12. 7: 12. 11: 17. 12: 10. 19: 1. So Sept. and גְּבוּרָה 1 Chr. 29: 11. — Joined with ὄνομα Acts 4: 7. 1 Cor. 5: 4. i. e. *warrant*. — Meton. abstr. for *concr.* put for ὁ ἐν δυνάμει ὢν , *one in authority*, and plur. δυνάμεις , like Engl. *authorities*, i. e. *persons in authority, the mighty, the powerful*, sc. of either world etc. Rom. 8: 38. 1 Cor. 15: 24. Eph. 1: 21. 1 Pet. 3: 22. — Sept. Esth. 2: 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. 3: 8 $\text{μικρὰν ἔχεις δύναμιν, thou hast a small number}$ sc. of members, or perhaps of true believers. 18: 3 $\text{ἐκ τῆς δυνάμεως τοῦ σιγῆ- ρους αὐτῆς}$. — Jos. Ant. 3. 2. 4 $\text{πλοῦτον μεγάλου δυνάμιν προσέλαβον}$. Xen. Cyr. 8. 4. 34. Oec. 9. 15. — Metaph. for *enjoyment, happiness*, Heb. 6: 5.

(γ) of *warlike power*, like the Engl. *force, forces*, i. e. *host, army*. Luke 10: 19 $\text{ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ}$, i. e. over the whole host of Satan, coll. v. 20. Sept. for הַיְי Ex. 14: 28. 15: 4. al. צָבָא 2 Sam. 10: 7. 17: 25. 20: 23. al. — 1 Macc. 4: 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9. — By Hebr. $\text{δυνάμεις τῶν οὐρανῶν}$, the

hosts of heaven, i. e. the sun, moon, and stars, Matt. 24: 29. Mark 13: 25. Luke 21: 26. comp. Rev. 6: 13. So Sept. and Heb. וְהַשָּׁמַיִם Is. 34: 4. Dan. 8: 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμώω, ὤ, f. ὠσω, (δύναμις,) *to strengthen*, Pass. Col. 1: 11 ἐν πύσῃ δυνάμει δυναμούμενοι, see in **Δύναμις** a. β. Sept. for וַיַּעַזְבֵּן Ps. 68: 29. וַיַּעַזְבֵּן Ecc. 10: 10. Dan. 9: 27. — Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυνάστης, ου, ὁ, (δύναμαι,) *one in power*, i. e.

a) *a potentate, prince*, Luke 1: 52. 1 Tim. 6: 15. Sept. for וְהָיָה Prov. 8: 16. וְהָיָה Prov. 14: 28. וְהָיָה Prov. 23: 1. — 2 Macc. 3: 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) *one in authority*, sc. under a prince, *a minister of court*, Acts 8: 27. Sept. οἱ δυνάσται Φαραώ, Gen. 50: 4. for סָרִיסִים Jer. 34: 19. וְהָיָה Lev. 19: 15. — Xen. An. 1. 2. 20.

Δυναίέω, ὤ, f. ἤσω, (δυνατός,) *to be able*, intrans. Rom. 14: 4 in some Mss. Hence, *to shew one's self able*, *mighty*, etc. 2 Cor. 13: 3.

Δυνατός, ἡ, ὄν, (δύναμαι,) *able*, *strong*, *powerful*, viz.

a) genr. e. g. of things, 2 Cor. 10: 4 ὅπλα—δυνατὰ τῷ Θεῷ πρὸς κ. τ. λ. i. e. *mighty through God*, etc. or also *exceedingly mighty*, like ἀστέιος τῷ Θεῷ Acts 7: 20; see in **Ἀστέιος**.—Xen. Oec. 7. 23 σῶμα δυνατὸν πρὸς τι. — Of persons, ὁ δυνατός, *the mighty*, and spoken of God, *the Almighty*, Luke 1: 49. So Sept. and וְהָיָה Ps. 24: 8.—Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19. — Hence, *δυνατός εἰμι*, i. q. *δύναμαι*, *to be able*, *I can*, c. c. infin. (see in **Δύναμαι** a.) viz. infin. present, Tit. 1: 9. Heb. 11: 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke 14: 31. Rom. 4: 21. 11: 23. 14: 4. 2 Cor. 9: 8. 2 Tim. 1: 12. James 3: 2. Acts 11: 17 ἐγὼ δὲ τίς ἤμην δυνατὸς κολῦσαι, or comp. Buttm. § 140. 3. Sept. for וְהָיָה Num. 22: 38. Chald. וְהָיָה Dan. 3: 17. — Metaph. *δυνατός*, *strong*, i. e. *firm*, *fixed*, *established*, Rom. 15: 1 οἱ δυνατοὶ sc. ἐν πί-

στει. So *δυνατός εἰμι* without an infin. *to be strong*, 2 Cor. 12: 10. 13: 9.

b) *δυνατός ἐν τινι*, *powerful in any thing*, i. e. *able*, *skilful*, *eminent*, Luke 24: 19 δυν. ἐν ἔργῳ καὶ λόγῳ. Acts 7: 22. 18: 24 ἐν ταῖς γραφαῖς, i. e. *eminent in scripture learning*. Sept. pass. for וְהָיָה 2 Chr. 35: 3.—Ecclus. 21: 7 δυν. ἐν γλώσσῃ. Diod. Sic. 13. 101 δυν. λόγῳ. Thuc. 1. 37.

c) οἱ δυνατοί, *the powerful*, *the mighty*, spoken of persons in authority, etc. 1 Cor. 1: 26. [Rev. 6: 15.] of members of the Jewish council or sanhedrim, Acts 25: 5. Sept. for וְהָיָה Dan. 3: 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν ἀλλήν δυνατοί. B. J. 1. 1. 1. ἐν τῇ πόλει Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. *δυνατόν*, *able to be done*, i. e. *possible*. So εἰ δυνατόν, absol. or with ἐστὶ, *if possible*, *if it be possible*, Matt. 24: 24. 26: 39. Mark 13: 22. 14: 35. Rom. 12: 18. Gal. 4: 15.—Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9.—Seq. dat. of pers. *possible for* or *with* any one, Mark 9: 23. 14: 36. Acts 20: 16.—Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13.—Seq. παρὰ c. dat. *possible with* any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. — Seq. accus. c. infin. Acts 2: 24.—Hence τὸ δυνατόν as subst. i. q. ἡ δύναμις, *power*, Rom. 9: 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (δύω, δῦμι, to go in, to immerse, Buttm. § 114 δύω,) *to sink*, *to go down*, intrans. of the sun, Mark 1: 32. Luke 4: 40. So Sept. and וְהָיָה Gen. 28: 11. 2 Chr. 18: 34. — Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύο, οἱ, αἱ, τά, *two*, indec. by the Attics and in N. T. — the comm. gen. and dat. *δυσὶν* not being found in N. T. The irreg. and later dat. *δυσὶ* Matt. 6: 24. 22: 40. Luke 12: 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marcell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. al. See Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210.—In N. T. Nom. Matt. 9: 27 δύο τυφλοί. 20: 21 οἱ δύο νῆοί μου. Luke 7: 41. John 1: 37. al.—Genit. Matt. 18: 16 δύο μαρτύρων. 20: 24. Luke 12: 6. John 1: 40. al. — Xen. Mem. 2. 5. 2.—Dat. see above.—Accus. Matt. 4:

18 εἶδε δύο ἀδελφούς. Luke 3: 11. al. saep.—So in phrases, viz. δύο ἢ τρεῖς, *two or three*, i. e. some, a few, Matt. 18: 20. 1 Cor. 14: 29. (Xen. An. 4. 7. 5.) ἀνὰ δύο and κατὰ δύο, *by two's, two and two*, Luke 9: 3. 10: 1. 1 Cor. 14: 27. εἰς δύο, *in two*, ἐσχίσθη εἰς δύο sc. μέρη, Matt. 27: 51. Mark 15: 38. — Lucian. D. Deor. 8. 1 διέλε μου τὴν κεφαλὴν εἰς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—From the Heb. δύο δύο, *two and two*, Mark 6: 7. So Sept. and Heb. שְׁנַיִם שְׁנַיִם Gen. 7: 9, 15. שְׁנַיִם Gen. 6: 19, 20. Gesen. Lehrs. p. 669, 703. Stuart § 466. AL.

Δύς, an inseparable part. implying difficulty, adversity, the contrary, etc. like the Eng. *un, in, mis*, etc. Buttm. § 120. 5.

Δυσβάστατος, ου, ὅ, ἡ, adj. (δύς, βαστάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. 23: 4. Luke 11: 46. Sept. for שָׁרֵר Prov. 27: 3. — Plat. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ἡ, (δύς, ἔντερον intestine,) *dysentery, flux*, Acts 28: 8.—Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσερμηνευτος, ου, ὅ, ἡ, adj. (δύς, ἐρμηνεύω,) *difficult of explanation*, and by impl. *hard to be understood*, Heb. 5: 11. — Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ὅ, ἡ, adj. (δύς, κόλον food,) pp. 'difficult about one's food;' genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2. τὰ δύσκολα, *unpleasant things, difficulties, calamities*, Sept. for שְׁנֵי Jer. 49: 8. — In N. T. difficult, spoken of things, i. e. hard to accomplish, Mark 10: 24.—Jos. Ant. 6. 3. 6. Xen. Oec. 15. 10.

Δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. 19: 23. Mark 10: 23. Luke 18: 24.—Jos. Ant. 4. 5. 2.

Δυσμή, ἡς, ἡ, (δύνω q. v.) usually only plur. αἱ δυσμαί, *the going down, the setting*, sc. of the sun, as δυσμαί τοῦ ἡλίου, Sept. for שֶׁבַע Gen. 15: 12. al. שֶׁבַע Deut. 11: 30. al. Xen. An. 6. 4. 26.—In N. T. by impl. *the west*, Matt. 8: 11. 24: 27. Luke 12: 54. 13: 29. Rev.

21: 13. So Sept. for שֶׁבַע Ps. 75: 6. Is. 43: 5. 59: 19. שֶׁבַע Ps. 50: 2. 113: 3. Mal. 1: 11.

Δυσνόητος, ου, ὅ, ἡ, adj. (δύς, νοητός fr. νοέω,) *hard to be understood*, 2 Pet. 3: 16.—Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξηγήτον.

Δυσφημέω, ῶ, f. ἤσω, (δύς, φήμη,) *to speak evil*, i. e. to utter ill-omened language, maledictions, etc. In N. T. to defame, to revile, 1 Cor. 4: 13 in some Mss. for βλασφημοῦναι.—1 Macc. 7: 41. Soph. Electr. 1182.

Δυσφημία, ας, ἡ, (δυσφημέω,) *evil-speaking*, i. e. pp. ill-omened language, malediction, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. reproach, contumely, ill-report, 2 Cor. 6: 8. — 1 Macc. 7: 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

Δύω, see Δύνω.

Δώδεκα, οἱ, αἱ, τά, indec. twelve, Matt. 9: 20. 14: 20. al. saep. So οἱ δώδεκα, *the twelve*, sc. apostles, corresponding to the twelve tribes, Matt. 26: 14, 20, 47. Mark 14: 10, 20. al. Comp. Matt. 19: 28. Rev. 7: 5 sq. 21: 12 sq. 22: 2. also Ex. 28: 17. Num. 17: 2. Josh. 4: 5. 1 K. 7: 25. AL.

Δωδέκατος, η, ον, *the twelfth*, Rev. 21: 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes*, sc. of Israel, the people of Israel, Acts 26: 7.

Δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hom. Il. 1. 222, 533. and by synecd. *a hall, chamber*, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house*, i. e. the house-top, roof, Matt. 24: 17. Mark 13: 15. Luke 5: 19. 17: 31. Acts 10: 9 ἐπὶ τὸ δῶμα. So Matt. 10: 27 and Luke 12: 3, ἐπὶ τῶν δωματίων, by impl. publicly, comp. 2 Sam. 16: 22. Sept. for שָׁ Deut. 22: 8. Josh. 2: 6, 8. Is. 15: 3. — Jos. Ant. 6. 4. 1. — The roofs of oriental houses are flat, covered with a composition of gravel etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

there. See Calmet p. 506, 510. Jahn § 34.

Δωρεά, ἄς, ἡ, (δίδωμι,) a gift, John 4: 10. Acts 8: 20. 11: 17. Rom. 5: 15. 2 Cor. 9: 15. Heb. 6: 4. Eph. 4: 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. in proportion to the gift bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts 2: 38 and 10: 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5: 17 τῆς δικαιοσύνης. Eph. 3: 7 δ. τῆς χάριτος τοῦ Θεοῦ. Sept. for Chald. ܕܠܕܢܢ Dan. 2: 6.—2 Macc. 4: 30. Jos. Ant. 3. 8. 6. Xen. Hiero 11. 12.

Δωρεάν, adv. (accus. of *δωρεά*), *gratis, gratuitously*. See Buttm. § 115. 4.

a) pp. i. e. *freely*, without requital, Matt. 10: 8 bis. Rom. 3: 24. 2 Cor. 11: 7. 2 Thess. 3: 8. Rev. 21: 6. 22: 17. So Sept. and ܕܠܢ Gen. 29: 15. Num. 11: 5. — Pol. 18. 17. 7.

b) in the sense of *groundlessly, without cause*, John 15: 25 ἐμίσσησάν με δωρεάν. Gal. 2: 21 ἄρα Χριστὸς δωρεάν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Tittm. de Synon. N. T. p. 161. Sept. and ܕܠܢ Ps. 35: 7. 1 Sam. 19: 5.

Δωρέω, more comm. *δωρέομαι*, f. ἵσομαι, depon. Mid. (*δωρεά*), to make a gift of, to give, to present, trans. Mark 15: 45. 2 Pet. 1: 3, 4. Sept. for ܕܠܢ Gen. 30: 20. ܕܠܢ Esth. 8: 1. Prov. 4: 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 3. 26, 27.

Δώρημα, ατος, τό, (*δωρεά*), a gift, Rom. 5: 16. James 1: 17. — Jos. Aut. 4. 8. 47. Xen. Hiero 8. 4.

Δῶρον, ου, τό, (*δίδωμι*), a gift, present, Matt. 2: 11. Eph. 2: 8. Rev. 11: 10. Sept. for ܕܠܢ Gen. 30: 20. ܕܠܢ Ex. 23: 8. 1 K. 15: 19. ܕܠܢ 1 K. 4: 21. 1 Chr. 18: 2. — Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. — Spoken of gifts dedicated to God, an offering, sacrifice, etc. Matt. 5: 23, 24 bis. 8: 4. 23: 18, 19 bis. Heb. 5: 1. 8: 3, 4. 9: 9. 11: 4. So Matt. 15: 5 and Mark 7: 11, δῶρον sc. ἐστὶ, i. e. it is consecrated to God. So of money contributed in the temple, comp. in Ἀιδοραχμον; Luke 21: 1, and v. 4 ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ, they cast in, unto, among, the offerings made to God. Sept. for ܕܠܢ Gen. 4: 4. 1 Chr. 16: 29. ܕܠܢ Lev. 1: 2, 3. 2: 4, 5, 7, 12. Is. 66: 20.—Hom. Il. 8. 203.

E.

Ἐα, interj. (prob. for ἔαι imperat. of ἔαω), *ah, alas, oh*, expressing wonder, complaint, indignation, etc. Mark 1: 24. Luke 4: 34. Comp. Heb. ܕܠܢ Judg. 6: 22, where Sept. ἄ, ἄ. coll. Josh. 7: 7. Joel 1: 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

Ἐάν, conjunct. (for εἰ ἄν,) *if*, contracted also into ἄν, see Ἄν II. It differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and refers therefore always to something future; see espec. Herm. ad

Vig. p. 834. Winer § 42. p. 242. (Comp. εἰ and ἔάν in 1 Cor. 7: 36. Rev. 2: 5.) Ἐάν is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunct. *present*—and in the apodosis (α) seq. indic. fut. Matt. 6: 22, 23, ἐάν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

εάν δὲ κ. τ. λ. Luke 10: 6. John 7: 17. Acts 5: 38. Rom. 2: 26. al. saep. After *ὅτι* referring to a previous clause, 1 John 5: 14.—Sept. Job 9: 15, 20. Ael. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John 6: 62 *εάν οὖν θεωρῇτε κ. τ. λ.* i. e. how much more will this offend you, *ὑμᾶς σκανδαλίσει*. Acts 26: 5. 1 Cor. 4: 15. Fut. for imperat. Luke 19: 31 *καὶ εἰάν τις ὑμᾶς ἐρωτᾷ—οὕτως ἐρεῖτε αὐτῷ*. comp. in *Ἀγαπάω* b. Instead of the fut. indic. is put the aor. subjunct. after *οὐ μή*, see Buttm. § 139. 4. Acts 13: 41 *ἐρχοῦ, ὃ οὐ μὴ πιστεύσῃτε, εἰάν τις ἐκδιηγῇται ὑμῖν*. Comp. *οὐ μὴ* in *Μή*.—(β) seq. imperat. e. g. present, John 7: 37 *εἰάν τις διψᾷ, ἔρχεσθε πρὸς με*. Rom. 12: 20. aorist, Matt. 10: 13 *εἰάν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω κ. τ. λ.* Mark 9: 43.—pres. Epict. Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John 8: 16 *καὶ εἰάν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστὶ*. 13: 17. 21: 22. Rom. 2: 25. 1 Cor. 6: 4. 12: 15, 16. 2 Tim. 2: 5. Matt. 8: 2. al. After *ὅτι*, as in *α*, Gal. 5: 2. — Plato Apol. Soc. 21. — So seq. indic. perfect in pres. sense, John 20: 23 *ἂν [εἰάν] τινων κρατῆτε, κεκράτηνται*. Buttm. § 113. 6.

b) with the Subjunct. *aorist*, comp. Buttm. § 139. 12. Matth. § 501. § 521; and in the apodosis, (α) seq. indic. fut. Matt. 4: 9 *ταῦτα πάντα σοι δώσω, εἰάν πεσὼν προσκυνήσῃς μοι*. 5: 13. 28: 14. Mark 8: 3. John 8: 36. Rom. 10: 9. al. saep. — Sept. Job 8: 18. 9: 12. 11: 10. Ael. V. H. 2. 36 *εἰάν ἀποθάνω*. Lucian. D. Deor. 5. 3. — With the apodosis or the fut. implied, Mark 11: 32 *ἀλλ' εἰάν εἴπωμεν, ἐξ ἀνθρώπων*, sc. ye know what will happen. Rom. 11: 22. Comp. Ael. V. H. 1. 34 ult. Fut. for imperat. Matt. 21: 3. 1 John 5: 16. comp. above in a. α. Instead of the indic. fut. is put the aor. subjunct. after *οὐ μή*, John 8: 51, 52. comp. in a. α, above. — Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present, Matt. 18: 17. 1 Cor. 10: 28. Gal. 6: 1. al. aorist, Matt. 18: 15, 17. 1 Cor. 7: 11. Col. 4: 10. — pres. Epict. Ench. 7.—So in prohibitions expressed by *μή* seq. aor. subjunct. instead of the imperat. Matt. 24: 23. Heb. 3: 7. see

Buttm. § 148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. 18: 13. Mark 3: 24. 8: 36. John 8: 31. Rom. 7: 3. 2 Cor. 5: 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28. — So seq. indic. perf. in pres. sense, John 20: 23. Rom. 7: 2. 14: 23. comp. above in a. γ.—(δ) seq. aorist subjunct. 1 Cor. 7: 28 bis, *εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες, κ. τ. λ.* James 4: 15. So after *ἵνα* depending on a previous clause, Mark 12: 19 et Luke 20: 28. John 9: 22. 11: 57. So with *ὅπως* Acts 9: 2.

c) sometimes with both Subjunctive present and aorist in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. 14: 23. seq. imperat. Matt. 5: 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. 14: 24. James 2: 15. 1 John 1: 6.

2. With the *Indicative*, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John 5: 15 *εἰάν οἶδαμεν—οἶδαμεν ὅτι κ. τ. λ.* comp. in a. γ, above. — Sept. Job 22: 3. 9: 14. Theodoret. III. p. 267. Aelian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Matth. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, *when*, i. q. *ὅταν*, with the Subjunctive; John 12: 32 *εἰάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν*. 14: 3. 1 John 3: 2. So Sept. and *ὅταν* Prov. 3: 24. Is. 24: 13. Amos 17: 2. So *ὅταν* Gen. 38: 9, where Sept. *ὅταν*. Comp. Gesen. Lex. *ὅταν* C. 4. So Lat. *sī*, Hor. Ep. 1. 7. 10.

4. Instead of *ἂν*, in N. T. and later Greek writers, used in relative clauses and with relative words; see in *ἂν* I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. § 139. 8; *ever, soever*, Lat. *cunque*. Thus (α) *ὅς εἰάν, whoever, whosoever, whatsoever*, Matt. 5: 19. 7: 9. 10: 14, 42. 12: 36. 14: 7. 16: 19. al. saep. Sept. Gen. 15: 14. 21: 22. al.—(β) *ὅστις εἰάν, whoever, whatsoever*, Col. 3: 23. — (γ) *ὅσος εἰάν, whosoever, as many as*, etc. Matt. 18: 18 bis. Rev. 3: 19. Sept. Gen. 44: 1. — (δ) *ὅπου εἰάν, wheresoever*, Matt. 8: 19. 24: 28. Mark 6: 10. 14: 14. al. — (ε) *οὗ εἰάν, wheresoever*, 1 Cor. 16: 6.

Sept. Gen. 20: 13. — (ζ) ὥς ἂν, *as if, in whatsoever manner, as when*, Mark 4: 26, coll. Luke 11: 36. *whensoever*, Rom. 15: 24. Sept. Job 37: 10. Dan. 1: 13 καθὼς ἂν. — Isocr. Panath. 32. p. 419 ed. Lange.—(η) καθὼς ἂν, *according to whatsoever*, 2 Cor. 8: 12. — (θ) ὅσας ἂν, *so often as*, Rev. 11: 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) ἂν δὲ καί, *and if also, but if also*, Matt. 18: 17. 1 Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in Δε II. d. Sept. Job 31: 14. non al.

(β) ἂν μὴ, *if not, i. e. unless, except*, Matt. 5: 20 ἂν μὴ περισσέωσῃ ἡ δικαιοσύνη ὑμῶν πλεον. κ. τ. λ. 6: 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for ἢ Ex. 3: 19. 4: 1. ἢ β. Ex. 4: 8, 9.—Pol. 3. 38, 2. Xen. An. 5. 7. 30. — In the sense of *except that, but that*; Mark 4: 22 οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἂν μὴ φανερωθῇ, i. e. *but that it shall be revealed*, i. q. ἀλλ' ἵνα in the other clause. Matt. 26: 42 ἂν μὴ αὐτὸ πλώ, i. e. *so but that I drink*. Mark 10: 30 ἂν μὴ λάβῃ, *but that he shall receive*, i. e. *who shall not receive*. Comp. Matth. § 617. d. Winer § 59 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 ἦν μὴ.

(γ) ἂν περ, *if indeed, if now*, Heb. 3: 6, 14. 6: 3. non al. — 2 Macc. 3: 38. Xen. Cyr. 4. 6. 8.

(δ) ἂν τε, *if it be, be it that*, 2 Cor. 10: 8. Also as repeated ἂν τε—ἂν τε, *whether—or*, Rom. 14: 8 quater. non al. So Sept. for β. Ex. 19: 13. Lev. 3: 1. — Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. AL.

Ἐαυτοῦ, τῆς, τοῦ, accus. ἑαυτὸν, τήν, τό, reflex. pron. 3d pers. *of oneself, of itself*, accus. *himself, herself, itself*; see Buttm. § 74. 3. The contracted form is αὐτοῦ, τῆς, τοῦ, etc. which see in its order.

a) pp. of the 3d pers. sing. and plur. Matt. 8: 22. 27: 42. Luke 9: 25. John 5: 18. al. saepiss.

b) as a general reflexive, standing also for the *first* and *second* persons,

Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. ἡμῶν αὐτῶν etc. *ourselves*, Rom. 8: 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12, 14. 1 John 1: 8.—Thuc. 1. 82 αὐτῶν. Plato Phaedo p. 78. B.—So for 2 pers. sing. σεαυτοῦ, ἧς, οὐ, *thyself*, Rom. 13: 9 ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν.—Ael. V. H. 1. 21. Aeschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. *yourselves*, 1 Cor. 6: 19 οὐκ ἐστὶ ἑαυτῶν. Heb. 10: 34. al.—Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for ἀλλήλων, e. g. λέγοντες πρὸς ἑαυτοῦς, i. e. *πρὸς ἀλλήλους, to one another, one to another*, etc. Mark 10: 26. John 12: 19. genr. Rom. 1: 24. Col. 3: 13, 16. Jude 20. — Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) ἀφ' ἑαυτοῦ, see in Ἀπό III. 2. c. — (β) δι' ἑαυτοῦ, *through or by itself*, in its own nature, Rom. 14: 14. — (γ) ἐν ἑαυτῷ, *in himself*, etc. i. e. *in mind*, genr. Matt. 13: 21. Mark 5: 30. 9: 50. John 11: 38. Acts 10: 17. 1 John 5: 10. So λέγειν v. εἰπεῖν ἐν ἑαυτῷ, *to say within one's self*, i. e. *to think*, Matt. 3: 9. 9: 3, 21. al. So Sept. for ב. ר. Esth. 6: 6. Ps. 36: 1. elsewhere ἐν καρδίᾳ, Ps. 10: 6, 11. 14: 1. See Gesen. Lex. art. ר. 2. — So *in one's own self, person, nature*, etc. John 5: 26. 6: 53. Eph. 2: 15. In the phrase γίνεσθαι v. ἐρχεσθαι ἐν ἑαυτῷ, *to come to one's self*, i. e. *to recover one's recollection, senses*, Acts 12: 11. Luke 15: 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 ἑαυτοῦ γίνεσθαι. Diod. S. 13. 95 εἰς ἑαυτοὺς ἐρχόμενοι.—(δ) ἐξ ἑαυτοῦ, *of or by one's self*, 2 Cor. 3: 5.—(ε) καθ' ἑαυτόν, *by himself*, etc. i. e. *alone*, Acts 28: 16, coll. v. 30. (Xen. Mem. 3. 5. 4.) James 2: 17 ἡ πίστις—καθ' ἑαυτήν, *in itself*.—(ζ) μεθ' ἑαυτοῦ, *with one's self, along with*, Matt. 12: 45. Mark 8: 14. — (η) παρ' ἑαυτοῦ, *by himself*, i. e. *at home*, Fr. chez soi, 1 Cor. 16: 2.—Xen. Mem. 3. 13. 3.—(θ) πρὸς ἑαυτόν, *to one's house, home*, Luke 24: 12. John 20: 10.—Sept. Num. 24: 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense *with or in himself*, i. e. *in mind, in thought*, Luke 18: 11.—Aristaen. Ep. 1. 6. AL.

Ἐἶω, ὦ, f. ἔαω, aor. 1 εἶσα, impf. ἔων, (augm. Buttm. § 84. 2,) to let, to let be, etc.

a) pp. to permit, to suffer, not to hinder, seq. accus. and infin. Matt. 24: 43. Luke 4: 41. Acts 14: 16. 27: 32. 28: 4. 1 Cor. 10: 13. Rev. 2: 20 in text. receipt. So with the infin. implied, Acts 16: 7. 19: 30. Sept. for imper. הִבֵּר Gen. 38: 16. הִבֵּר Job 9: 18.—1 Macc. 15: 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) to let alone, to leave, seq. accus. of person, Acts 5: 38. Sept. for הִרְפֵּה Judg. 11: 37. — 2 Macc. 6: 13. Hoin. Il. 24. 684. Dem. 933. 7.—Spoken of things, to let alone, absol. to desist, Luke 22: 51 εἴτε ἕως τούτου, desist! thus far, sc. is enough.—Xen. H. G. 4. 6. 2.

c) to leave to, to commit to, spoken of persons, to leave in charge, Acts 23: 32. Of things Acts 27: 40 εἶω (τὴν ναῦν) εἰς τὴν θάλασσαν, they committed the ship to the sea, i. e. let her drive.—Jos. Ant. 2. 9. 4 εἶωσαν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ.

Ἐβδομήκοντα, οἱ, αἱ, τά, indec. seventy, Acts 7: 14. 23: 23. 27: 37. — Luke 10: 1, 17 οἱ ἑβδομήκοντα, the seventy disciples sent out by Christ as teachers, equal in number to the Sanhedrim.

Ἐβδομηκοντάκις, adv. seventy times; Matt. 18: 22 ἑβδ. ἐπτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4: 24.

Ἐβδομος, η, ον, ord. adj. seventh, John 4: 52. Heb. 4: 4 bis. Jude 14. Rev. 8: 1. 10: 7. 11: 15. 16: 17. 21: 20.

Ἐβέρ, δ, indec. Eber or Heber, Heb. עֵבֶר (over, beyond,) one of Abraham's ancestors, Luke 3: 35, comp. Gen. 10: 21, 24, 25.

Ἑβραϊκός, ἡ, ὄν, adj. Hebrew, Luke 23: 38.—Jos. Ant. proem. 3.

Ἑβραῖος, αἰά, αἶον, or Ἑβραῖος, ον, δ, a Hebrew, from Heb. עָבַר (passer over,) applied to Abraham Gen. 14: 13, and to his descendants, the Israelites generally, Gen. 39: 14. Ex. 1: 15. Deut. 15: 12. al saep. In N. T.

οἱ Ἑβραῖοι are the Jews of Palestine, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἑλληνισταί, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug in Bibl. Repos. I. p. 547 sq. So 2 Cor. 11: 22. Phil. 3: 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in Βασιλεύς α. In Acts 6: 1 spoken of Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραῖς, ἴδος, ἡ, sc. διῡλεκτος, the Hebrew language, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles, Acts 21: 40. 22: 2. 26: 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicè, in Hebrew, i. e. later Hebrew, John 5: 2. 19: 13, 17, 20. Rev. 9: 11. 16: 16. For the force of adverbs in -ιστί see Buttm. 119. 15. c.

Ἐγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴω James 4: 8. Buttm. § 95. 7. 9 sq. to bring near, cause to approach, trans. Sept. for קָרַב Gen. 48: 10. קָרַב Is. 5: 8. Pol. 8. 6. 7 ἐγγισαντες τῇ γῇ τὰς ναῦς. — More comm. and in N. T. intrans. to draw near, to approach; and perf. ἤγγικα, to have drawn near, i. e. to be near, to be at hand, comp. Buttm. § 113. 6. Spoken of persons, absol. Matt. 26: 46 et Mark 14: 42 ἤγγικεν ὁ παραδιδούς με. Luke 12: 33. 18: 40. 19: 37, 41. 24: 15. Acts 21: 33. 23: 15. Seq. dat. Luke 7: 12. 15: 1, 25. 22: 47. Acts 9: 3. 10: 9. 22: 6. So Sept. for קָרַב Gen. 27: 21, 26. קָרַב Ex. 32: 19.—Pol. 17. 4. 1. Ceb. Tab. 35 πρὸς τινα. — Seq. εἰς c. acc. Matt. 21: 1 καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα. Mark 11: 1. Luke 18: 35. 19: 29. 24: 28. So Sept. for קָרַב 51: 9. c. πρὸς for קָרַב Gen. 45: 4. קָרַב Gen. 37: 17.—Spoken of things, time, etc. Matt. 3: 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 10: 7. Mark 1: 15. Matt. 21: 34. 26: 45. Luke 21: 8, 20, 28. 22: 1. Acts 7: 17. Rom. 13: 12. Heb. 10: 25. James 5: 8. 1 Pet. 4: 7.

Seq. ἐπὶ c. acc. Luke 10: 9, 11.—Trop. Phil. 2: 30 μερὶ θανάτου ἤγγισε, *he was nigh unto death*. So Sept. and קרַב Job 33: 22. מִקְרִיב Ps. 88: 4. 107: 18.—Arrian. Diss. Ep. 3. 10. 14.—Also ἤγγιζεν τῷ θεῷ, *to draw near to God*, i. e. in Sept. to offer sacrifice in the temple, for קָרַב Ex. 19: 22. Ez. 44: 13; in N. T. *to do him reverence and homage, to worship him with pious heart*, Heb. 7: 19, coll. 4: 16. James 4: 8. Matt. 15: 8 quoted from Is. 29: 13, where Sept. for קרַב. So God is said ἤγγιζεν τοῖς ἀνθρώποις, *to draw near to Christians*, sc. by the aids of his Spirit, grace, etc. James 4: 8. So Sept. and קרַב Deut. 4: 2. comp. Ps. 145: 18.

Ἐγγράφω, f. ψω, (ἐν, γράφω,) *to engrave, to insculp*, Herodot. 4. 19. *to write in any thing*, e. g. in a letter, Xen. Cyr. 8. 2. 17. *to inscribe*, i. e. *to enrol*, 1 Macc. 13: 40. In N. T. metaph. *to inscribe, to infix*, sc. in the heart, etc. 2 Cor. 3: 2, 3.—Jos. Ant. 4. 8. 12 ἐγγρ. τοὺς νόμους ταῖς ψυχαῖς.

Ἐγγυος, ου, ὁ, ἡ, adj. (ἐγγύη bail, pledge, fr. ἐν, γνῶν,) *yielding a pledge*, 2 Macc. 10: 28. In N. T. masc. ὁ ἔγγυος, *a surety, bondsman*, metaph. Heb. 7: 22. — pp. Ecclus. 29: 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἐγγύς, adv. *near*, spoken of place and time; in later writers more frequently of the latter, Passow sub v.

a) of place, absol. John 19: 42. Seq. gen. John 3: 23. 6: 19, 23. 11: 18, 54. 19: 20. prob. Luke 19: 11. Acts 1: 12. comp. Buttm. §146. 2. Sept. for קרַב Gen. 45: 10. Ez. 23: 12.—1 Macc. 4: 18. Xen. Mem. 4. 2. 1. — Seq. dat. Acts 9: 38 ἐγγὺς δὲ οὐσης Λύδης τῇ Ἰόππῃ. 27: 8.—So Sept. metaph. Ps. 34: 19. Diod. Sic. 1. 41 ἐγγίστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6. — Trop. *near, nigh*, absol. Phil. 4: 5 ὁ κύριος ἐγγύς, sc. as a helper etc. comp. v. 6. So Ps. 34: 19. 145: 18. Seq. gen. Heb. 6: 8. 8: 13. ἐγγύς σου, *near thee*, i. e. close at hand, near by, Rom. 1: 8 quoted from Deut. 30: 14 where Sept. for קרַב. So οἱ ἐγγύς as adj. (Buttm. §125. 6,) *the near, those who are near*, sc. the Jews, as having the knowledge and worship of

the true God, opp. to οἱ μακράν, Gentiles, Eph. 2: 17. Sept. and קרַב Is. 57: 19. So ἐγγὺς γίνεσθαι, *to become near sc. to God by embracing the gospel*, Eph. 2: 13. Comp. Wisd. 6: 19.

b) of time, absol. ἐγγὺς τὸ θεός Matt. 24: 32. Mark 13: 28. Luke 21: 30. so seq. ἐπὶ θύραις Matt. 24: 33. Mark 13: 29. ὁ καιρὸς Matt. 26: 18. Rev. 1: 3. 22: 10. τὸ πάσχα John 2: 13. 6: 4. 11: 55. ἡ ἑορτὴ John 7: 2. ἡ βασιλεία τοῦ θεοῦ Luke 21: 31. Perhaps Phil. 4: 5, comp. Heb. 10: 37. So Sept. ἐγγὺς ἡ ἡμέρα for קרַב Ez. 30: 3. Joel 1: 15. 2: 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῶν ἐγγύς.

Ἐγγύιστον, adv. compar. of ἐγγύς, (Buttm. §115. 5, 7,) *nearer*, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3. 19.

Ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, *to wake, to arouse, to cause to rise up*, trans. Mid. ἐγείρουμαι, *to awake, to rouse up, to arise*, intrans. Buttm. § 135. 3; aor. 1 pass. ἡγέρθη, and perf. pass. ἐγήγερμαι, with mid. signif. *to rise, to have risen*, Buttm. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. 8: 25 αὐτὸς ἐκάθευδε· καὶ οἱ μαθηταὶ ἤγειραν αὐτόν. Acts 12: 7. Mark 4: 27 καθεύδῃ καὶ ἐγείρεται. Matt. 25: 7. Sept. for קָרַב Prov. 6: 22. קָרַב Gen. 41: 4, 7. קָרַב Prov. 6: 9.—Plut. Pomp. 36. Xen. Oec. 5. 4. — Trop. from sluggishness, torpor, Rom. 13: 11. comp. Eph. 5: 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Aen. 6. 278. Job 13: 13. Ps. 13: 4. Dan. 12: 2. Matt. 27: 52. Thus ἐγείρειν νεκρούς, *to raise the dead*; Matt. 10: 8 νεκρούς ἐγείρετε. John 5: 21. Acts 26: 8. 1 Cor. 15: 15, 16. 2 Cor. 1: 9. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. seq. ἀπό or ἐκ, *to rise from the dead*; John 12: 1 ὃν ἤγειρεν ἐκ νεκρῶν. v. 9, 17. Gal. 1: 1. 1 Thess. 1: 10. al. Mid. seq. ἀπό Matt. 14: 2. 27: 64. 28: 7. al. seq. ἐκ Mark 6: 14, 16. Luke 9: 7. John 2: 22. al. Absol. Matt. 16: 21. 17: 23. 27: 63. Mark 16: 14. Acts 5: 30. Rom. 4: 25.

2 Cor. 4: 14. So Sept. and קָרַח 2 K. 4: 31. Is. 26: 19.

b) the idea of sleep being dropped, *to cause to rise up, to raise up, to set up-right*, and Mid. *to rise up, to arise*, viz. (a) Spoken of persons, e. g. sitting, Acts 3: 7. reclining at table, John 13: 4. prostrate or lying down, Acts 10: 26. Matt. 17: 7. Luke 11: 8. Acts 9: 8. al. (Sept. and קָרַח 2 Sam. 12: 17.) and so of sick persons, Matt. 8: 15. Mark 1: 31. 2: 12. Including the idea of convalescence, *to set up again*, i. e. *to heal*, James 5: 15. — (β) By an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, etc. see in Ἀνίστημι II. d. Matt. 2: 13, 14, ἐγερθεὶς παρήλαβε τὸ παιδίον. 2: 20, 21. 9: 19. John 11: 29. al. So Sept. and קָרַח 1 Chr. 22: 1. comp. in Ἀνίστημι I. c. — (γ) Trop. of persons, Mid. *to rise up against*, sc. as an adversary, seq. ἐπὶ τινι, Matt. 24: 7. Mark 13: 8. Luke 21: 10. Sept. Act. for קָרַח Is. 10: 26. Jer. 50: 9. — Jos. Ant. 8. 7. 6. — So ἐγείρεσθαι ἐν τῇ κλίσει μετὰ τινος, Matt. 12: 42. Luke 11: 31. — (δ) Spoken of things, *to raise up*, e. g. out of a pit, Matt. 12: 11, comp. Luke 14: 5. So genr. in later usage, *to erect, to build*, e. g. ναόν John 2: 19, 20. — Jos. Ant. 4. 6. 5 βωμούς. Herodian. 8. 1. 12 τεῖχος. 8. 2. 12 πύργους.

c) metaph. *to raise up, to cause to arise or exist*; Mid. *to arise, to appear*, etc. Luke 1: 69 ἔγειρεν κίρας σωτηρίας, i. e. a saviour. Acts 13: 22, 23. Mid. spoken of prophets, Matt. 11: 11. 24: 11, 24. Mark 13: 22. Luke 7: 16. John 7: 52. So Sept. and קָרַח Is. 41: 25. 45: 13. קָרַח Judg. 3: 9, 15. — Ecclus. 10: 4. — In the sense of *to cause to be born, to create*, Matt. 3: 9. Luke 3: 8.

d) intrans. or with ἐαντόν etc. implied, *to awake, to arise*; Buttm. § 113. n. 2. § 130. n. 2. Thus *to awake* sc. from sleep, trop. sluggishness, Eph. 5: 14 ἔγειραι ὁ καθεύδων. Also, *to rise up, to arise*, sc. from a sitting or recumbent posture, Mark 2: 9, 11. 3: 3. 5: 41. 10: 49. Luke 5: 23, 24. 6: 8. John 5: 8. — In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. AL.

"Ἐγερσεις, εὖς, ἦ, (ἐγείρω,) a waking up sc. from sleep, Pol. 9. 15. 4 in some edit. a rising up, Sept. for קָרַח Ps. 139: 2. erection, building, Esdr. 5: 62. — In N. T. resurrection, sc. from the dead, Matt. 27: 53.

Ἐγκαθέτιος, ου, ὁ, ἦ, adj. (ἐγκαθήμεναι to sit in ambush,) pp. *sitting in ambush, lying in wait*, Sept. for קָרַח Job 31: 9. In N. T. metaph. *insidious*, i. e. a suborned emissary, spy, Luke 20: 20. — Jos. B. J. 6. 5. 2. Dem. 1483. 1.

Ἐγκαίνια, ἰων, τά, (ἐν, καινός,) pp. *initiation or dedication of something new*, Sept. for קָרַח Ezra 6: 16. Neh. 12: 27. Dan. 3: 2. In N. T. a festival at the consecration of something new or renewed; and genr. the festival of dedication, John 10: 22. This festival was instituted by Judas Maccabaeus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵי, which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4: 52—59. 2 Macc. 10: 5—8. Jos. Ant. 12. 7. 6, 7. Jahn § 360. — Not found in the classics. Suid. ἐγκαίνια ἑορτὴ κατ' ἡν ἐγκαινιουομένη τι.

Ἐγκαινίζω, f. ἰσω, (ἐν, καινίζω,) pp. *to renew*, Lat. innovare, Sept. for קָרַח 2 Chr. 15: 8. Ecclus. 33: 6. — In N. T. *to initiate*, i. e. *to consecrate, to sanction*, Heb. 9: 18. 10: 20. Sept. for קָרַח Deut. 20: 5. 1 K. 8: 64. Comp. Sept. and קָרַח 1 Sam. 11: 14.

Ἐγκαλέω, ὦ, f. ἦσω, (ἐν, καλέω,) *to call in*, i. e. *to demand*, Xen. An. 7. 7. 33. In N. T. *to call in question*, i. e. *to accuse, to arraign, to bring a charge against*; seq. dat. of pers. Acts 19: 38. and διά c. acc. 23: 28. — Ecclus. 46: 19. Jos. Ant. 4. 6. 3. Xen. Hi. 5. 3. — Seq. accus. of person, or in Pass. with gen. of thing, Acts 26: 2. or with περί c. gen. of thing, Acts 19: 40. 23: 29. 26: 7. Comp. Matth. § 369. § 370. n. 1. Buttm. § 132. 5. 3. — Diod. Sic. 11. 83. seq.

ἐπὶ c. dat. 4. 55. — Seq. κατὰ c. gen. of pers. Rom. 8: 33, coll. v. 31.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) to leave behind in any place or state; hence genr. to leave, trans.

a) pp. as τὴν ψυχὴν μου εἰς ἄδου, Acts 2: 27, quoted from Ps. 16: 10 where Sept. for עָזַר.—Psalt. Salom. 2: 7. Act. Thom. 51 οὐκ ἐγκατέλειπέ με παραμεῖναι εἰς ἐκείνον τὸν χρόνον τὸν δεινόν. Dem. 1326. 25. — In the sense of to leave remaining, Rom. 9: 29 quoted from Is. 1: 9 where Sept. for יָהִי. — Hes. Op. v. 347. Herodian. 1. 4. 18.

b) by impl. to leave in the lurch, i. e. to forsake, to desert, to abandon, seq. accus. Matt. 27: 46. Mark 15: 34. (Sept. for עָזַר Ps. 22: 1.) 2 Cor. 4: 9. 2 Tim. 4: 10, 16. Heb. 10: 25. 13: 5. Sept. for עָזַר Deut. 31: 6, 8. Is. 1: 8.—Wisd. 10: 13. Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

Ἐγκατοικέω, ᾧ, f. ἴσω, (ἐν, κατοικέω,) to dwell fixedly in or among, seq. ἐν c. dat. 2 Pet. 2: 8. — Seq. dat. comp. Valckn. diatr. ad Eurip. Hipp. 31. p. 68 or p. 127 ed. Lips.

Ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρίζω,) to prick in, to stick in, e. g. spurs, to spur on, Wisd. 16: 11. In N. T. to insert, to ingraft, metaph. Rom. 11: 17, 19, 23 bis, 24 bis.—pp. Theophr. H. Pl. 2. 3. Marc. Ant. 11. 8.

Ἐγκλημα, ατος, τό, (ἐγκαλέω,) charge, accusation, Acts 23: 29. 25: 16. —Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 2. 6.

Ἐγκομβόομαι, οὔμαι, f. ὥσομαι, Mid. (ἐν, κόμβος a strip, string, loop, etc. set on in order to tie or fasten a garment; hence ἐγκόμβωμα, a kind of long white apron or outer garment with strings etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δούλων ἐσωμίδι καὶ ἱματίδιον τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη· ἐγκόμβωμα καὶ περιζώμα Αἰγύπτιον. Hence the verb in N. T.) to tie or bind one's self into sc. an ἐγκόμβωμα, i. e. to put on, to clothe one's self in, seq. acc. of thing, metaph. 1 Pet. 5: 5. — Nicet. III. 8. p. 288, ἐγκομβώσεις τῶν ἐσθμημάτων.

Ἐγκοπή, ῆς, ἡ, (ἐγκόπτω q. v.) an impediment, hindrance, 1 Cor. 9: 12. —Diod. Sic. 1. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; metaph. to impede, to hinder, trans. Rom. 15: 22. Gal. 5: 7. 1 Thess. 2: 18. In the sense of to delay, Acts 24: 4. also to render fruitless, 1 Pet. 3: 7 in later edit. for ἐκκόπτεισθαι in text. recept.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής,) continence, temperance, self-control, Acts 24: 25. Gal. 5: 23. 2 Pet. 1: 6. — Ecclus. 18: 29 sq. Xen. Mem. 1. 5. 1 sq. ib. 4. 5. 1 sq.

Ἐγκρατεύομαι, f. εἴσομαι, depon. Mid. to be ἐγκρατής, i. e. to be continent, temperate, abstinent, to have self-control, 1 Cor. 7: 9. 9: 25. Sept. for עָזַר Gen. 43: 31. — Not found in classic writers, Lob. ad Phryn. p. 442.

Ἐγκρατής, έός, οὔς, ὁ, ἡ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7. 8. Ven. 10. 10. having power over, master of, seq. gen. 2 Macc. 10: 15, 17. Xen. Hi. 5. 2. H. G. 7. 3. 3. In N. T. metaph. having self-control, continent, temperate, abstinent, Tit. 1: 8. — Xen. Mem. 1. 2. 1. Oec. 9. 11.

Ἐγχρίνω, f. ἰῶ, (ἐν, κρίνω,) to judge in, i. e. to admit after trial, to reckon among, seq. dat. 2 Cor. 10: 12.—Seq. εἰς Jos. B. J. 2. 8. 7. Plut. Lyc. 25. Xen. H. G. 4. 1. 40. Comp. Lob. ad Phryn. p. 385 sq.

Ἐγκρύπτω, f. ψω, (ἐν, κρύπτω,) to hide in any thing, trans. sc. by covering, mixing, etc. as Sept. seq. ἐν τῇ γῇ for עָזַר Josh. 7: 21. Hence in N. T. by impl. to mix in, to knead in, sc. leaven with flour, Matt. 13: 33. Luke 13: 21. So Sept. for עָזַר Ez. 4: 12.

Ἐγκυος, ου, ἡ, (ἐγκύω, fr. ἐν, κύω,) with child, pregnant, Luke 2: 5. — Ecclus. 42: 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

Ἐγχρίω, f. ἴσω, (ἐν, χρίω,) to rub in, e. g. τὴν χολὴν εἰς τοὺς ὀφθαλμούς Tob. 11: 8. In N. T. to rub in with any thing, to anoint; Rev. 3: 18 κολλούριον, ἐχρίσαι τοὺς ὀφθαλμούς. — Tob. 6: 8,

Ἐγώ, gen. ἐμοῦ, μου, I, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρὸς με; Buttm. ib. n. 2, 3.

a) Nom. ἐγώ, plur. ἡμεῖς, Matt. 8: 7. Acts 17: 3. Matt. 28: 14. Mark 14: 58. al. saepiss. So with a certain emphasis, Matt. 3: 11, 14. 5: 22, 28, 32, 34. John 4: 26. al. Matt. 6: 12. 17: 19. 19: 27. al. saep. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. 7: 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. 10: 30. ἡμεῖς for ἐγώ, 1 Cor. 1: 2, 3. 2: 10, 12, coll. v. 4. ib. 4: 8, 10. — In the phrase ἰδοὺ ἐγὼ, κύριε, Acts 9: 10, and ἐγὼ κύριε, Matt. 21: 30, put by Hebraism instead of an affirmative adverb. So Sept. and חֲזַק 1 Sam. 3: 8. Gen. 22: 1, 11. חֲזַק Gen. 27: 24. 2 Sam. 20: 17. See Gesen. Lehrs. p. 829. 6.

b) Gen. μου (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός etc. Buttm. § 128. 7. e. g. μου Matt. 2: 6. Luke 7: 46. John 6: 54. saep. ἡμῶν Matt. 6: 12. Luke 1: 55. Rom. 6: 6. saep. — So μου as passive or objective, John 15: 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

c) Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee sc. in common? what have I with thee? Matt. 8: 29. Mark 5: 7. Luke 8: 28. John 2: 4. So Sept. and חֲזַק לִי מִהֲיֹדֹעַ Judg. 11: 12. 2 Sam. 16: 10. 19: 23. Comp. Matth. § 389. i. α. AL.

Ἐδαφίζω, f. ἴσω, (ἔδαφος,) to level with the ground, to raze, to destroy, trans. Luke 19: 44. Sept. for עָשָׂה Hos. 14: 1. Nah. 3: 10. עָשָׂה Niph. Amos 9: 24. — Pol. 6. 33. 6.

Ἐδαφος, εος, ους, τό, (ἔδος,) pp. base, bottom, e. g. of a ship, Hom. Od. 5. 249. of a room, etc. floor, Sept. for עָרָה Num. 5: 17. 1 K. 6: 15. of a river, Xen. Cyr. 7. 5. 18. — In N. T. the ground, Acts 22: 7. So Sept. for עָרָה Ez. 41: 16, 20. — Ecclus. 11: 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αῖα, αἶον, (ἔδρα fr. ἔδος,) seated, sedentary, Xen. Lac. 1. 3. In N. T. metaph. fixed, firm, steadfast, sc. in mind and purpose, 1 Cor. 7: 37. 15: 58. Col. 1: 23. — Symm. for יָסַד Prov. 4: 18. Ignat. ad Eph. § 10 ἔδραῖον τῇ πίστει. So ἔδραῖος Herodian. 3. 14. 10.

Ἐδραῖωμα, αἰος, τό, (ἔδραῖον fr. ἔδραῖος,) basis, foundation, 1 Tim. 3: 15.

Ἐζεκίας, ου, ό, Hezekiah, Heb. יְהִיזְכִּיָּה or יְהִיזְכִּיָּה (strength from Jehovah), king of Judah, Matt. 1: 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐθελόθησκεία, ας, ή, (ἐθέλω, θρησκεία,) voluntary worship, will-worship, i. e. beyond what God requires, supererogatory; Col. 2: 23 ἐν ἐθελόθησκείᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· οὗτοι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19: 10. 22: 9. — Suid. ἐθελόθησκεί· ἰδίῳ θελήματι σέβει τὸ δοκοῦν. Comp. ἐθελοδοιχεία Lucian. Nigrin. 23.

Ἐθέλω, see θέλω.

Ἐθίζω, f. ἴσω, (ἔθος,) to accustom; Pass. to be accustomed, and of things, to be customary, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. 14: 30. — In N. T. Pass. particip. perf. neut. τὸ ἐθισμένον, what is customary, and as a subst. custom, rite, Luke 2: 27. Buttm. § 128. 7. — Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ό, (ἔθνος and ἄρχω,) an ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. 11: 32. — Spoken of Simon Maccabæus, 1 Macc. 14: 47. 15: 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. — Lucian. in Macrob. 17.

Ἑθνικός, ἡ, ὄν, (ἔθνος,) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. 6: 7. 18: 17. Comp. in Ἑθνος.

Ἑθνικῶς, adv. (ἑθνικός,) *in the manner of gentiles*, Gal. 2: 14.

Ἑθνος, εος, ους, τό, *a multitude, people, race, belonging and living together*.

a) genr. Acts 8: 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. v. 5. Acts 17: 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. 2: 9. al. Sept. for גוֹיִם 2 Chr. 32: 7. Is. 13: 4.—Hom. Il. 7. 115 ἔθνος ἐταίρων. Spoken of a flock, swarm, etc. Il. 2. 87, 459, 469.

b) in the sense of *nation, people*, as distinct from all others, Matt. 20: 25 ἄρχοντες τῶν ἔθνων. Mark 10: 42. Luke 7: 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11: 48, 50 sq. Acts 7: 7. 10: 22. al. So Sept. and גוֹיִם Gen. 12: 2. Ex. 33: 13. 32 Ex. 1: 9. Deut. 1: 28.—Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) in the Jewish sense, τὰ ἔθνη, *the nations, i. e. gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, *the heathen, pagan nations*; Matt. 4: 15. 10: 5. Mark 10: 33. Luke 2: 32. Acts 4: 27. 26: 17. Rom. 2: 14. 3: 29. al. saep. So Sept. and גוֹיִם Neh. 5: 8, 9. Is. 9: 1. Ez. 4: 13. 32 Jer. 10: 3 coll. v. 2. Ez. 27: 33, 36. 34: 13. AL.

Ἔθος, εος, ους, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke 1: 9. 2: 42. 22: 39. John 19: 40. Acts 6: 14. 15: 1. 16: 21. 21: 21. 25: 16. 26: 3. 28: 17. Heb. 10: 25.—Wisd. 14: 16. 2 Macc. 11: 25. 13: 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

Ἐθω, only in perf. 2 εἴωθα, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. § 113. 6. Hence pluperf. εἰώθειν as imperf. Matt. 27: 15. Mark 10: 1.—Ecclus. 37: 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4.—Particip. κατὰ τὸ εἶθος αὐτοῦ, *according to his custom, as he was*

wont, Luke 4: 16. Acts 17: 2.—Sept. Num. 24: 1. comp. Xen. Mem. 4. 1. 1.

Ei, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective possibility*, and differing therefore from εἰς; see in Ἐάν init. Herm. ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in Ei. Comp. also εἰ and εἰς as used together in 1 Cor. 7: 36. Rev. 2: 5.—Ei is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

I. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. 3: 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι sc. ἔστε, *but even if ye suffer* (as is most probable) etc. comp. εἰ καὶ in III. below. So seq. praet. Acts 24: 19 οὓς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἰ τι ἔχοιεν πρὸς με.—Hom. Il. 9. 389. εἰ καὶ Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11.—Elsewhere in parenthetical clauses, Acts 27: 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3: 17 εἰ θεῖλοι, *others if it should* (as is probable) i. e. *it may be, perhaps*, 1 Cor. 14: 10. 15: 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in Ei A. 2. Winer § 42. p. 240 sq.

a) with the Indic. *present*, and in the apodosis, (α) seq. pres. Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρ. οὐ συμφέρει γαμήσαι. Acts 5: 39. Rom. 8: 25.

1 Cor. 9: 17.—(β) seq. imperat. Matt. 4: 3 εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπέ κ. τ. λ. 19: 17. 27: 42. John 7: 4. 1 Cor. 7: 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark 11: 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει κ. τ. λ. Acts 19: 39. Rom. 8: 11. Heb. 9: 13.—Xen. An. 7. 2. 14. — Instead of the fut. indic. is put the aor. subjunct. after οὐ μὴ, 1 Cor. 8: 13. see in Buttm. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. 15: 32. Gal. 5: 25. Buttm. § 139. n. 7. — (δ) seq. aor. Matt. 12: 26, 28. Gal. 2: 21. — (ε) seq. perf. 1 Cor. 15: 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγίγεται, i. e. admitting, supposing, that the dead are not raised. Rom. 4: 14. 1 Cor. 9: 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. 2: 20. So seq. perf. as pres. James 2: 11 εἰ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβύτης νόμου. Buttm. § 113. 6. — (β) seq. fut. Matt. 26: 33 εἰ πάντες σκανδαλισθῇσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθῆσομαι. Others read εἰ καί. — (γ) seq. imperat. after εἰ μὴ, 1 Cor. 7: 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. 15: 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἡλπιόκοτες ἐσμέν ἐν Χ. μόνον, ἐλεηνότεροι πάντων ἀνθρ. ἐσμέν. 15: 14, 17. 2 Cor. 5: 16. Acts 25: 11. —Dem. c. Pantaen. p. 639. A.—(β) seq. imperat. Acts 16: 15.—(γ) seq. fut. John 11: 12. Rom. 6: 5. — (δ) seq. perf. 2 Cor. 2: 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. 4: 2 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. 15: 27. 1 John 4: 11.—(β) seq. imperat. John 18: 23. Rom. 11: 17 sq. Col. 3: 1. Philem. 18. — (γ) seq. fut. John 13: 32. 15: 20 bis. Rom. 5: 10, 17. —(δ) seq. aor. Rom. 5: 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tense with ἄν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in *Ei* A. 2. d. Buttm. § 139. 9. 4. Winer § 43. 2. See in *Ἄν* I. 3. — (α) seq. imperf. in the sense *would be, would do*, etc. after imperf. c. εἰ, Luke 7: 39 οὗτος εἰ ἦν προ-

φήτης, ἐγίνωσκεν ἄν, *if he were a prophet, he would know*, etc. John 5: 46. 9: 41. 15: 19. 1 Cor. 11: 31. after aor. c. εἰ, Heb. 4: 8. Gal. 3: 21.—(β) seq. aor. in the sense *would have been, would have done*, etc. after imperf. c. εἰ, John 14: 28 εἰ ἠγαπήατε με, ἐχάρητε ἄν, *if ye had loved me ye would have rejoiced*, etc. 18: 30. Acts 18: 14. after aor. c. εἰ, Matt. 11: 21 εἰ ἐγένοντο—μετενόησαν ἄν, *if these had been done, they would have repented*, etc. 1 Cor. 2: 8. after a pluperf. c. εἰ, Matt. 12: 7 εἰ ἐγνώκειτε—οὐκ ἄν κατεδικάσατε. — (γ) seq. pluperf. in the sense *would have been*, etc. after imperf. c. εἰ, John 11: 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἄν ἐτεθνήκει. 1 John 2: 19. after a pluperf. c. εἰ, John 14: 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Aesop. 31. 1.—(δ) In such constructions ἄν is sometimes omitted in the apodosis, e. g. John [8: 39.] 9: 33. Rom. 7: 7. John 15: 22. 19: 11. Acts 26: 32. So too Matt. 26: 24.—Sept. Judg. 8: 19. Diog. Laert. 2. 5. 6, 9. Comp. Matth. § 508. n. 2. Winer l. c.

f) with the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1 above. Acts 20: 16 ἔσπενδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, γενέσθαι κ. τ. λ. — Hom. Il. 12. 59. Ael. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in *Ei* A. 2. c.—So where there is no probability nor even assumed possibility; Mark 14: 35 εἰ δυνατόν ἐστι, παρήλθῃ ἡ ὥρα. Matt. 24: 24. Mark 13: 22.—Comp. Hom. Il. 5. 350.

g) in the urbanity and delicacy of Attic discourse, εἰ with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Buttm. § 149. p. 423. Passow in *Ei* A. 2. c. Viger. p. 504. Matth. § 617. f, penult. Thus

(α) after θαυμάζω, and other verbs signifying an emotion of mind, where it is equivalent to ὄτι; Mark 15: 44 ἐθαύμασεν, εἰ ἤδη τέθνηκε, *he wondered if he were already dead*, i. e. *that he was so soon dead*. 1 John 3: 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

1. 13.) Luke 12: 49 καὶ τί θέλω, εἰ ἤδη ἀνήφθη. (Herodot. 1. 24.) Acts 26: 8 τί ἄπιστον κρίνεται, εἰ ὁ θεὸς νεκροὺς ἐγείρει; v. 22, 23, μαρτυρούμενος—εἰ παθὴτος ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. 11: 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. 45: 28.) So perhaps Mark 9: 42. Luke 17: 2.

(β) elsewhere also as equivalent to *ἐπεὶ*, i. e. *since, as, inasmuch as*; Matth. § 617. f, ult. So with Indic. *present*, Matt. 6: 30 εἰ δὲ τὸν χόρτον κ. τ. λ. *if then the grass*, since. 7: 11. John 7: 23. 13: 17. Heb. 7: 15. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14. — Lucian. D. Mort. 28: 1. Xen. An. 7. 1. 29.

(γ) in εἴ τις, εἴ τι, *if any one, etc.* used with a sort of emphasis for *ὅστις, whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke 14: 26 εἴ τις ἔρχεται πρὸς με. Mark 9: 35. 1 Cor. 3: 12. 8: 2, 3. 2 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. *future*, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. 7: 14. 10: 7. With Indic. *aorist*, Rev. 20: 15.

h) with the Indic. before an *aposisis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) *genr.* Luke 19: 42 εἰ ἔγνων καὶ σὺ — τὰ πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, 'How much better had it been for thee!' Luke 22: 42. Acts 23: 9, the apodosis μὴ θεομαῶμεν in text. *recept.* being prob. a gloss. Rom. 9: 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from v. 20, σὺν τίς εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like עַל, in oaths and asseverations, the apodosis or imprecation being omitted, εἰ comes to imply a negative, *not*; e. g. Heb. 3: 11 ὥς ὥμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται

εἰς τὴν καταπανσίν μου, i. e. *they shall not enter.* 4: 3, 5. Mark 8: 12 ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. *there shall not be given.* Heb. 3: 11 is quoted from Sept. Ps. 95: 11 where Heb. עַל כִּי בָרַחְתִּי מִן הַבְּרִית. comp. Ps. 89: 36. Gen. 14: 23. Num. 14: 30 coll. v. 28. 1 Sam. 3: 14. The full form is, עַל כִּי הָיָה אֵל בְּרִית בֵּין יְהוָה וְבֵין בְּנֵי יִשְׂרָאֵל, Sept. τάδε ποιῆσαι μοι ὁ θεὸς εἰ κ. τ. λ. 2 K. 6: 31. comp. 1 Sam. 3: 17. 2 Sam. 3: 35. See Gesen. Lex. עַל C. c. Lehrgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. εἰ μὴ below; see Winer § 42. p. 243. Passow in *Li A.* 3. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke 9: 13 εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν, where others read ἀγοράσομεν. 1 Cor. 14: 5 ἐκτός εἰ μὴ διεκρινένῃ, others διεκρινένῃ. Phil. 3: 12 διώκω δὲ, εἰ καὶ καταλάβω, comp. in εἰ καὶ below. Rev. 11: 5 bis, εἴ τις θέλῃ, others θέλει. —More frequent in later prose writers.

II. As an interrogative particle, *whether, Lat. an, viz.*

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. § 149. p. 423. Passow in *Li B.* Matth. § 526. § 617. 5.—With the *Optative*, see above in I. 1. Acts 17: 11 ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. 25: 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts 17: 27. — Plut. Caes. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπεῖν Matt. 26: 63. after ἐπερωτᾶν Mark 10: 2. ἴδωμεν Matt. 27: 49. Mark 15: 36. ψηφίζεν Luke 14: 28. βουλευέσθαι Luke 14: 31. οὐκ οἶδα John 9: 25. κρίνειν Acts 4: 19. πυνθάνεσθαι Acts 10: 18. ἀκούεσθαι Acts 19: 2. πειράζειν 2 Cor. 13: 5. γινῶναι δοκιμῇ 2 Cor. 2: 9. etc. — Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark 3: 2 παρέτήρουν αὐτὸν εἰ θεραπεύσει. 1 Cor. 7: 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark 15: 44 ἐπρωτότησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts 5: 8. 1 Cor. 1:

16. —So also *εἰ ἄρα*, *if perhaps, whether perhaps*, with indic. future, Mark 11: 13 ἡλθεν εἰ ἄρα εὐρήσει τι. Acts 8: 22.—c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a *direct* question, Lat. *num*, *ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke 13: 23 εἰπέ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Luke 22: 49 εἶπεν αὐτῷ· κύριε, εἰ πατάσομεν ἐν μαχαίρα; Acts 1: 6. So Matt. 12: 10. 19: 3. Luke 14: 3. Acts 7: 1. 21: 37. 22: 25. So Sept. and 1 K. 1: 27. Gen. 17: 17. Job 6: 5, 6. for 7 Gen. 17: 17. 1 K. 13: 14. Ruth 1: 19. Job 6: 6. Dan. 2: 26. 3: 14. —Tob. 5: 5.—It is doubtful whether *εἰ* is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which *εἰ* precedes other particles; its usual place being at the beginning of a clause. For *καὶ εἰ* see in *εἰ καὶ* below.

(α) *εἰ ἄρα*, see in *ἄρα* I. c; and above in II. a.

(β) *εἴγε*, see in *Γέ* II. γ.

(γ) *εἰ δέ*, where *δέ* has its usual adversative or continuative power, *but if*, *and if*, etc. Matt. 12: 7. Luke 11: 19. John 10: 38. al. saep. So in *εἰ δὲ καί*, *and if also*, etc. Luke 11: 18. 1 Cor. 4: 7. 2 Cor. 4: 3. 5: 16. 11: 6. non al. comp. in *Δέ* II. d.—*Εἰ δὲ μή*, *but if not*, etc. always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν. v. 11 πιστεύετε μοι· εἰ δὲ μή κ.τ.λ. Rev. 2: 5, 16. non al. So Gen. 24: 49. 30: 1. al.—Xen. H. G. 1. 4. 4. Oec. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise, else*; Mark 2: 21 οὐδεὶς ἐπίβλημα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μή, αἶρει κ.τ.λ. v. 22. non al. Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in *Εἰ μή*.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. —*Εἰ δὲ μή γε*, see in *Γέ* II. 5.

(δ) *εἰ καί*, where *καί* either refers to the subsequent clause and then each retains its own separate power, *if also*; or *καί* refers to the condition expressed by *εἰ*, *if even*, i. e. *though, although*. Herm. ad Vig. p. 832.—(1) *genr. if also*, with the Indic. 1 Cor. 7: 21. 2 Cor. 11: 15. non al. and so *εἰ δὲ καί*, see in *γ* above. With the Opt. 1 Pet. 3: 14, see above in I. 1. With the Subjunct. Phil. 3: 12, see above in I. 3. —(2) *if even*, i. e. *though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of *εἰ καί*, and also from *καὶ εἰ*, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke 18: 4 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. 4: 16. 12: 11, 15. Phil. 2: 17. Col. 2: 5. Heb. 6: 9. imperf. 2 Cor. 7: 8. future, [Matt. 26: 33.] Luke 11: 8. aorist, 2 Cor. 7: 8 bis, 12. non al. —Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27. —So very rarely *καὶ εἰ*, *even if, though*, i. q. *εἰ καί*, Mark 14: 29. 1 Pet. 3: 1. *καὶ γὰρ εἰ* 2 Cor. 13: 4. *καὶ γὰρ εἴπερ* 1 Cor. 8: 5. non al.

(ε) *εἰ μή*, *if not*, i. e. *unless, except*, expressing a negative condition, supposition, etc. in which *μή* refers to the whole clause; thus differing from *εἰ οὐ*, where *οὐ* refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b, and marg. Herm. ad Vig. p. 833, 890. —(1) before finite verbs, e. g. with the Indic. Matt. 24: 22 εἰ μή ἐκκολοβώθησαν αἱ ἡμέραι. Mark 13: 20. John 9: 33 εἰ μή ἦν οὗτος παρὰ θεοῦ. 15: 22. 19: 11. Acts 26: 32. al. So also seq. ἵνα, John 10: 10. οὐ 2 Cor. 12: 13. Eph. 4: 9. With the Subjunct. see above in I. 3. —(2) *genr. and without a following finite verb*, Matt. 11: 27, εἰ μή ὁ πατήρ, εἰ μή ὁ νόος. 12: 4, 24, 39. Mark 6: 8. 9: 9. Acts 11: 19. al. saep. 1 Cor. 7: 17 εἰ μή sc. οἶδας. Gal. 1: 7 where εἰ μή refers back to *θανάτω* οὐ. —Xen. An. 2. 1. 12.—Seq. infin. Matt. 5: 13 εἰ μή βληθῇ· ναι ἔξω. Acts 21: 25. —Xen. H. G. 2. 10. —(3) *ἐκτός εἰ μή*, *unless, except*,

pleonastic for εἰ μή, 1 Cor. 14: 5. 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in Ἐκτός b.—(4) εἰ μήτι, *unless perhaps*, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. non al. — (5) εἰ δὲ μή, see above in εἰ δὲ, under γ.

(ζ) εἴπερ, *if indeed, if so be*, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. 8: 9. εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. 15: 15. 1 Pet. 2: 3. — Xen. An. 1. 7. 9. — By impl. *since*, i. q. εἴγε, see in Γ' II. γ. 2 Thess. 1: 6 εἴπερ δίκαιον παρὰ Θεῷ. Rom. 8: 17. — καὶ εἴπερ, *though, although*, 1 Cor. 8: 5; see above in εἰ καὶ. Comp. Hom. Od. 1. 167.—non al.

(η) εἴ πως, *if by any means, if possibly*; with the Opt. Acts 27: 12. Comp. in I. 1, above. So Sept. for רַחֵם 2 Sam. 16: 12. — Xen. An. 2. 5. 2. — With the Indic. fut. Rom. 1: 10. 11: 14. Phil. 3: 11. non al. So Sept. for רַחֵם 2 K. 19: 4. — 1 Macc. 4: 10.

(θ) εἴτε—εἴτε, *whether—or*; Viger. p. 515. Math. § 617. 5 ult. — (1) as including several particulars; followed by a verb e. g. in Indic. 1 Cor. 12: 26. 2 Cor. 1: 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. 5: 10, comp. above in I. 3. Or without a verb, Rom. 12: 6, 7, 8. 1 Cor. 3: 22. 8: 5. 13: 8. 15: 11. 1 Pet. 2: 13, 14. al. — (2) as expressing doubt, 2 Cor. 12: 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἴ τις, see above in I. g. γ. AL.

Εἶδος, εὖς, οὖς, τό, (obsol. εἶδω,) *thing seen, external appearance*, i. e.

a) pp. *form, shape, appearance*; Luke 3: 22 σωματικῶς εἶδει. 9: 29. John 5: 37. Sept. for רָאָה Gen. 41: 2 sq. Ex. 24: 17. Num. 9: 16. רָאָה 1 Sam. 25: 3. Esth. 2: 7. — Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. 5: 7 οὐ διὰ εἶδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. *manner, kind, species*, 1 Thess. 5: 22 ἀπὸ παντὸς εἶδους πονηροῦ. So Sept. for מִשְׁפָּחָה Jer. 15: 3.—Ecclus. 25: 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πονηρίας. Xen. Cyr. 8. 2. 6.—Others here, *every evil appearance*; comp. Tittm. Syn. N. T. p. 117.

Εἶδω, to see, obsol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἶδω form two families, one of which has exclusively the signification *to see*, the other that of *to know*; see Buttm. § 114 εἶδω. § 113. n. 10. § 109. III. Passow sub voc.

I. *To see*, viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδών; for the imperat. Att. ἰδε Rom. 11: 22. Gal. 5: 2, later form ἴδε Matt. 25: 20. Mark 3: 34. John 1: 29, see Buttm. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the sense of *I saw*, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. 2: 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 21: 19. Mark 9: 9. 11: 13, 20. John 1: 48. 4: 48. Acts 8: 39. Heb. 3: 9. Rev. 1: 2. al. saep. Sept. for רָאָה Gen. 9: 23. Ex. 39: 44. 1 Sam. 17: 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. 3: 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8: 14. 24: 15. Mark 6: 33. Luke 5: 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. So with an adj. ὄντα being implied, Matt. 25: 38, 39. al. Comp. Buttm. § 144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts 7: 34, quoted from Ex. 3: 7 where Sept. for רָאָה רָאָה; see in Βλέπω I. a.—Seq. ὅτι with indic. Mark 9: 25. John 6: 22. Rev. 12: 13.—Absol. Matt. 9: 8. Luke 2: 17. Acts 3: 12. al. Hence οἱ ἰδόντες, *the spectators*, Mark 5: 16. Luke 8: 36. —Before an indirect question, Matt. 27: 49. Mark 5: 14. Gal. 6: 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) *to behold, to look upon, to contemplate*, Matt. 9: 36. 28: 6. Mark 8: 33. Luke 24: 39. John 20: 27. al. saep. For imper. ἴδε, *behold*, as a particle, see ἴδε. Sept. for רָאָה Num. 12: 8. — Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9. — (β) *to see*, sc. in order to know, *to look at or into, to examine*,

Mark 5: 14. 6: 38. 12: 15. Luke 8: 35. 14: 18. John 1: 40, 47. — Wisd. 2: 17, where i. q. *πειράζω*.—(γ) *to see* sc. face to face, *to see and talk with, to visit*, i. e. to have personal acquaintance and intercourse with; Luke 8: 20. 9: 9. John 12: 21. Acts 16: 40. Rom. 1: 11. 1 Cor. 16: 7. Gal. 1: 19. Phil. 1: 27. 2: 28. al. So of a city, *Ῥώμην*, Acts 19: 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) *to see out*, i. e. *to wait to see, to watch, to observe*; Matt. 26: 58. 27: 49. Mark 15: 36.—Xen. An. 1. 2. 18.—(ε) *to see take place, to witness, to live to see*; Matt. 13: 17. 24: 33. Mark 2: 12. So *ἰδεῖν τὴν ἡμέραν τινός*, *to see one's day*, i. e. *to witness the events of his life and times*, etc. Luke 17: 22. John 8: 56 where comp. Olshausen's Comm.—Pol. 10. 4. 7.

b) trop. spoken of the mind, *to perceive*, sc. by the senses, etc. *to be aware of, to remark*; Matt. 9: 2 *ἰδὼν τὴν πίστιν αὐτῶν*. v. 4 *ἰδὼν τὰς ἐνθυμήσεις αὐτῶν*. Luke 17: 15. John 7: 52. Rom. 11: 22. Seq. *ὅτι* Matt. 2: 16. 27: 24. Mark 12: 34. Acts 12: 3. 16: 19. Gal. 2: 7, 14. al. So Sept. and *רָאָה* Ecc. 2: 12, 13. Job 32: 5. *רָאָה* Josh. 8: 14. Is. 6: 9 coll. Matt. 13: 14.

c) by Hebr. *to see*, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, seq. accus. e. g. *θάνατον* Luke 2: 26. Heb. 11: 5. Heb. *רָאָה*, Sept. *ὀπτομαι*, Ps. 89: 49. — *διαφθοράν* Acts 2: 27, 31. 13: 35 sq. Sept. and *רָאָה* Ps. 16: 10. — *πένθος* Rev. 18: 7. *ἡμέρας ἅγ.* 1 Pet. 3: 10. Sept. and *רָאָה* Ps. 34: 12.—*τὴν βασιλείαν τοῦ Θεοῦ*, i. e. *to see and enjoy the privileges of the divine kingdom*, John 3: 3. Comp. Sept. and *רָאָה* Ps. 27: 13. Ecc. 6: 6. — Fabr. Cod. Ps. V. T. I. p. 607 *ἐλ-φροσύνην οὐκ εἶδον*.

II. *To know*, viz. perf. 2 *οἶδα*, subjunct. *εἰδῶ*, infin. *εἰδέναι*, partic. *εἰδώς*, pluperf. *ᾔδειν*, fut. *εἰδήσω* Heb. 8: 11; see Buttm. § 109. III. The plur. forms, *οἶδαμεν* John 9: 20 sq. *οἶδατε* 1 Cor. 9: 13, *οἶδασι* Luke 11: 44, belong to the later Greek, instead of the better ones *ἴσμεν*, *ἴστε* Heb. 12: 17, *ἴσασι* Acts 26: 4; see Winer § 15 *εἶδω*. Matth. § 231. *Οἶδα* is strictly, *to have seen, perceived, apprehended*; hence it takes the present

signif. *to know*, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

a) pp. and genr. i. e. *to be acquainted with*, etc. seq. accus. e. g. spoken of things, Matt. 25: 13 *οὐκ οἶδατε τὴν ἡμέραν*. Mark 10: 19. Luke 18: 20. John 4: 22. Rom. 7: 17. 13: 11. Jude 5, 10. al. saep. Sept. and *רָאָה* Ex. 3: 8. Job 8: 9. — Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17. — So in attract. 1 Cor. 16: 15 *οἶδατε τὴν οἰκίαν Στεφανῶ* *ὅτι κ. τ. λ.* 1 Thess. 2: 1. See Buttm. § 151. I. 6. — Spoken of persons, Matt. 25: 12. Mark 1: 34. John 6: 42. Acts 7: 18. Heb. 10: 30. al. 1 Pet. 1: 8 *ὃν οὐκ εἰδότες*, sc. by sight, personally. So Heb. *רָאָה* Gen. 29: 5, Sept. *γινώσκω*. — Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the partic. *ὄντα* being implied, Mark 6: 20 *εἰδὼς αὐτὸν ἄνδρα δίκαιον*. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark 1: 24 *οἶδα σε τίς εἶ*. Luke 13: 25. John 7: 27. see Buttm. § 151. I. 6. So Sept. and *רָאָה* 2 Sam. 17: 8. — Xen. Mem. 4. 2. 36 ult. — Seq. accus. and infin. Luke 4: 41. 1 Pet. 5: 9. Seq. *ὅτι* with the indic. instead of accus. and infin. Matt. 15: 12. Mark 12: 14. Luke 8: 53. Acts 3: 17. al. saep. Seq. *περὶ τινος*, Matt. 24: 36. Mark 13: 32. Absol. Luke 11: 44. 2 Cor. 11: 11. — Before an indirect question with the indic. Matt. 24: 43. Mark 13: 35. Luke 12: 39. 1 Thess. 4: 2. 2 Thess. 3: 7. Col. 4: 6. al. With the subjunct. Mark 9: 6 *οὐκ ᾔδει τί λαλήσῃ*.

b) in the sense of *to perceive, to be aware of, to understand*; seq. accus. of thing, e. g. *τὰς ἐνθυμήσεις*. Matt. 12: 25. *ὑπόκρισιν αὐτῶν* Mark 12: 15. *διανοήματα* Luke 11: 17. *τὴν παραβολὴν* Mark 4: 13. — Seq. *ὅτι* c. indic. Mark 2: 10. Luke 5: 24. John 6: 61. 1 John 5: 13. Seq. *πῶς* c. indic. 1 Tim. 3: 15. — Before an indirect question, Eph. 1: 18.

c) by impl. *to know how*, i. e. *to be able*, etc. seq. infin. Matt. 7: 11. Luke 12: 56. Phil. 4: 12. 1 Thess. 4: 4. 1 Tim. 3: 5. James 4: 17. 2 Pet. 2: 9. With infin. impl. Matt. 27: 65. — Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, *to know and approve or love*; hence spoken of men, *to care for, to take an interest in*, 1 Thess. 5: 12 *εἰδέναι τοὺς*

ποπιῶντας ἐν ὑμῖν. So Sept. and 𐤒𐤒 Gen. 39: 6. Prov. 27: 23. Comp. in Γινώσκω 2. c.—Of God, to know God, i. e. to acknowledge and adore God, Gal. 4: 8. 1 Thess. 4: 5. 2 Thess. 1: 8. Tit. 1: 16. Heb. 8: 11. So Sept. and 𐤒𐤒 Jer. 31: 34. 1 Sam. 2: 12. Job 18: 21. AL.

Εἰδωλεῖον, ου, τό, (εἰδωλον,) an idol-temple, fane, 1 Cor. 8: 10.—1 Macc. 1: 47. 10: 83.

Εἰδωλόθυτον, ου, τό, (εἰδωλον, θύω,) idol-sacrifice, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλίσημα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7, 10. 10: 19, 28. Rev. 2: 14, 20. — Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.

Εἰδωλολατρεία, ας, ἡ, (εἰδωλον, λατρεία,) idolatry, idol-worship, pp. and genr. Gal. 5: 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 10: 14. Of the vices usually connected with idolatry, 1 Pet. 4: 3.—Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλατρίας, μοιχείας, πορνείας. —Trop. of covetousness, Col. 3: 5.

Εἰδωλολάτρης, ου, ὁ, (εἰδωλον, λάτρης servant,) an idolater, idol-worshipper, genr. 1 Cor. 5: 10. 6: 9. Rev. 21: 8. 22: 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 5: 11. 10: 7. — Trop. of a covetous person, Eph. 5: 5, coll. Col. 3: 5.

Εἰδωλον, ου, τό, (εἶδος,) an image, spectre, shade, Hom. Il. 5. 449. of the dead, Od. 11. 476 βροτῶν εἰδωλα καμόντων. any image, figure, Xen. Mem. 1. 4. 4. In N. T. an idol, i. e.

a) an idol-image, Acts 7: 41. 1 Cor. 12: 2. Rev. 9: 20. Sept. for 𐤒𐤒 2 Chr. 33: 22. Is. 30: 22.—Pol. 31. 3. 13.

b) meton. an idol god, a heathen deity, 1 Cor. 8: 4, 7. 10: 19. Sept. pl. for 𐤒𐤒 Num. 25: 2. 2 K. 17: 33. 𐤒𐤒 2 K. 17: 12. 21: 11, 20. — By impl. plur. τὰ εἰδωλα, idols, for idol-worship, idolatry, Rom. 2: 22. 2 Cor. 6: 16. 1 Thess. 1:

9. 1 John 5: 21. Spec. things offered to idols, τὰ εἰδωλόθυστα q. v. Acts 15: 20, coll. v. 29.

Εἰκῆ, adv. (εἰκαῖος,) without purpose, i. e.

a) inconsiderately, groundlessly, without cause, Matt. 5: 22. Col. 2: 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) to no purpose, in vain, Rom. 13: 4. 1 Cor. 15: 2. Gal. 3: 4. 4: 11. — Xen. Cyr. 5. 1. 12.

Εἴκοσι, οἱ, αἱ, τα, indec. twenty, Luke 14: 31. Acts 27: 28. AL.

I. Εἶω, f. ξω, to give place, to give way, to yield, seq. dat. Gal. 2: 5.—Wisd. 18: 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.

II. Εἶω, obsol. whence perf. 2 εἶοικα with pres. signif. to be like, seq. dat. James 1: 6, 23. See Buttm. § 84. n. 6. § 109. III. 5. marg. — Sept. Job 6: 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.

Εἰκόν, ὄνος, ἡ, (εἶω, εἶοικα,) likeness, i. e.

a) image, effigy, figure, Matt. 22: 20. Mark 12: 16. Luke 20: 24. Rom. 1: 23. Of an idol-image, statue, etc. Rev. 13: 14, 15 ter. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4. Sept. for 𐤒𐤒 Deut. 4: 16. 𐤒𐤒 Is. 40: 18, 20. 𐤒𐤒 2 K. 11: 19. Ez. 23: 14.—Wisd. 14: 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of copy, representation, 1 Cor. 11: 7. 2 Cor. 4: 4. Col. 1: 15. So Heb. 10: 1 ἡ ἀντή εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one. — Wisd. 2: 23. 7: 26. Lucian. Imag. 28.

b) abstr. likeness, sc. to any one, resemblance, similitude, Rom. 8: 29. 1 Cor. 15: 49 bis. 2 Cor. 3: 18. Col. 3: 10. So Sept. for 𐤒𐤒 Gen. 5: 1. 𐤒𐤒 Gen. 1: 26, 27. 9: 6. — Ecclus. 17: 3.

Εἰλικρινεία, ας, ἡ, (εἰλικρινής,) clearness, metaph. pureness, sincerity, 1 Cor. 5: 8. 2 Cor. 1: 12. 2: 17.

Εἰλικρινής, ἑος, οὗς, ὁ, ἡ, adj. (εἰλη, κρίνω,) pp. judged of in sun-shine; by impl. clear as light, manifest, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία

ἡ ἀχαριστία; — In N. T. metaph. *pure, sincere*, Phil. 1: 10. 2 Pet. 3: 1.—Fabr. Cod. Pseud. V. T. I. p. 734 εἰλ. καὶ καθαρά διάθεσις. Pol. 4. 84. 7.

Εἰλίσσω, f. ἔλω, (Ion. and poet. for ἔλισσω, from ἔλιξ, ἔλεω, Buttm. § 114,) *to roll up, or together*, as a scroll, Pass. Rev. 6: 14. — Hom. Il. 22. 95. Anth. Gr. III. p. 79. ed. Jac.

Εἰμί, f. ἔσμαι, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. 2: 13. al. 3 pers. ἔστω Matt. 5: 37. al. Buttm. § 108. IV. — Less usual forms are: Imperf. 2 pers. ἦς Matt. 25: 21, 23. al. instead of the more usual ἦσθα Matt. 26: 69. Mark 14: 67. see Buttm. § 108. IV. 1, and marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149. — Imperf. ἦμην Matt. 23: 30. Gal. 1: 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Buttm. § 108. IV. 2. Winer § 14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152. — Imperat. ἦτω 1 Cor. 16: 22. James 5: 12. Plat. Rep. p. 361. C. see Buttm. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7: 5, where text. rec. συνέχεσθε. — For the persons of the present as enclitic, see Buttm. § 108. IV. 3. — *Εἰμί* is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Buttm. § 129. init.

I. As verb of existence, *to be, to exist, to have existence*.

a) pp. and genr. (α) in the metaphysical sense, John 1: 1 ἐν ἀρχῇ ἦν ὁ λόγος. 8: 50, 58. Mark 12: 32. Acts 19: 2. Heb. 11: 6. al. Of things, John 17: 5. 2 Pet. 3: 5. Rev. 4: 11. For ὧν, τὰ ὄντα, etc. see below in d. — Philo de Charit. p. 709 γέννησις δι' ἧς τὸ μὴ ὄν ἄγεται εἰς τὸ εἶναι. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι. — Spoken of life, *to exist, to live*, Matt. 2: 18. 23: 30. *not to die*, Acts 17: 28. — Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11. — (β) genr. *to be, to exist, to be found*, as of persons, Luke 4: 25 πολλὰι χῆραι ἦσαν. v. 27. Matt. 12: 11. John 3: 1. Rom. 3: 10, 11. — Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25. — So of things, *to be, to exist, to have place*, Matt. 6: 30. 22: 23. Mark 7: 15. Luke 6: 43. Acts 2: 29. Rom. 13: 1. al. saepiss.

So ἐστὶ, εἰσὶ, etc. *there is, there are*, Rom. 3: 23. 1 Cor. 12: 4, 5, 6. Acts 27: 22. John 7: 12. Rev. 10: 6. 21: 4. al. saep. John 7: 39 οὐπω γὰρ ἦν πνεῦμα ἅγιον, i. e. the giving of the Holy Spirit had not yet occurred. — Hence by impl. *to be present*, i. q. πάρειμι, but this sense lies only in the adjuncts, Matt. 12: 10. 24: 6. Mark 8: 1. Comp. Jos. Ant. 7. 11. 6 τὴν οὖσαν δύναμιν. Xen. An. 4. 2. 3. — (γ) Spoken also of time, genr. Luke 23: 44 ἦν δὲ ὥστε ὥρα ἔκτῃ. John 1: 40. Acts 2: 15. 2 Tim. 4: 3. Mark 11: 13. — Xen. Cyr. 5. 4. 18 ἡδὴ ὥρα ἦν. H. G. 4. 5. 1 ἦν δ' μὴν. — Of festivals, etc. Mark 15: 42. Acts 12: 3. — Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, *to come to be, to come into existence*, i. q. γίνομαι, i. e. (α) *to come to pass, to take place, to occur, to be done*, etc. so in the fut. ἔσται etc. Matt. 27: 7, 21. Luke 12: 55. 21: 11, 25. Acts 11: 28. 27: 25. Acts 23: 30. al. Luke 22: 49 τὸ ἐσόμενον, i. e. what was about to happen. Matt. 24: 3. Luke 1: 34. al. Seq. dat. of pers. Mark 16: 22. Luke 14: 10. — Xen. Mem. 3. 2. 1 τοῦτο ἔσται. Cyr. 2. 3. 3. — So impers. καὶ ἔσται, like Heb. יִהְיֶה, and *it shall be, shall come to pass*, followed by a future, Acts 2: 17, 21, quoted from Joel 3: 1—5, [2: 28—32,] where Sept. for יִהְיֶה. Acts 3: 23. (comp. Deut. 18: 19.) Rom. 9: 26, quoted from Hos. 2: 1, [1: 10,] where Sept. for יִהְיֶה. — (β) from the Heb. εἶναι εἰς τι, like Heb. יִהְיֶה, *to be for any thing*, i. e. *to become any thing*; Matt. 19: 5 et Eph. 5: 31 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν, quoted from Gen. 2: 24 where Sept. and Heb. Luke 3: 5 coll. Is. 40: 4. Acts 13: 47 coll. Is. 49: 6. Eph. 1: 12. Col. 2: 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. b, note. — Seq. dat. of pers. 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. 8: 10. James 5: 3. al.

c) ἐστὶ seq. infinit. *it is proper, is in one's power or convenience*, etc. licet; Heb. 9: 5 περὶ ὧν οὐκ ἔστι νῦν λέγειν, of which we cannot now speak. So also some 1 Cor. 11: 20, but less well. — Ecclus. 39: 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

d) particip. ὦν, οὖσα, ὄν, *being*, viz. (α) joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being*, *as being*, *as*, etc. Matt. 7: 11 εἰ οὐν ὑμεῖς, ποιεῖτε οὐκ οἶδατε κ. τ. λ. John 3: 4. 4: 9. 9: 25. Acts 16: 21 ἃ οὐκ ἔξεστιν ἡμῖν ποιῆν, Ῥωμαίοις οὖσι. Rom. 5: 10. 11: 17. Gal. 6: 4. Eph. 2: 4. Tit. 3: 11. James 3: 4. al. See Passow *Εἰμί* 6. Buttm. §144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. — (β) With the art. ὁ ὦν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1: 4, in allusion probably to the Heb. יהוה. x. 8. 11: 17. 16: 5. Comp. Winer §10 ult.—Wisd. 13: 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God. — So τὰ ὄντα and τὰ μὴ ὄντα, *things existing* and *things non-existing*, pp. Rom. 4: 17. metaph. 1 Cor. 1: 28. — 2 Macc. 7: 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing *is* in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But this all lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

α) with an adjective as predicate; which is strictly the more logical construction. Matt. 2: 6 σὺ, Βηθλεὲμ, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κ. τ. λ. 18: 8. Mark 1: 7. John 4: 12. 5: 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7: 6. Rom. 8: 29. 1 John 1: 9. al. saepiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1. — So with a neg. adj. οὐδέν, *it is nothing*, Matt. 23: 16. 1 Cor. 7: 19. 13: 2. μηδέν Gal. 6: 3, comp. above in I. d. α. — Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark 5: 13 ἦσαν δὲ ὡς διαχίλιοι. So in the phrase εἰς or ἐν εἶναι, spoken

of two or more, i. e. *to be one* in mind and purpose, John 10: 30. 17: 11, 22. or *to be one* in rank, right, etc. 1 Cor. 3: 8. 12: 12. Gal. 3: 28. — In this construction, εἰμί with an adj. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14: 31. Acts 11: 17. Rom. 4: 21. ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3: 9. — Herodian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject. (α) pp. Matt. 3: 4 ἡ τροφή αὐτοῦ ἦν ἀκριδές. 3: 17 οὗτός ἐστιν ὁ υἱός μου. 15: 14. Mark 2: 28. 10: 47. Acts 2: 32. 3: 25. 28: 6. Rom. 8: 24. Heb. 11: 1. al. saepiss. Matt. 7: 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Oec. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14: 27 ἐγώ εἰμι, *I am* sc. the man, i. e. *it is I*. John 13: 13 εἰμί γάρ sc. ὁ διδάσκαλος. 18: 5 ἐγώ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6: 16. Luke 7: 27. John 7: 25. 9: 9. al.—Seq. dat. of pers. or thing *for* or *in respect to* whom the predicate is asserted; Acts 1: 8 καὶ ἔτισθέ μοι μαρτυρεῖς. 9: 15. Rom. 1: 14. 1 Cor. 9: 2 εἰ ἄλλοις οὐκ εἰμί ἀπόστολος, ἀλλὰ γὰρ ὑμῶν εἰμι. 1: 18. 2: 14. — (β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually *is*, but what it *is like*, or *is accounted to be*, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted*, *to be like* or *in place of*, *to signify*, etc. Matt. 5: 13, 14, ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12: 50 αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν. 13: 37, 38, 39. 19: 6. Luke 8: 11 ὁ σπόρος ἐστιν ὁ λόγος. 12: 1. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4: 34. 6: 33, 35 ἐγώ εἰμι ὁ ἄριστος τῆς ζωῆς. v. 41, 48, 50, 51, 55. 11: 25. 12: 50. 15: 1, 5. Acts 4: 11. 1 Cor. 3: 10. 4: 17. 10: 4. Eph. 5: 8. James 4: 14. Rev. 4: 5. 21: 22. al. saepiss. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26: 26, 28. Mark 14: 22, 24. Luke

22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3. 1. 13. H. G. 1. 4. 3. — (γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμητής εἰμι for ἐπιθυμέω, 1 Cor. 10: 6. ζηλωτής εἰμι for ζηλώω, 1 Cor. 14: 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*; Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. John 1: 19 αὐτὴ ἐστὶν ἡ μαρινορία. 15: 12. 17: 3. Acts 8: 32. al. αὐτός, Luke 24: 39. Heb. 1: 12. τίς, τί, indef. *some one, any thing*, 1 Cor. 10: 19. metaph. *of moment, important*, Acts 5: 36. 1 Cor. 3: 7. Gal. 6: 15. al. τίς, τί, interrog. *who, what*, John 5: 13. Rom. 14: 4. 1 Cor. 9: 18. Heb. 12: 7. James 4: 12. Acts 21: 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. 14: 15, 26. ποῖος Mark 12: 28. πόσος Mark 9: 21. ποταπός Luke 1: 29. ὁποῖος Acts 26: 29. ὅστις Gal. 5: 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17: 10. ὑμέτερος Luke 6: 20. etc.—Xen. Mem. 3. 3. 3. — Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually *is*, but what it *is accounted to be* or *signifies*; e. g. τί ἐστιν, τὸ κ. τ. λ. *what that means*, etc. Matt. 9: 13. Mark 9: 10. Luke 20: 17. Eph. 4: 9. Mark 1: 27 τί ἐστι τοῦτο; John 18: 38 τί ἐστιν ἀλήθεια; So Luke 15: 26 τί εἶη ταῦτα. Acts 2: 12. 10: 17. 17: 20. Luke 8: 10 τίς εἶη ἡ παραβολή αὐτῆς. Also τοῦτ' ἐστιν, *that is, that signifies*, etc. Matt. 27: 46. Acts 19: 4. Rom. 1: 12. al. ὃ ἐστὶ, *which is*, etc. Mark 7: 11. Heb. 7: 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (α) of quality, character, etc. Luke 9: 55 οὐκ οἴδατε οἶον πνεύματος ἐστε ὑμεῖς. Acts 9: 2. Heb. 12: 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark 5: 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4: 22. al. Buttm. l. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts 23: 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. 1: 20. 2 Tim. 1: 15. Buttm. § 132. 4. 2. c. — Xen. An. 1. 2. 3. — (δ) of possession,

property, etc. pp. Matt. 5: 3, 10, αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12: 7, 23. Luke 4: 7. John 10: 12. 19: 24. Acts 21: 11. al. saep. Matth. § 315. 1.—Isocr. ad Nicoel. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. 4: 7. 1 Cor. 3: 23. of a master, teacher, guide, etc. Acts 27: 23. Rom. 14: 8. 1 Cor. 1: 12. 3: 4. 6: 12. 2 Cor. 10: 7. al. Of things which one follows after, 1 Thess. 5: 5, 8.—Xen. An. 2. 1. 11.—So as implying fitness, propriety, etc. Acts 1: 7 οὐχ ὑμῶν ἐστι γινῶναι χρόνους κ. τ. λ. Heb. 5: 14 τελείων δέ ἐστιν ἡ στερεὰ τροφή. Matt. § 316. — Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be to any one*, implying possession, property, etc. John 17: 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16, 18. 1 Pet. 4: 11. al.—Xen. Cyr. 1. 2. 4. —By inverting the construction it may be rendered *to have*, as Luke 7: 41 δύο χρεωφελεῖται ἦσαν δανειστῇ τινι, *a certain creditor had two debtors*. 6: 32, 33, 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. 19: 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?* — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance* or *duration* of the action or state, like the corresponding construction in English; Luke 5: 1 καὶ αὐτὸς ἦν ἐστώς, *and he was standing*, instead of imperf. ἴσθη, *he stood*. Matt. 24: 9 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων. Mark 2: 6 ἦσαν δέ τινες καθήμενοι. v. 18. 13: 25 οἱ ἄστέρες ἔσονται ἐκπύοντες. 9: 4. 15: 43. Luke 3: 23. 5: 17. 24: 32. Acts 1: 10. 2: 2, 42. al. saep. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἦσαν ἐσकुμένοι

καὶ ἐρρόμένοι κ. τ. λ. Mark 6: 52 ἦν γὰρ ἡ καρδιά αὐτῶν πεπωρωμένη. 1 John 1: 4. Also in impersonals, as δέον ἐστι for δεῖ, Acts 19: 36. πρέπον ἐστὶ for πρέπει, 1 Cor. 11: 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lehrs. p. 792. 2. Stuart § 530. — So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13. — In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10: 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7: 8. al. Comp. Winer l. c. — (β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. 3: 3 οὗτος γὰρ ἐστὶ ὁ ῥηθεὶς ὑπὸ Ἡσαΐου, i. e. the person spoken of, the predicted, instead of ὃς ἐρρήθη. 13: 19. Mark 7: 15 ἐκείνα ἐστὶ τὰ κοινοῦντα τὸν ἄνθρωπον. John 4: 10. Acts 2: 16. Rom. 3: 11. 1 John 5: 5. Jude 19. Rev. 2: 23. Rev. 14: 4 οὗτοι εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοι εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. saep. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. l. c. § 46. 4. Matth. § 270. Viger. p. 342 sq. — Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John 3: 8 οὕτως ἐστὶ πᾶς κ. τ. λ. Matt. 19: 10. So οὕτως ἐστὶ, Rom. 4: 18. Matt. 24: 27. Luke 17: 24, 26. al. Seq. dat. Matt. 12: 45. Luke 11: 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17: 30. 1 Cor. 6: 11. Comp. Buttm. § 115. 4. § 128. n. 4. ὥς, according as, Rev. 22: 12. — Of likeness, as ὥς, Matt. 22: 30. 28: 3. Luke 6: 40. al. ὥσπερ, Matt. 6: 5. Luke 18: 11. Seq. dat. Matt. 18: 17. — Of plenty or want; περισσώτερος 2 Cor. 7: 15. χωρεῖς Heb. 12: 8. — Of place, viz. place where, e. g. ἐγγὺς Rom. 10: 8. John 11: 18. al. ἐκὶ Matt. 18: 20. Mark 3: 1. al. (Xen. H. G. 4. 8. 14.) μακρὰν Mark 12: 34. John 21: 8. ὅπου Mark 5: 40. John 18: 1. 7: 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2: 2. John 7: 11. (Luc. D. Mort. 13. 1 or 3.) ὡς Matt. 12: 6, 41. Rev. 13: 9. etc. etc. Of place

whence, origin, etc. πόθεν Matt. 21: 25. John 7: 27. 2: 9. ἐντεῦθεν John 18: 36. — Xen. An. 5. 6. 24. ib. 6. 4. 14. — Of time, ἐγγύς Matt. 26: 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John 1: 45. comp. Ἀπό III. 1. — (β) εἰς, c. acc. viz. as marking that which any thing becomes; comp. above in I. b. β. As denoting direction, object, end, εἰς τι, Luke 5: 17 καὶ δυνάμεις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἰς τινα, 1 Pet. 1: 21 ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark 2: 1 ὅτι εἰς οἶκόν ἐστι. 13: 16. Luke 11: 7. John 1: 18. al. — (γ) ἐκ c. gen. always implying origin; e. g. spoken of place, John 1: 47 ἐκ Ναζαρετ δύνатаί τι ἀγαθὸν εἶναι; Acts 23: 34. John 4: 22. So of family, race, etc. Luke 2: 4. Acts 4: 6. — Of persons or things as the source, author, cause, etc. Mark 11: 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8: 23 ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15: 19. 17: 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19: 25. Gal. 3: 21. Matt. 1: 20 ἐκ πνεύματος ἐστὶν ἅγιον. 5: 37. John 7: 17 ἡ διδαχὴ ἐκ τοῦ θεοῦ ἐστίν. Acts 5: 38. 1 John 2: 16. Hence metaph. of a person on whom one is dependent, to whom he is devoted as a follower, etc. e. g. John 8: 47 ἐκ τοῦ θεοῦ οὐκ ἔστι, ye are not of God, i. e. not his followers, adherents. 1 John 3: 10. 4: 6. 6: 19. So John 8: 44 ὑμεῖς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John 18: 37. 1 John 3: 19. ἐξ ἔργων τοῦ νόμου Gal. 3: 10. Also Gal. 3: 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connexion with it. — Of a whole in relation to a part; 1 Cor. 12: 15, 16, οὐκ εἰμὶ ἐκ τοῦ σώματος. Of persons, Luke 22: 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. 26: 73 σὺ ἐξ αὐτῶν εἶ. John 1: 24. 10: 16. 18: 17, 25. Col. 4: 9. 2 Tim. 3: 6. — Plut. Galb. 27. Herodot. 2. 46. — Of the material, Rev. 21: 21 ἦν ἐξ ἐνὸς μαργαρίτου. Matt. § 374. b, note. See in Ἐκ. — (δ) ἐν c. dat. implying a being in a place, thing, person, etc. Spoken of

place, part, etc. Mark 1: 3 *ἐν τῇ ἐρήμῳ*. John 2: 23 *ἐν τοῖς Ἱεροσολ.* Acts 5: 12. Rev. 9: 10. al. — Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15. — Of things; *ἐν τούτῳ*, in this, i. e. *herein*, John 9: 30. 1 John 4: 10. or *hereby*, 1 John 2: 3. So *ἐν τούτοις ἴσθι*, be wholly in these things, occupied with them, 1 Tim. 4: 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) *ἐν σαρκὶ εἶναι*, to be in the flesh, i. e. followers of the world, aliens from God, Rom. 7: 5. *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει θεοῦ*, i. e. consist in, depend on, 1 Cor. 2: 5. Of a state, condition, etc. *ἐν ᾧ σὺ αἵματος οὖσα*, Mark 5: 25. So Luke 23: 40. Phil. 4: 11. 1 John 2: 9.—Jos. Ant. 7. 2. 1. — Of persons, to be in any one, viz. where the subject is a thing, Acts 25: 5 *εἰ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ*, in or on this man, i. e. in his conduct, etc. John 11: 10 *τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ*, i. e. in his path, around him. So of faculties, virtues, vices, which are in any one, John 1: 4, 48. Acts 4: 12. 20: 10. Where the subject is a person, i. e. to be near and in intimate union with, to be one with, sc. in mind, purpose, feeling, etc. So God and Christ, John 14: 10, 11. Christ and his followers, John 15: 4. Christ in his followers, 2 Cor. 13: 5. the Spirit in Christians, John 14: 17. Christians in Christ, Rom. 8: 1. 16: 11. 1 Cor. 1: 30. 1 John 5: 20. Seq. dat. plural, to be among, Matt. 27: 56. to be in the midst of, 1 Cor. 14: 25. — (ε) *ἐπὶ*, seq. gen. of place, upon, Luke 17. 31. John 20: 7. metaph. of dignity, station, over, Acts 8: 27. Rom. 9: 5. — Seq. dat. of place, upon, in, at, Mark 4: 38. Matt. 24: 33. — Seq. accus. of place, as *εἶναι ἐπὶ τὸ αὐτό*, spoken of conjugal intercourse, 1 Cor. 7: 5. of person, *εἶναι ἐπὶ τινα*, to be or rest upon, metaph. Acts 4: 33.—(ζ) *κατὰ* seq. gen. *εἶναι κατὰ τινος*, to be against any one, Matt. 12: 30. Gal. 5: 23. — Seq. accus. of thing, *εἶναι κατὰ τι*, to be according to, in accordance with, 2 Cor. 11: 15. Rom. 2: 2. Luke 17: 30. — (η) *μετὰ* seq. gen. *εἶναι μετὰ τινος*, to be with any one, i. e. present with, in company with, Matt. 17: 17. Mark 2: 19. Luke 23: 43. al. to be for or on the side of any one, as an adherent, helper, etc. Matt. 12: 30. John

3: 2. Acts 7: 9. 18: 10. Phil. 4: 9.—Jos. Ant. 15. 5. 9.—So to be imparted to any one, etc. 2 John 2, 3.—(θ) *παρά*, seq. gen. *εἶναι παρά τινος*, to be from any one, i. e. sent by any one, John 6: 46. 7: 29. or received from any one, John 17: 7. — Seq. accus. of place, to be by, on, at, Mark 5: 21.—(ι) *πρό*, seq. gen. of place, to be before, Acts 14: 13. metaph. of dignity, Col. 1: 17. — (κ) *πρός*, seq. accus. of place, etc. *εἶναι πρὸς τι*, to be near to, by, etc. Luke 24: 29. Mark 4: 1. — Achill. Tat. V. 343. — Of persons, to be near, with, among, Matt. 13: 56. Mark 9: 19. — (λ) *σύν* seq. dat. *εἶναι σύν τινι*, to be with any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17. or as a follower, disciple, Luke 8: 38. Acts 4: 13. or as a partisan, Acts 14: 4.—Xen. H. G. 3. 1. 18.—(μ) *ὑπέρ* seq. gen. *εἶναι ὑπέρ τινος*, to be for any one, on his side, Mark 9: 40. Seq. accus. of pers. *ὑπέρ τινα*, to be above any one, trop. Luke 6: 40. — (ν) *ὑπό* seq. accus. to be under, spoken of place, John 1: 49. 1 Cor. 10: 1. of person or thing, to be subject to, Rom. 3: 9. Gal. 3: 10. 1 Tim. 6: 1.

NOTE. As copula, the forms of *εἰμί* are very frequently omitted; e. g. Matt. 9: 37. 13: 54. Mark 9: 23. 1 Cor. 10: 26. 11: 12. al. saepiss. See Buttm. §129. 12. Matth. § 306. Winer § 66. 2. AL.

Εἶμι, to go, in Mss. for *εἰμί* John 7: 34, 35. See Buttm. § 108. V.

Εἶνεκα, see *Ἔνεκα*.

Εἶπερ, see in *Εἰ* III. ζ.

Εἶλον, aor. 2; imper. *εἶπέ*, opt. *εἶποιμι*, subjunct. *εἶπω*, inf. *εἶπεῖν*, particip. *εἶπών*. — Also Ion. aor. 1 *εἶπα*, Matt. 26: 25. Mark 11: 3. al. imperat. *εἶπόν* Acts 28: 26. *εἰπάτωσαν* 24: 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. § 96. n. 1 and 9. § 114 sub *εἶπον*. Winer § 15 sub *εἶπον*. — With these aorists from an obsolet. theme *ἔπω* or *εἶπω*, the Greeks employed *φημί* as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the perf. *εἶρω* from *εἶρω* (only poetic) and the perf. *εἶρηκα* from obsolet. *ῥέω*, pluperf. *εἶρηκα*, perf. pass. *εἶρημαι*, aor. 1 pass. *ἐῤῥήθην* or less usual *ἐῤῥή-*

θην Lob. ad Phr. p. 447, fut. 1 pass. ἐρήσονται, fut. 3 pass. εἰρήσονται, Buttm. l. c. Winer l. c.—*To say, to speak*, i. e. to utter definite words, and hence implying more than λαλεῖν; see Tittm. de Syn. N. T. p. 79, 80.

a) genr. *to say, to speak*, with an accus. of the thing said; Matt. 26: 44 τὸν αὐτὸν λόγον εἰπὼν. Luke 12: 3. John 2: 22. Acts 1: 9. 2 Cor. 12: 6 ἀλήθειαν γὰρ ἐρῶ. Rom. 3: 5 et 6: 1 τί οὖν ἐροῦμεν; Heb. 7: 9 ὡς ἔπος εἰπὼν, *so to speak*, Buttm. § 150. p. 438. Matth. § 545. See Raphael. Annot. in N. T. II. p. 671 sq.—Xen. Ap. Socr. 15. — The accus. is often supplied by the words or clause spoken, as Matt. 2: 8. 4: 3. Luke 5: 13. John 4: 27. 6: 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7: 42.—With an accus. of person, once, John 1: 15 ὃν εἶπον, as in Engl. *whom I said*, i. e. of whom I spoke, i. q. περί οὗ in v. 30. — Along with the accus. expr. or implied, are also further constructions of the person *to whom*, the manner, etc. (α) seq. dat. of pers. John 16: 4 ταῦτα δεῦν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16: 8. Mark 2: 9. Luke 4: 3. John 14: 26. Rev. 17: 7. Luke 7: 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristae. 2. 1. — (β) seq. εἰς c. accus. of pers. *to speak against*, Luke 12: 10. — (γ) seq. κατὰ c. gen. of pers. *to speak against*, Matt. 5: 11. 12: 32. — (δ) seq. περί c. gen. of pers. or thing, *to speak of or concerning*, etc. John 7: 39. 10: 41. 11: 13. c. dat. of pers. Matt. 17: 13. John 18: 34. — (ε) seq. πρὸς c. accus. of pers. *to speak or say to any one etc.* Luke 11: 1. 12: 16. John 6: 28. Acts 2: 37. Heb. 1: 13. al. (Luc. D. Mort. l. 1. Xen. Cyr. l. 4. 13.) In the sense of *for, with reference to*, Mark 12: 12. — c. acc. of thing, *to say in respect to*, Rom. 8: 31. — (ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοίως Matt. 26: 35. ὡσαύτως 21: 30. καθώς 28: 6. So καλῶς εἶπας, *thou hast well said*, i. e. right, correctly, Luke 20: 39; and absol. with καλῶς implied, Matt. 26: 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπεῖν τινα, *to speak well of any one*, Luke 6: 26; and κακῶς εἰπεῖν τινα, *to speak evil of*, Acts 23: 5;

see Buttm. § 131. 4. Matth. § 416.—So εἰπεῖν ἐν παραβολαῖς, Matt. 22: 1. διὰ παραβολῆς Luke 8: 4. Also εἰπεῖν πρὸς ἑαυτοὺς or πρὸς ἀλλήλους, *to say among themselves or to one another*, Mark 12: 7. John 7: 35. Luke 2: 15. John 16: 17. 19: 24. al. ἐν ἑαυτοῖς, *among themselves*, Matt. 21: 38. — Metaphr. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, *to say in one's heart*, i. e. to think, Matt. 24: 48. Luke 12: 45. Rom. 10: 6. So יִבְרַךְ בְּרַכָּה and Sept. Ps. 10: 6, 11. 14: 1. Is. 49: 21. Comp. Gesen. Lex. בְּרַכָּה 2. In the same sense also, εἰπεῖν ἐν ἑαυτῷ, Matt. 9: 3. Luke 7: 39. 16: 3. 18: 4. Sept. for יִבְרַךְ בְּרַכָּה Esth. 6: 6. — (η) seq. infin. with accus. Rom. 4: 1. with accus. implied Matt. 16: 12. — Xen. H. G. 1. 6. 6. — So with εἶναι implied, where εἰπεῖν may be rendered *to call, to name*, etc. John 10: 35 ἐγὼ εἶπα, θεοὶ ἐστέ· εἰ ἐκείνους εἶπε θεοὺς κ. τ. λ. 15: 15. 1 Cor. 12: 3. — Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15. — (θ) seq. ὅτι, Matt. 5: 31. John 8: 55. 1 Cor. 1: 15. with dat. Mark 16: 7. John 6: 65.—Xen. Cyr. l. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (α) before interrogations, for *to ask, to inquire*; Acts 8: 30 καὶ εἶπεν· ὅραγε γινώσκεις κ. τ. λ. Matt. 9: 4. 11: 3. 13: 10. John 8: 10. Acts 19: 2, 3. — Xen. Cyr. l. 3. 16.—(β) before replies, for *to answer, to reply*, etc. viz. to a direct question, Matt. 15: 34. Mark 8: 5. Luke 8: 10. al. and so preceded by ἀποκριθεὶς or ἀπεκρίθη καί, Matt. 11: 4. 15: 13. John 7: 20. Acts 5: 29. Without a preceding question, Matt. 14: 18. Acts 5: 9. 11: 8. with ἀποκριθεὶς, Matt. 4: 4. 12: 39. Mark 6: 37. al. — (γ) of narration, teaching, etc. for, *to tell, to make known, to declare*, etc. Matt. 8: 4. 16: 20. 18: 17. Mark 11: 29. 16: 7, 8. John 3: 12. 12: 49. Rev. 17: 7. al. saep. Sept. for יִבְרַךְ 2 K. 22: 10. Is. 41: 22. יִבְרַךְ Job 12: 7. — (δ) of predictions, *to foretell, to predict*, etc. Matt. 28: 6. Mark 14: 16. Luke 22: 13. John 2: 22. al. Here used especially in the passive forms, e. g. ἐρρήθη Rom. 9: 12, 26. Rev. 6: 11. εἴρηται Luke 4: 12. Heb.

4: 7. τὸ εἰρημένον Luke 2: 24. Acts 2: 16. al. ὁ ὀηθείς, lit. *the foretold*, Matt. 3: 3. τὸ ὀηθέν, *that foretold*, etc. Matt. 1: 22. 2: 15, 17. 22: 31. al. saep. — (εἰ) of what is said with authority, for *to direct, to bid, to command*, etc. Matt. 8: 8. Mark 5: 43. 10: 49. Luke 7: 7. 17: 7, 8. 19: 15. 2 Cor. 4: 6. James 2: 11. al. Seq. ἡσ, Matt. 4: 3. Mark 3: 9. Rev. 9: 4. Sept. for הָיָא Ex. 35: 1. Lev. 9: 6. AL.

Εἰώς, see in Εἰ III. η.

Εἰρηνέω, f. εἰσω, (εἰρήνη,) *to make peace, to be at peace*, Sept. for עָשָׂה 1 K. 22: 44. Polyb. 5. 8. 7 χάρα ἐκ παλαιού εἰρηνεομένη. Diog. Laert. 2. 5.—In N. T. metaph. *to live in peace, harmony, concord*, etc. absol. 2 Cor. 13: 11. ἐν αὐτοῖς 1 Thess. 5: 13. ἐν ἀλλήλοις Mark 9: 50. μετὰ πάντων Rom. 12: 18.—Eccles. 6: 6. 28: 9, 13.

Εἰρήνη, ης, ἡ, *peace*, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke 14: 32. Acts 12: 20. Rev. 6: 4. al. — Xen. Ag. 1. 7. — Among individuals, *peace, concord*, Matt. 10: 34. Luke 12: 51. Acts 7: 26. Rom. 14: 19. al. Heb. 7: 2 βασιλεὺς εἰρήνης, i. e. *pacific king*.—Trop. *peace of mind, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5: 1. 15: 13. Phil. 4: 7. Comp. Is. 53: 5.

b) by impl. *state of peace, tranquillity, security*; Luke 11: 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 2: 29. John 16: 33. Acts 9: 31. 1 Cor. 14: 33. 1 Thess. 5: 3. So Sept. for עָשָׂה Judg. 6: 23. עָשָׂה Is. 14: 30. Ez. 38: 8, 11.

c) like Heb. שָׁלוֹם, *peace*, i. e. *health, welfare, prosperity*, every kind of good. Luke 1: 79 ὁδὸς εἰρήνης, *way of happiness*. 2: 14. 10: 6 υἱὸς εἰρήνης, *son of happiness*, i. q. *one worthy of it*. 19: 42. Rom. 8: 6. Eph. 6: 15 εὐαγγέλιον τῆς εἰρήνης, *gospel of bliss*, i. e. *which leads to bliss*. 2 Thess. 3: 16. So ὁ θεὸς εἰρήνης, i. e. *God the author and giver of bliss*, Rom. 15: 33. 16: 20. Phil. 4: 9. 1 Thess. 5: 23. 2 Thess. 3: 16. Heb. 13: 20. Comp. עָשָׂה-שָׁלוֹם, Sept. ἄρχων εἰρήνης, Is. 9: 6.—So εἰρήνη ὑμῶν, i. e. *the good or blessing* which you have invoked by way of salutation,

your benediction, Matt. 10: 13. Luke 10: 6. John 14: 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts 15: 33. Heb. 11: 31. ἐν εἰρήνῃ, 1 Cor. 16: 11. So Sept. and Heb. עָשָׂה Gen. 26: 29. Ex. 18: 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπάζομαι. Jahn § 175. Gesen. Lex. עָשָׂה, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. *every good*, Luke 24: 36. John 20: 19, 21, 26. Also in letters, etc. Rom. 1: 7. 2: 10. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3. al. (Act. Thom. § 27.) Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עָשָׂה, הָיָא Judg. 19: 20. 1 Chr. 12: 18. Dan. 10: 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*, Mark 5: 34. ὑπ. ἐν εἰρήνῃ, *go in peace*, James 2: 16. πορεύου εἰς εἰρήνην Luke 7: 50. 8: 48. πορ. ἐν εἰρήνῃ Acts 16: 36. Comp. in Εἰς no. 4. Sept. for Heb. עָשָׂה הָיָא Judg. 18: 6. 1 Sam. 1: 17. 20: 42. AL.

Εἰρηνικός, ῆς, ὁ, (εἰρήνη,) *peaceful*, pp. relating to peace, Xen. Oec. 1. 17 εἰρηναὶ ἐπιστήμαι. In N. T.

a) *pacific, disposed to peace*, James 3: 17. Sept. for עָשָׂה שָׁלוֹם Ps. 37: 37. comp. Deut. 2: 26.

b) from the Heb. *healthful, wholesome*, Heb. 12: 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for שָׁלוֹם in Εἰρήνη c.

Εἰρηνοποιέω, ὦ, f. ἦσω, (i. e. εἰρήνην ποιέω,) *to make peace, to make reconciliation*, Col. 1: 20.—Sept. Prov. 10: 10.

Εἰρηνοποιός, οῦ, ὁ, *a peace-maker*, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. *one disposed to peace*, Matt. 5: 9.

Εἶρω, f. εἶρω, see in Εἶπον.

Εἰς, a prep. governing the accusative, with the primary idea of motion *into* any place or thing, and then also of motion or direction *to, towards, upon*, any place, thing, etc. The antithesis is expressed by ἐκ, *out of*. Sept. everywhere for εἰς, ἐκ, ἔξ, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Εἰς. Schweighäuser Lex. Herodot. art. Ἔς.

1. Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e.g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2: 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4: 8. 5: 1 ἀνέβη εἰς τὸ ὄρος. 6: 6 εἰσελθε εἰς τὸ ταμεῖόν σου. 8: 18 ἀπελθεῖν εἰς τὸ πέραν. 12: 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15: 11, 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφροδῶνα ἐκβάλλεται. 20: 17 ἀναβαίνων εἰς Ἱερουσόλμην. 21: 18. Mark 1: 38. 5: 21. 6: 45. 9: 31 παραδίδοται εἰς χεῖρας ἀνθρώπων. 13: 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8: 23, 26. John 1: 9. 7: 14. Acts 16: 16. 26: 14. Rom. 5: 12. 10: 18. Rev. 2: 22 see in Βάλλω b. 8: 5. al. saepiss. — Xen. Mem. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5. — So in 'constr. praegnans,' John 16: 21 ἐγεννήθη εἰς τὸν κόσμον. 1 Pet. 3: 20 εἰς ἣν [κιβωτὸν] ὀλιγαὶ ψυχαὶ διεσώθησαν δι' ὕδατος. — Xen. An. 2. 3. 18. — So εἰς c. accus. of thing, implying place; as John 18: 6 ἀπῆλθον εἰς τὰ ὀπίσω. 7: 8, 10, εἰς τὴν ἐορτήν sc. at Jerusalem. Mark 13: 16. 4: 22 εἰς φανερόν ἔλθῃ. John 1: 11 εἰς τὰ ἴδια ἦλθε. Acts 15: 38 εἰς τὸ ἐργόν. 21: 6. John 16: 32. — With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke 10: 36 ἐμπεσῶν εἰς τοὺς ληστίας. 21: 24. Acts 18: 6 εἰς τὰ ἔθνη πορεύσομαι. 20: 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς. 22: 21. Rom. 5: 12. 16: 19. 2 Cor. 9: 5. 10: 14. 1 Thess. 1: 5. Rev. 16: 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578. — Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14. — Spoken also of persons *into* whom demons have entered, Mark 9: 25. Luke 8: 30. comp. Matt. 8: 31. Luke 8: 32. al. Also Luke 15: 17 εἰς ἑαυτὸν ἔλθὼν, *having come to himself*, i. e. to his right mind. — Diod. Sic. 13: 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e.g. verbs of hearing, calling, announcing, shewing, etc. etc. Matt. 10: 27 et Acts 11: 22 ἀκούειν εἰς τὰ ὦτα. Luke 7:

1. Matt. 22: 3 καλέσαι εἰς τοὺς γάμους. v. 4. Mark 5: 14 ἀπήγγειλαν εἰς τὴν πόλιν. 11: 8 ἔστρωσαν εἰς τὴν ὁδόν. 13: 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24: 47. John 8: 26 ταῦτα λέγω εἰς τὸν κόσμον. Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. 27: 6. 1 Cor. 14: 9 εἰς ἀέρα λαλοῦντες. 2 Cor. 8: 24 εἰς αὐτοὺς ἐνδείξασθε. 11: 6. al. saep. — Xen. Anab. 5. 6. 23, 37. — Especially after verbs of looking, etc. Acts 1: 10 ἀνέιζοντες εἰς τὸν οὐρανόν. 3: 4. Matt. 22: 16 οὐ βλέπετε εἰς πρόσωπον ἀνθρώπων John 13: 32. 19: 37. Acts 1: 11. Heb. 11: 26. al. So Matt. 5: 35 ὁμοῖται εἰς Ἱερουσόλμην, *towards Jerusalem*, i. e. turning or looking towards it. — Hom. Il. 9. 373 εἰς ὅπου ἰδέσθαι. — So after nouns, e.g. Acts 9: 2 ἐπιστολὰς εἰς Δαμασκόν, i. e. directed to Damascus. Rom. 15: 31 ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. 25: 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark 5: 26 εἰς τὸ χεῖρον ἐλθούσα. 9: 43. Luke 22: 33. 24: 20. John 4: 38. 5: 24. 16: 13. Acts 26: 18. 2 Cor. 10: 5. Gal. 1: 6. Phil. 1: 12. 3: 11. 1 Tim. 2: 4. 3: 6, 9. Heb. 2: 10. al. saep. For ὑπάγε v. πορεύου εἰς εἰρήνην, *go into peace*, see no. 4 below. — Xen. Ath. 1. 9. Mem. 1. 2. 22. — So in 'constr. praegn.' βαπτίζειν εἰς τινα v. εἰς ὄνομα τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. 28: 19. Acts 8: 16. Rom. 6: 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts 4: 3 εἰς τὴν αὔριον, *till the morrow*. Matt. 10: 22 εἰς τέλος. Phil. 1: 10 εἰς ἡμέραν Χριστοῦ, i. e. *against the day of Christ*. 2: 16. 2 Pet. 3: 7. Acts 13: 42. 1 Thess. 4: 15. 2 Thess. 2: 6. 2 Pet. 2: 4. al. — Xen. Cyr. 5. 3. 26. Oec. 17. 10. — So with accus. of person, as marking the time when one lives, appears, etc. Gal. 3: 17, 24, εἰς Χριστόν. — Herodian. 2. 9. 8. Herodot. 3. 97.

b) time *how long*, marking duration, *for*, etc. Matt. 21: 19 εἰς τὸν αἰῶνα, *for ever*. Mark 3: 29. John 8: 35. 2 Pet.

3: 18. Luke 1: 50 εἰς γενεάς γενεῶν. 12: 19 εἰς ἔτη πολλά. 1 Tim. 6: 19. Heb. 7: 3. Rev. 9: 15. al. — Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point *to* or *towards* which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. 13: 30 δῆσαιτε αὐτοὺς εἰς δεσμάς. 27: 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. 37: 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17: 23 τετελειωμένοι εἰς ἓν. Acts 2: 20 μεταστραφήσεται εἰς σκότος, εἰς αἶμα. Rev. 11: 6. Rom. 10: 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. 15: 2. 1 Cor. 11: 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέχεσθε. 15: 54. Acts 10: 4 αἱ προσευχαί σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. 2: 21, 22. Heb. 6: 6, 8. 1 Pet. 1: 22. al. saep. — Hom. Il. 9. 102. Diod. Sic. 19. 33. — So with an infin. as subst. Rom. 7: 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. v. 5. 12: 3. 1 Cor. 9: 18. Gal. 3: 17. Heb. 11: 3. al. saep. — Xen. An. 7. 8. 20. — So from the Heb. where εἰς corresponds to the Heb. ל; see Gesen. Lehrgeb. p. 816. Stuart § 507. b. Thus λογίζομαι [τινά, τι,] εἰς τι, *to reckon or count for, as, any thing*, Acts 19: 27. Rom. 2: 26. 9: 8. So Sept. for לָנֶפֶשׁ 1 Sam. 1: 13. Is. 29: 17. — Wisd. 9: 6. c. double accus. Wisd. 5: 4. 15: 15. — Also λογίζεσθαι τι εἰς τι, *to reckon or impute to any one for, as, etc.* Rom. 4: 3 εἰς δικαιοσύνην. v. 5, 9, 22. Gal. 3: 6. al. quoted from Gen. 15: 6 where Sept. for לָנֶפֶשׁ, as also Ps. 106: 31. — 1 Macc. 2: 52. — So after verbs of constituting, making, becoming, and the like; Acts 13: 22 ἡγευεν αὐτοὺς τὸν Δαβὶδ εἰς βασιλείαν. v. 47 τέθεικά σε εἰς φῶς. (Comp. Sept. and לָנֶפֶשׁ Ez. 37: 22.) With εἶναι, as ἔσονται εἰς σάρκα μίαν, instead of ἔσ. σὰρξ μία, Matt. 19: 5. Mark 10: 8. al. comp. Gen. 2: 24 where Sept. for לָנֶפֶשׁ. Luke 5: 3, comp. Is. 40: 4. So 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. al. saep. With γίνεσθαι, as Luke 13: 19 ἐγένετο εἰς δένδρον μέγα. Acts 5: 36. Rom. 11: 9, quoted from Ps. 69: 23. So 1 Cor. 15: 45. John 16: 20. Rev. 8: 11. al. saep.

b) of measure, degree, extent, etc.

perhaps Matt. 5: 25 ἔνοχος εἰς τὴν γέενναν, i. e. guilty even to Gehenna; but see in ἔνοχος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. α. § 55. 1. b. Matth. § 578. d. Luke 13: 11 εἰς τὸ παντελές, i. e. entirely, and Heb. 7: 25 with the idea of perpetuity. (Ael. V. H. 7. 2. ib. 12. 20.) 2 Cor. 4: 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. 10: 13 εἰς τὰ ἅμετρα, immoderately. 2 Cor. 13: 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16. (Diod. Sic. 19. 9.) — Comp. Herodot. 8: 144 εἰς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (α) In a good sense, *towards, for, in behalf of*; Rom. 10: 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστίν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. X. εἰς ζωὴν αἰώνιον. Rom. 1: 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14: 19. Phil. 1: 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26: 10 ἔργον καλὸν ἐργάσατο εἰς ἐμέ. Rom. 12: 16. 2 Cor. 10: 1. 1 Thess. 4: 10. 5: 15. 2 Pet. 3: 9. al. — Judith 6: 17. Thuc. 1. 38. — So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5: 8. 2 Cor. 2: 4, 8. Eph. 1: 15. al. χάρισμα εἰς τινα, 2 Cor. 1: 11. So Acts 20: 21. 2 Cor. 9: 13. — 2 Macc. 9: 26. — After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4: 32. φιλόξενοι εἰς ἀλλήλους, 1 Pet. 4: 9. — Polyb. 1. 16. 10. — Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind *towards* a person or thing, i. e. *to place hope or confidence in or upon*; e. g. John 5: 45 et 2 Cor. 1: 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24: 15 ἐλπίδα ἐχὼν εἰς τὸν Θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπικεσαν. Plut. Galb. 19.) Matt. 18: 6 τῶν πιστευόντων εἰς ἐμέ. John 2: 11. al. saep. So ἐλπὶς καὶ πίστις εἰς τινα, 1 Pet. 1: 21. πίστις Acts 20: 21. 24: 24. al. πεποιθήσις 2 Cor. 8: 22. — (β) In an unfriendly sense, *against*; e. g. Matt. 18: 15 et 1 Cor. 6: 18 ἁμαρτάνειν εἰς. Luke 12: 10 ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἄγ. πνεῦμα. Mark 3: 29 ὃς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22: 65. Acts 9: 1. Col. 3. 9. al. —

Ael. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. 12: 3 ἀντιλογία εἰς αὐτόν. Acts 23: 30 ἐπιβουλή εἰς τινα. Rom. 8: 7 ἔχθρα εἰς θεόν.—Xen. H. G. 7. 4. 34 ἔγκλημα εἰς τοὺς θεοὺς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, in order to or for, i. e. for the purpose of, for the sake of, on account of, etc. Matt 8: 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς. v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27: 7 ἠγόρασαν τὸν ἀγρὸν εἰς ταφήν. v. 10. Mark 1: 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5: 4 χαλάσατε τὰ δίκτυα εἰς ἄβυσσον. 22: 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24: 20. Johu 1: 7. 9: 39. Acts 4: 30. 11: 29. 14: 26. Rom. 1: 16, 17. 5: 21. 6: 19. 9: 21. 10: 4. 15: 18. 1 Cor. 2: 7. 2 Cor. 2: 12. Eph. 4: 12 bis. 1 Tim. 1: 16. al. saep. So Matt. 3: 11 βαπτίζω εἰς μετανοίαν, *unto repentance*. 1 Cor. 12: 13 εἰς ἓν σῶμα ἐβαπτίσθημεν, εἰς ἓν πνεῦμα ἐποτίσθημεν, i. e. in order that we may be one in body and spirit. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. c. art. *in order to*, *in order that*, etc. Matt. 20: 19 εἰς τὸ ἐμπαῖξαι. Mark 14: 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20: 20. Rom. 1: 11. 11: 11. James 1: 18. al. saep.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. c. infin. Xen. Mem. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, *to what end?* *wherefore?* *why?* Matt. 14: 31. Mark 15: 34. al. εἰς τοῦτο, *to this end*, *for this purpose*, *therefore*, Mark 1: 38. Acts 9: 21. Rom. 9: 17. al. εἰς ὅ, *to which end*, *whereunto*, etc. 2 Thess. 1: 11. 1 Pet. 2: 8.—(β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the ‘dat. commodi et incommodi,’ but more emphatic; Winer § 53. c. δ. Matt. 10: 10 μὴ κτήσθητε πῆραν εἰς ὁδόν. 20: 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8: 19, 20, ὅτε τοὺς ἄρτους ἔλασα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke 9: 13. 14: 35 οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὐθετόν ἐστι. Matt. 5: 13. John 6: 9. Acts 2: 22. Rom. 11: 36 et 1 Cor. 8: 6, εἰς αὐτόν, *for him*, i. e. for his honour and glory. Rom. 15: 26.

16: 6. 2 Cor. 8: 6. Gal. 4: 11. Eph. 1: 5 εἰς αὐτόν. 3: 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1: 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. saep. — Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9. — So Luke 7: 30 τὴν βουλήν τοῦ θεοῦ ἡθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in Εἰς no. 5.—(α) pp. *in accordance with*, *conformably to*; Matt. 10: 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12: 41 et Luke 11: 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωάν, *into*, i. e. conformably to or at the preaching of John. Acts 7: 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, *into*, i. e. conformably to or in consequence of the arrangements of angels, etc. — (β) genr. in the sense of *as to*, *in respect to*, *as*, *concerning*, etc. Acts 2: 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν, *concerning* him; so Eph. 5: 32 et Heb. 7: 14. (Comp. Kypke Obs. II. p. 15.) Acts 25: 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke 12: 21 μὴ εἰς τὸν θεὸν πλουτῶν. Rom. 4: 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. Rom. 13: 14 προνοία εἰς ἐπιθυμίαις. 16: 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. 16: 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκραιολογούς δὲ εἰς τὸ κακόν. 2 Cor. 2: 9 εἰ εἰς πάντα ὑπὲρκοοί ἐστε. 9: 8. Gal. 6: 4. Eph. 3: 16. 1 Thess. 5: 18. 2 Tim. 2: 14. 1 Pet. 3: 21. al. saep. — Diod. Sic. 2. 57. Luc. pro Imag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous *coming into* that place or state is either actually expressed, or is implied in the context. See Passow, Εἰς no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. 2: 23 ἐλθὼν κατῴκησεν εἰς πόλιν. Mark 1: 39 καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς, comp. v. 38 where is ἀγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2: 1 καὶ

εἰσῆλθεν εἰς Καπερναούμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was come into the house. 13: 9, 16. Luke 11: 7 τὰ παῖδια μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. my children are to bed. 21: 37. John 9: 7 ὑπάγε, νύχαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7: 4. 8: 39, 40, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, ἐνέρεθη δὲ εἰς Ἀζωτον. 18: 21. 21: 13, coll. ἀναβαίνειν in v. 12. 23: 11. al. — Hom. 11. 15. 275 ἐφάνη λῆς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πείρουν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἡφαιστίων εἰς Ἐκβάτανα ἀπεθανε. Diod. Sic. 5. 84. — Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ἄδου, Acts 2: 27, 31, i. e. for εἰς οἶκον ἄδου, Buttm. § 132. n. 9. Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ἄδου, quoted from Ps. 16: 10 where Sept. for לַ צִיָּון, i. e. to leave or abandon to the grave or Sheól; not strictly to leave in it. Comp. Gen. 44: 31. — In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20: 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke 24: 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτοῖς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21: 4, comp. 8: 3, 9. Acts 4: 7. (Xen. Cyr. 4. 1. 1 σιάς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark 13: 3, coll. Matt. 13: 2; and καθῆσθαι ἐν, Matt. 26: 69. al. Comp. Schweighäus. Lex. Herodot. Ἔς no. 1. Also, Mark 1: 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3: 6 καὶ πᾶσα ἡ περιχώρας τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, go away into peace or in peace, i. e. into or in the enjoyment of peace, good, etc. the idea being at bottom the same, but expressed under different aspects; Mark 5: 34.

Luke 7: 50. al. James 2: 16. Acts 16: 36. Comp. in Εἰρήνῃ ult.

NOTE. In composition εἰς implies 1. motion into, as εἰσδέχομαι, εἰσεμι, εἰσέρχομαι, εἰσφέρω, etc. 2. motion or direction to, towards, as εἰσακούω, etc. AL.

Εἷς, μία, ἓν, gen. ἑνός, μίᾱς, ἑνός, one, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke 18: 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 1 Cor. 9: 24. Gal 3: 20. al. Matt. 25: 15 ἔδωκε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἓν. al. With a subst. Matt. 6: 27 πῆχυν ἓνα. John 11: 50. al. Mark 10: 8 δύο εἰς σάρκα μίαν. 1 Cor. 10: 8. al. Matt. 5: 41 μίλιον ἓν. Acts 17: 26. al. — Xen. An. 6. 6. 14. al. — With a negative, equivalent to not one, none; Matt. 5: 18 ἵνα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ. Rom. 3: 12 οὐκ ἔστιν ἕως ἑνός, not so much as one, not even one, quoted from Ps. 14: 3 et 53: 4, where Sept. for תְּהֵא־בֶּא תִּנָּה. So Sept. and תְּהֵא־בֶּא תִּנָּה Judg 4: 16. comp. Ex. 9: 7. Gesen. Lehrgr. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, not one, not even one, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27: 14 πρὸς οὐδὲ ἓν ἔφημι. John 1: 3. Acts 4: 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3: 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6: 5. al. — Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2.—With the art. ὁ εἷς, τὸ ἓν, the one; Matt. 25: 18, 24, τὸ ἓν τάλαντον. 1 Cor. 10: 17 ἐκ τοῦ ἑνός ἄρτου. — Xen. An. 5. 4. 11. — Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. 5: 19 μίαν τῶν ἐντολῶν τούτων. Mark 6: 15 εἰς τῶν προφητῶν. Luke 5: 3. John 12: 2. al. So with ἐκ seq. gen. Matt. 18: 12 ἓν ἐξ αὐτῶν. Mark 9: 17 εἷς ἐκ τοῦ ὄχλου. Acts 11: 28. Rev. 5: 5.

b) used distributively, viz. (α) εἷς—εἷς, one—one, i. e. one—the other, Matt. 20: 21. 24: 41 μία—μία. 27: 38. John 20: 12. al. Also ὁ εἷς—ὁ εἷς, the one—the other, Matt. 24: 40. εἷς τὸν ἓνα 1 Thess. 5: 11. εἷς ὑπὲρ τοῦ ἑνός 1 Cor. 4: 6. So εἷς—εἷς—εἷς, Matt. 17: 4. Luke 9: 33. Mark 4: 8. al. Sept. for תְּהֵא־בֶּא תִּנָּה Lev. 12: 8. 2 Chr. 3: 17. for תְּהֵא־בֶּא תִּנָּה 1 Sam. 10: 3. 13: 17, 18.—Eccclus. 31: 23. Xen. Cyr. 1. 2. 4. — In like manner, εἷς—ὁ ἕτερος, one—the other, Matt. 6: 24.

ὁ εἷς—ὁ ἕτερος, *the one—the other*, Matt. 6: 24. Luke 7: 41. Acts 23: 6. ὁ εἷς—ὁ ἄλλος, Rev. 17: 10.—(β) εἷς ἕκαστος, *each one, every one*, Acts 2: 6. 20: 31. Col. 4: 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke 4: 40. Acts 2: 3. Eph. 4: 7. al. For ἀνὰ εἷς ἕκαστος Rev. 21: 21, see in Ἀνά 2.—(γ) καθ' ἑνα, καθ' ἐν, *one by one, singly*, pp. for εἷς καθ' ἑνα, etc. John 21: 25. 1 Cor. 14: 31. οἱ καθ' ἑνα Eph. 5: 33. καθ' ἐν ἕκαστον, *each one singly*, καθ' ἐν here qualifying ἕκαστον, Acts 21: 19.—Xen. Ven. 6. 14. κ. ἕ. ἕκαστον Cyr. 1. 6. 22. Apol. 15. — So ἐν καθ' ἐν, *one by one, one after another, singly*, Rev. 4: 8. From the analogy of this correct form has sprung in N. T. the anomalous εἷς καθ' εἷς, *one by one*, etc. instead of εἷς καθ' ἑνα, Mark 14: 19. John 8: 9. Also ὁ δὲ καθ' εἷς, Rom. 12: 5.—Lucian. Pseudosoph. § 9.

c) emphatic, *one, i. e. (α) even one, one single, only one*, Matt. 5: 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21: 24. Mark 8: 14. 10: 21. 12: 6. John 7: 21. 1 Cor. 10: 17. 2 Pet. 3: 8. al. For ἀπὸ μιάς Luke 14: 18, see Ἀπό III. 3. (Xen. An. 4. 7. 9.) In the sense of *only, alone*, Mark 2: 7 εἰ μὴ εἷς ὁ θεός. James 4: 12. εἷς ἑνα τόπον John 20: 7.—Xen. Cyr. 4. 1. 17.—(β) for *one and the same*, Rom. 3: 30 εἷς ὁ θεός, ὃς δικαιοῦσι κ. τ. λ. 1 Cor. 3: 8. Gal. 3: 28. Phil. 2: 2. Heb. 2: 11. Rev. 17: 13. So Sept. and ἑνὶ Gen. 41: 25, 26.—Wisd. 7: 6. 17: 17. Plut. Alex. 22.—Fully written, ἐν καὶ τὸ αὐτό, 1 Cor. 11: 5. 12: 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. *one, some one, any one, a certain*, i. q. τίς, Matt. 19: 16 εἷς προελεθὼν. With subst. Matt. 8: 19 εἷς γραμματεὺς, i. q. γραμματεὺς τις. Mark 12: 42 μία χήρα, i. q. χήρα τις. John 6: 9. Rom. 9: 10. al. Seq. gen. partit. Luke 5: 3. 20: 1. Sept. for ἑνὶ Gen. 22: 2. 42: 16. So ἑνὶ Sept. τίς, Gen. 26: 10. 27: 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke I. p. 45.—So εἷς τις, *a certain*, Mark 14: 51 εἷς τις νεανίσκος. seq. gen. v. 47. seq. ἐκ, Luke 22: 50. John 11: 49.—Diod. Sic. 11. 47.—In this use εἷς sometimes has the force of our indef. article *a* or *an*; as Matt. 21: 19 συγκὴν μίαν. James 4: 13 ἐναντιὸν ἑνα. Rev. 8:

13. 9: 13. al. So Sept. and ἑνὶ Ezra 4: 8. Dan. 2: 31. 8: 3. Comp. Gesen. Lehrs. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week, Matt. 28: 1 εἷς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16: 2. Luke 24: 1. Acts 20: 7. 1 Cor. 16: 2. al. So Sept. and ἑνὶ of the first of the month, Gen. 1: 5. 8: 13. Ex. 40: 2, 17. al. See Gesen. Lehrs. p. 701 sq. Stuart § 465.—Jos. Ant. 1. 1. 1 αὕτη μὲν ἂν εἴη ἡ πρώτη ἡμέρα· Μωυσῆς δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. 9: 12 ἡ οὐαὶ ἡ μία, comp. 11: 14.—Herodot. 4. 161. Eurip. Bacch. 680. Comp. Gesen. Thesaur. Heb. p. 62. AL.

Εἰσάγω, f. ἄζω, (ἄζω), *to lead into, to bring in or into*, trans. and seq. εἷς c. accus. of place. Thus of person, Luke 22: 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. 2: 27. Acts 9: 8. 21: 28, 29, 37. So εἷς τὴν αὐλήν John 18: 16, coll. v. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to produce, to introduce, into the world*, Heb. 1: 6. Seq. ὡς, Luke 14: 21. Sept. for שָׁמָּה Gen. 8: 9. 24: 67. 2 K. 9: 2.—Palaeph. Fab. 19. Xen. An. 1. 6. 11.—Of things, Acts 7: 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. οὐσομαι, (ἀκούω), *to hear to, to listen to*, i. e.

a) *to give heed to, to obey*, seq. gen. 1 Cor. 14: 21 οὐδ' οὕτως εἰσακούσονται μου. So Sept. and שָׁמָּה Deut. 1: 43. 4: 30. al.—Ecclus. 3: 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, *to hear*, i. e. *to hear favourably, to grant*, in N. T. only in Pass. Matt. 6: 7. Luke 1: 13. Acts 10: 31. Heb. 5: 7. So Sept. and שָׁמָּה Ps. 4: 2, 4. 6: 9. ἑνὶ Ps. 4: 2. 13: 4.

Εἰσδέχομαι, f. ἔσμαι, depon. Mid. *to receive into* sc. one's house, city, country, or *to one's self*, in hospitality, etc. Wisd. 19: 16. Xen. H. G. 1. 1. 21 Περιόνθιοι εἰσδέξαντο ἐς τὸ ἄστυ τὸ στρατόπεδον. Sept. everywhere for Heb. קָבַץ, where God is said *to gather, to collect*, the exiles of Israel into their own land, Jer. 23: 3. Ez. 11: 17. 20:

34, 41. al. — Hence in N. T. 2 Cor. 6: 17, καὶ ἐλθεῖτε εἰς ἐμὴν, and I will gather you, etc. quoted apparently from Jer. 32: 37, 38, where Sept. συνάγω for ὕψω, and ἐπιστρέφω for Heb. שׁוּבָה; comp. Zeph. 3: 19, 20, where Heb. ὕψω, Sept. ἐλθεῖτε.

Εἵσεμι, imperf. εἰσῆεν, (εἰς, εἰμι to go, Buttmi. § 108. V,) to go into, to enter, seq. εἰς c. acc. of place, Acts 3: 3. 21: 26. Heb. 9: 6. seq. πρὸς c. acc. of pers. Acts 21: 18. Sept. for ἔλθω Ex. 28: 29, 35. — Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. πρὸς Mem. 3. 11. 1.

Εἰσερχομαι, f. εἰσελεύσομαι, (see Buttmi. § 108. V. 5. § 114 ἔρχομαι ult.) aor. 2 εἰσῆλθον, to go or come into, to enter, spoken

a) of persons etc. seq. εἰς c. acc. of place, Matt. 6: 6 εἰσέλθῃ εἰς τὸ ταμεῖον. 24: 38. Mark 3: 27. Luke 9: 34. John 18: 28. Acts 11: 20. Rev. 22: 14. al. saep. With εἰς c. acc. implied, Matt. 9: 25. Mark 13: 15. Luke 14: 23. 17: 7. 24: 3 coll. v. 1. 24: 29. 1 Cor. 14: 23, 24. al. Sept. for ἔλθω Gen. 6: 18. 19: 3. al. saep.—Palaeph. Fab. 14. Xen. Cyr. 7. 5. 57 εἰσέρχεται εἰς τὰ βασίλεια. 1. 4. 13. saep. — Seq. εἰς c. acc. of pers. Acts 16: 40 εἰς τὴν Ἀνδρίαν, i. e. into her house; so text. recept. but later edit. πρὸς. Acts 19: 30 εἰς τὸ δῆμον, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20: 29 εἰς ὑμᾶς, among you. Spoken of demons entering into persons Mark 9: 25. Luke 8: 30. 22: 3. al. into swine Mark 5: 12, 13. Luke 8: 32, 33. With εἰς implied, Matt. 12: 45. Luke 11: 26. — Seq. ἐν, c. dat. of pers. Rev. 11: 11 πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς, (text. rec. ἐπ' αὐτούς,) i. e. life entered and remained in them; see in Ἐν 4, and comp. Winer § 54. 4. Matth. § 577. — Seq. παρά c. dat. of pers. to enter in by or with any one, to lodge with, Luke 19: 7. — Seq. πρὸς c. accus. of pers. to enter to any one, i. e. into his house, etc. Mark 15: 43. Acts 10: 3. 17: 2. Rev. 3: 20. — Ceb. Tab. 29. Xen. Mem. 3. 10. 1. — Seq. ὑπό, c. acc. of place, e. g. ὑπὸ τὴν στέγην, Matt. 8: 8. — Seq. ἔσω Matt. 26: 58. ὅπου Mark 14: 14. ὧδε Matt. 22: 12.

b) metaph. of persons. seq. εἰς c. acc.

of state, condition, etc. Matt. 18: 8, 9, εἰς τὴν ζωὴν. Mark 9: 43, 45. εἰς τὴν βασιλείαν τοῦ θεοῦ, Matt. 5: 20. 18: 3. 19: 24. Mark 9: 47. John 3: 5. al. εἰς τὴν χαρὰν τοῦ κυρίου, Matt. 25: 21, 23. εἰς τὴν καταπάναν, Heb. 3: 11. 4: 1, 3. With εἰς implied, Matt. 7: 13. 23: 14. Luke 11: 52. 13: 24. — So Matt. 26: 41 εἰσερχεσθαι εἰς πειρασμόν, to come into, i. e. to fall into temptation. John 4: 38 ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε, ye have entered into their labours, i. e. ye succeed them and reap the fruits of their labours.

c) of things, to enter in or into, equivalent to εἰσφέρειν, 'to be brought or put into;' e. g. food, εἰς τὸ στόμα, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 τὰ εἰσίσιντα.—Metaph. Luke 9: 46 εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 Ἀντώνιον οἶκος εἰσέρχεται. Plat. Phaedo. 2. Herm. ad Vig. p. 759.) James 5: 4 αἱ βοαὶ εἰς τὰ ὦτα κυρίου εἰσεληλύθασιν. Of hope, Heb. 6: 19 εἰσερχόμενον εἰς τὸ ἑσώτερον κ. τ. λ. entering in, i. e. extending even unto etc.

d) from the Heb. εἰσερχομαι καὶ ἐξερχομαι, to go in and out, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts 1: 21 ἐφ' ἡμᾶς, i. e. among us, in our company. Trop. John 10: 9. Comp. εἰσπ. καὶ ἐκπορεύομαι, Acts 9: 28. So Sept. and Heb. נָסַח וְנָסַח, 2 Chr. 1: 10. for which Sept. εἰσπ. καὶ ἐκπορεύομαι, Deut. 31: 2. 1 Sam. 18: 13, 16. εἵσοδος καὶ ἔξοδος, 1 Sam. 29: 6. Is. 37: 28. Al.

Εἰσκαλέω, ὧ, f. ἔσω, to call or invite into, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. εἰσκαλέομαι, οὔμαι, to invite into sc. one's own house, Acts 10: 23.

Εἵσοδος, ου, ἡ, (εἰς, ὁδός,) pp. way into any place, entrance, Hom. Od. 10. 90. Sept. for ἔλθω Judg. 1: 24, 25. Hence in N. T. entrance, i. e. the act or power of entering, seq. εἰς c. acc. of place 2 Pet. 1: 11. seq. gen. Heb. 10: 19. Seq. πρὸς c. acc. of person, a coming to any one, access, 1 Thess. 1: 9. 2: 1. absol. Acts 13: 24. Sept. and ἔλθω 1 Sam. 16: 4. Mal. 3: 2.

Εἰσπηδαίω, ᾧ, f. ἤσω, to leap into, to spring in, e. g. εἰς τὸν ὄχλον, among the people, Acts 14: 14. absol. Acts 16: 29. Sept. for נִיב Am. 5: 19. — Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

Εἰσπορεύομαι, f. εἰσομαι, depon. (πορεύομαι,) to go into, to enter; spoken

a) of persons, seq. εἰς c. accus. of place, Mark 1: 21. 6: 56. 11: 2. Acts 3: 2. With εἰς implied, Luke 8: 16. 11: 33. 19: 30. coll. Mark 11: 2. Sept. for נִיב Gen. 23: 10. 40: 29. al. — Xen. Cyr. 2. 3. 21. — Seq. ὅπου, Mark 5: 40. οὗ Luke 22: 10. seq. κατὰ τοὺς οἴκους, from house to house, Acts 8: 3. — Seq. πρὸς c. accus. of pers. to enter to any one, i. e. into his house, Acts 28: 30. So Sept. for נִיב Gen. 44: 30. Esth. 2: 14. — Ceb. Tab. 29.

b) of things, to enter in, comp. in *Εἰσέρχομαι* c. So seq. εἰς, Matt. 15: 17. Mark 7: 15, 18, 19. — Metaph. for to arise, to spring up, sc. in the mind, Mark 4: 19.

c) from the Heb. *עִסְפָּרְעוּמַי* καὶ *עִסְפָּרְעוּמַי*, to go in and out, i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts 9: 23. See the Heb. in *Εἰσέρχομαι* d.

Εἰστρέχω, aor. 2 *εἰσείδραμον*, (τρέχω,) to run into a house, etc. In N. T. absol. to run in, Acts 12: 14. — 2 Macc. 5: 26 εἰς τὴν πόλιν. Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

Εἰσφέρω, aor. 2 *εἰσήνεγκον*, aor. 1 *εἰσήνεκα*, (φέρω,) to bear into, to bring into, trans. and seq. εἰς c. acc. of place, 1 Tim. 6: 7 οὐδὲν εἰσπνέχμεν εἰς τὸν κόσμον. Heb. 13: 11. With εἰς impl. Luke 5: 18, 19. Sept. for נִיב Ex. 40: 19. Num. 31: 54. al. — Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11. — Spoken of persons, and seq. εἰς c. acc. of state, condition, i. q. to lead into, e. g. εἰς πειρασμόν, Matt. 6: 13. Luke 11: 4. — Trop. εἰσφέρειν τι εἰς τὰς ἀκοὰς τινος, to bring to (into) the ears of any one, i. e. to announce, Acts 17: 20. — Eurip. Dan. 55 εἰς ὧτα φέρειν. id. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀεί. Soph. Aj. Flagell. 149. Comp. Wetstein in loc.

Εἶτα, adv. then; spoken

a) of time, i. e. afterwards, after that, Mark 8: 25 εἶτα πάλιν ἐπέθηκας. Luke 8: 12. John 13: 5. 19: 27. 20: 27. James 1: 15. — Plut. Mor. II. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13. — By a sort of redundancy, before a participle, Mark 4: 17 εἶτα γενομένης θλίψεως κ. τ. λ. The Greeks place it after the participle. Buttm. § 144. n. 6. § 149. p. 429. Comp. Herm. ad Vig. p. 772. — Xen. An. 1. 2. 25.

b) of order and succession, as πρῶτον—εἶτα, 1 Tim. 2: 13. 3: 10. Mark 4: 28 bis, πρῶτον, δεύτερον, τρίτον,—εἶτα, 1 Cor. 12: 28. ἔπειτα—εἶτα 1 Cor. 15: 7, 24. inverted, v. 5. — So πρῶτον—εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, then, so then, consequently, etc. Heb. 12: 9. See Buttm. § 149. p. 429. — Plut. de esu Anim. Or. II. 2. Xen. Mem. 2. 2. 13, 14.

Εἶτε, see in *Εἰ* III. 9.

Ἐκ, before a vowel *ἐξ*, (Buttm. § 26. 6,) a prep. governing the genitive, with the primary signif. out of, from, of; spoken of such objects as before were in another, (comp. in *Ἀπό* init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for מִן. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. *Ἐκ*.

1. Of place, which is the primary and most frequent use, out of, from, viz.

a) after verbs implying motion of any kind out of or from any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. 2: 6 καὶ σὺ Βηθλεὲμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Mark 5: 2. Matt. 7: 5 ἔκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. 13: 52. John 2: 15. Luke 2: 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρέτ εἰς τὴν Ἰουδαίαν. Mark 1: 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9: 7. Matt. 17: 5. Luke 10: 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17: 24. 23: 55. John 1: 19 ἀπέστειλαν ἐξ Ἱερουσολ. 13: 1. Heb. 3: 16. Matt. 2: 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13: 49 ἀφοριοῦσι τοὺς ποιητοὺς ἐκ μέσου τ. δικ. Mark 11: 8 ἔκοπτον ἐκ τῶν δένδρων. Rom. 11: 24. Mark 13: 27 ἐπισυνάξει τοὺς ἐκλεκτοὺς ἐκ

τῶν τεσσ. ἀνέμων. 2 Thess. 2: 7 ἐκ μέσου γίνονται, i. e. be taken away. Rev. 2: 5. Mark 13: 15 ἀραῖ τι ἐκ τῆς οἰκίας. Matt. 24: 17. (Xen. Cyr. 7. 2. 5.) Mark 16: 3 τίς ἀποκυλίσει τὸν λίθον ἐκ τῆς θύρας. Acts 23: 10. 27: 29, 30 φυγεῖν ἐκ τοῦ πλοίου. al. saepiss. Comp. ἦν Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φυγεῖν ἐκ. An. 2. 3. 24 λαμβάνειν ἐκ. — With a gen. of person, *out of* or *from* whose presence, number, etc. any person or thing proceeds, etc. John 8: 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξηλθον. Acts 3: 22, 23. 19: 34. 20: 30. 1 Cor. 5: 13. Heb. 5: 1. 1 John 2: 19. al. Mark 7: 20 τὸ ἐκ τοῦ ἀνθρώπου πορευόμενον. — Xen. Ven. 12. 9. Mem. 3. 6. 17. — Spoken also of persons *out of* whom demons are cast, or depart; Mark 7: 26, 29. 9: 25. Luke 4: 35. Here it is interchanged with ἀπό, as Luke 4: 41. 8: 3, 33. al. see in Ἀπό I. 4. — So by Hebraism, ἐξέρχασθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins* of any one, i. e. to be born to him, Heb. 7: 5, coll. v. 10. So Sept. and יָצָא מִן נֶפֶשׁ Gen. 35: 11. 2 Chr. 6: 9.

b) after verbs implying direction *out of* or *from* any place, etc. thus marking the *terminus de quo*, the point from which the direction sets off or tends. Luke 5: 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19: 23 ἐκ τῶν ἄνωθεν ὑφαντός. Mark 11: 20 σκῆν ἐξηραμμένην ἐκ ῥιζῶν. (Sept. κατέστρεψε ἐκ ῥιζῶν ὄρη for שָׁרַף Job 28: 9.) Acts 28: 4 κρατούμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) v. 17. Rev. 9: 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 ἔχον τὰ δρεπάνα ἐκ τῶν ἄξονων εἰς πλάγιον ἀποτεινόμενα.—So by Hebraism, in constr. *prægnans*; Rev. 18: 20 ἔκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19: 2 ἐξεδίκασε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance *of* or *from* her, etc. So Sept. ἐκδικέω ἐκ for כָּן דָּם בְּקָם 2 K. 9: 7. Sept. ἐκζητέω ἐκ for כָּן דָּם בְּדָר Gen. 9: 5. Sept. δικάζω v. κρίνω ἐκ for כָּן דָּם 1 Sam. 24: 16. 2 Sam. 18: 19. — So in constr. *prægn.* of a different sense, Acts 15: 2 τοὺς νικῶντας ἐκ τοῦ θηρίου x. λ. i. e. those who come off conquerors *from*

or over the beast, etc.—As implying the direction in which one is placed *from* or in respect to a person etc. as καθίσαι, ἰστάναι, εἶναι, ἐκ δεξιᾶς, ἐκ δεξιῶν, ἐξ εὐωνύμων, where in Engl. we use *at* or *on*; Matt. 20: 21, 23. 22: 44. 25: 33. 26: 64. Mark 10: 37. Luke 1: 11. Acts 2: 25, 34. Heb. 1: 13. So Sept. and ἦν Ex. 14: 22, 29. 1 Sam. 23: 19, 24. Ps. 16: 8. Comp. Gesen. Lex. ἦν 3. c. — Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιᾶς ἢ ἀριστερᾶς. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. *a dextra, a fronte*; Fr. *dessus, dessous*, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. *out of* which one comes, is brought, or tends; after verbs of motion, direction, etc. John 10: 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. *out of* their power. v. 28. Rom. 13: 11 ἐξ ὕπνου ἐγερθῆναι. Rom. 6: 4 ἡγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7: 4. al. Acts 17: 3 ἀναστῆναι ἐκ νεκρῶν. v. 31. 4: 2. Rom. 6: 13 ζῶντας ἐκ νεκρῶν. 11: 15. Col. 1: 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7: 24 τίς με ῥύσεται ἐκ x. τ. λ. Luke 1: 74. 2 Cor. 1: 10. 5: 8. Gal. 3: 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12: 27 σώσόν με ἐκ τῆς ὥρας ταύτης. Heb. 5: 7. Luke 1: 71. (Xen. An. 3. 2. 11.) John 17: 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts 15: 29.) Rev. 3: 10. 2: 21 μετανοῆσαι ἐκ τῆς πορνείας. v. 22. 9: 20, 21. Acts 1: 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5: 24. 2 Tim. 2: 26. James 5: 20. 1 Pet. 1: 18 et 1 Cor. 9: 19. 1 Pet. 2: 9. 2 Pet. 2: 21. Rev. 14: 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. saep.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of time, viz. of the beginning of a period of time, a point *from which* onward any thing takes place etc. So ἐκ κοιλίας μητρός, Matt. 19: 12. Luke 1: 15. al. (Sept. for כָּן נִצְּחָה Ps. 22: 11. כָּן נִצְּחָה Ps. 49: 1.) ἐκ νεότητος Matt. 19: 20. ἐκ χρόνων ἱκανῶν, Luke 8: 27. ἐξ ἀρχῆς John 6: 64. ἐκ γενετῆς 9: 1. ἐκ τοῦ αἰῶνος 9: 32. So Acts 9: 33. 15: 21. 24: 10. al. — Ael. V. II. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Oec. 3. 10. Cyr. 8. 5. 12. — Hence it may sometimes be rendered *after*, as Rom. 1: 4 ἐξ ἀναστάσεων νεκρῶν. Rev.

17: 11 ἐκ τῶν ἐπτά ἐστί, *after the seven*, i. e. their successor. So by Hebraism, 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*; so Sept. for יום יום Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, lit. *from this time*, i. e. immediately, Mark 6: 25. ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23: 8. ἐκ τούτου sc. χρόνου, *from this time*, i. e. afterwards, John 6: 66. ἐκ δευτέρου, i. e. a second time, again, Acts 10: 15. ἐκ τρίτου, Matt. 26: 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the *origin* or *source* of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of* which one is derived, or to which he belongs, e. g. (α) of the *place* whence one is, where one resides, etc. Luke 8: 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23: 7 ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶ. John 1: 47. Acts 23: 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. 4: 9, 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke 11: 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, *heavenly father*; elsewhere usually ἐν οὐρανῷ Matt. 5: 45. 6: 9. 7: 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαιστρας, i. e. athletes. Viger. p. 601.—(β) of *family*, *race*, *ancestors*, etc. Luke 1: 5 ἱσραεὺς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2: 4 ἐξ οἴκου Δαβὶδ. Acts 4: 6. 13: 21. Rom. 9: 5, 24. Heb. 7: 14. Acts 15: 23 ἀδελφοὶ οἱ ἐξ ἐθνῶν, i. e. Gentile Christians. Rom. 9: 6 οἱ ἐξ Ἰσραήλ, i. e. Israelites. Acts 17: 26 ἐξ ἐνὸς αἵματος. John 3: 6 γεγεν. ἐκ τῆς σαρκός. Matt. 3: 9 ἐκ τῶν λίθων ἐγείρει τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματος τινος, *of or from the seed* i. e. family, race, of any one, John 7: 42.

Rom. 1: 3. 2 Tim. 2: 8. (So Sept. for עֲרֵךְ-בֶּן-רֹחַ Ruth 4: 12. 1 K. 11: 14.) Seq. gen. of the mother, γενναῖσθαι ἐκ γυναικός, Matt. 1: 3, 5, 6, 16. Gal. 4: 4, 22, 23. — Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of *condition*, *state*, etc. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10: 45. Rom. 4: 12. Gal. 2: 12.

b) of the *source*, i. e. the person, thing, etc. *out of* or *from* which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark 11: 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. Matt. 21: 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1: 78 ἀνατολή ἐξ ὕψους. John 4: 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John 10: 16 ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3: 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from* you, depends on you, etc. (Hom. Il. 1. 525.) Heb. 2: 11. 7: 6. 1 John 4: 7. Rev. 15: 8. al. saep. So 1 Cor. 2: 12 τὸ πνεῦμα τὸ ἐκ Θεοῦ, i. e. divine. 2 Cor. 8: 7. 9: 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1: 5 ἀγάπη ἐκ καθαρᾶς καρδίας 1 Pet. 1: 22. 2 Cor. 2: 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κ. τ. λ. —Spoken likewise of any source of knowledge, Matt. 12: 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. Luke 6: 44. John 12: 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2: 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2: 18 δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3: 13. Or of the source from which any judgment is drawn, *from, out of*, where in Engl. *by, according to*; Matt. 12: 37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ κ. τ. λ. Luke 19: 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20: 12. — Sept. ἐκ τοῦ κλήρου μεριεῖς τὴν κληρονομίαν Num. 26: 56, where ἐκ for עֵךְ-בֶּן. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι.

ib. 2. 3. 6.—(β) As marking not only the source and origin, but also the character of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 γινώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστίν. 8: 47 ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκούει, κ. τ. λ. 1 John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 ἐκ τοῦ διαβόλου. 1 John 3: 8. John 3: 6, 8, ἐκ τῆς σαρκός. John 3: 31 ἐκ τῆς γῆς, bis. 8: 23 ἐκ τῶν κάτω, ἐκ τῶν ἄνω. John 17: 14, 16, ἐκ τοῦ κόσμου. 1 John 2: 16. 4: 5. al.—Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John 18: 37 πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John 2: 21. 3: 19. Gal. 3: 10 ὅσοι γὰρ ἐξ ἔργων νόμου εἰσίν. v. 12 ὁ δὲ νόμος οὐκ ἐστίν ἐκ πίστεως. Hence ἐκ with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. ὁ ἐκ πίστεως, lit. a person of faith, a believer, i. q. ὁ πιστεύων, Rom. 3: 26. Gal. 3: 7, 9. Rom. 4: 16 ὁ ἐκ πίστεως Ἀβραάμ, i. e. a person of Abraham's faith, who believes as he did, etc. So ὁ ἐκ νόμου, one of the law, i. e. one under the law, an adherent of it, etc. Rom. 4: 14, 16. Also Rom. 2: 8 οἱ ἐξ ἐριθείας, i. q. ἐρίζοντες. v. 27 ἡ ἐκ φύσεως ἀκροβυστία, i. q. φυσικὴ. Tit. 2: 8 ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος.

c) of the motive, ground, occasion, whence any thing proceeds, the incidental cause, from, out of, i. e. by reason of, because of, in consequence of, etc. John 4: 6 κεκοπιηκὸς ἐκ τῆς ὁδοπορίας. James 4: 1 οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν κ. τ. λ. Rev. 8: 11, 13 οὐαὶ ἐκ τῶν λοιπῶν φωνῶν κ. τ. λ. 16: 10, 11, 21. So 2 Cor. 13: 4 ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ, κ. τ. λ. 1 Tim. 6: 4. Heb. 7: 12 ἐξ ἀναγκῆς. (Herodian. 1. 4. 12.) Phil. 1: 16, 17, οἱ μὲν ἐξ ἀγαπῆς, οἱ δὲ ἐξ ἐριθείας. al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So δικαιοῦν, δικαιωθῆναι ἐκ πίστεως, from faith, i. e. on account of, by, through, etc. Rom. 3: 30. 5: 1. Gal. 2: 16. 3: 24. al. (elsewhere c. dat. πίστει, Rom. 3: 28.) δικ. ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. al. δικαίος ἐκ πίστεως Rom. 1: 17. δικαιοσύνη ἐκ πίστεως Rom. 9: 30. 10: 6.

d) of the efficient cause, agent, etc. that from which any action or thing proceeds, is produced, effected, from, by, etc. Rom. 9: 12 et Gal. 5: 8 ἐκ τοῦ καλοῦντος. 1 Cor. 8: 6. ἐξ οὗ τὰ πάντα. 2 Cor. 1: 11 ἐκ πολλῶν τὸ εἰς ἡμᾶς χάρισμα. So ἐξ ἑμαυτοῦ, of myself, John 12: 49. Likewise Matt. 1: 18 ἐν γαστρὶ ἔχουσα ἐκ πν. ἁγ. v. 20 τὸ ἐν αὐτῇ γεν. ἐκ πνεύματος ἐστίν ἁγίου. Rom. 9: 10 ἐξ ἐνὸς κοίτην ἔχουσα, comp. in Κοίτη.—So especially for ὑπό or παρά after passive verbs, where in the active construction the gen. after ἐκ would become the nominative; Buttm. § 134. 3. Matth. § 574. p. 1135. John 6: 65 ἐάν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. 2 Cor. 2: 2 ὁ λυπούμενος ἐξ ἐμοῦ. 7: 9. Eph. 4: 16. Phil. 1: 23. Rev. 2: 11. 9: 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 τὸ ποιηθὲν ἐκ τινος. ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the manner or mode in which any thing is done, etc. out of, from, in Engl. in, with, etc. Mark 12: 30, 33, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς ψυχῆς κ. τ. λ. Luke 10: 27. Acts 8: 37. Rom. 6: 17 ἐκ καρδίας, i. e. heartily. Eph. 6: 6 ἐκ ψυχῆς. (Xen. Oec. 10. 4.) Rom. 14: 23 bis, οὐκ ἐκ πίστεως, not out of faith, i. e. not in or with faith. 1 Thess. 2: 3 οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ.—So where in Engl. of, according to, etc. 2 Cor. 8: 11 ἐκ τοῦ ἔχειν, i. e. according to your ability. v. 13, [14] ἐξ ἰσότητος. (Herodot. 7. 135 ἐξ ἴσου.) Matt. 12: 34. John 3: 31 ἐκ τῆς γῆς λαλεῖ. 8: 44. 1 John 4: 5. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς κ. τ. λ.—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Ael. V. H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. ἐκ περισσοῦ, abundantly, exceedingly, Mark 6: 51. 14: 31. ἐκ μέρους, ex parte, i. e. in part, partly, 1 Cor. 12: 27. 13: 9, 10, 12. ἐκ μέτρου, measurably, moderately, John 3: 34. ἐκ συμφώνου, i. e. by mutual consent, 1 Cor. 7: 5. Comp. Winer § 55. 1. c.—Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 67.

f) of the means, instrument, instrumental cause, from, i. e. by means of, by, through, with, etc. Luke 16: 9 ποιήσατε ἐκντοῖς φίλους ἐκ τοῦ μαμωνᾶ, i. e. by

means of. John 3: 5 *ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος*. 1 Cor. 9: 14 *ἐκ τοῦ εὐαγγελίου ζῆν*, coll. v. 13. John 9: 6. Heb. 11: 35. Rev. 3: 18 *χρυσίον πεπυρομένον ἐκ πυρός*. 17: 2, 6. 18: 3, 19. So with verbs of filling, being full, etc. Matt. 23: 25 *ἔσωθεν γέμονσιν ἐξ ἀρπαγῆς καὶ ἀδικίας*. John 12: 3. Rev. 8: 5. Comp. Matth. § 396. n. 2. § 574. p. 1133. — Judith 9: 10. Ecclus. 13: 11. Eur. Hec. 573. Soph. El. 398. Aj. 537. Xen. Oec. 13. 6. Apol. 4. — Hence also of the price, as a means of acquiring any thing etc. Matt. 20: 2 *συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίων*, coll. v. 13. 27: 7 *ἡγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν*. Acts 1: 18. Here *ἐκ* c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

g) of the material, viz. of, out of, from, Matt. 27: 29 *στέφανον ἐξ ἀκανθῶν*. John 2: 15 *φραγέλλιον ἐκ σχοινίων*. Rom. 9: 21. 1 Cor. 11: 8. Eph. 5: 30. Heb. 11: 3. Rev. 18: 12. 21: 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314. — Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) of a whole in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. 12: 15, 16, *οὐκ εἰμὶ v. οὐκ ἔστι τοῦ σώματος*. Acts 10: 1. So after *ἐσθίω*, *φάγομαι*, *πίνω*, *to eat or drink of any thing*, i. e. part of it, e. g. *ἐσθίω ἐκ* 1 Cor. 9: 7. 11: 28. *φάγομαι ἐκ* Luke 22: 16. John 6: 26. Rev. 2: 7. *πίνω ἐκ* Matt. 26: 27, 29. John 4: 12, 13, 14. Rev. 14: 10. 18: 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. *ἐσθίειν ἐκ* for *ἐκ* 2 Sam. 12: 3. 2 K. 4: 40. *φάγομαι ἐκ* Ecclus. 11: 19. *πίνειν ἐκ* for *ἐκ* 2 Sam. 12: 3. Gen. 9: 21. Comp. the like use of *ἀπό* in 'Από III. 7.—Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. 25: 8 *δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν*. John 6: 11. (1 Chr. 29: 14.) John 1: 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν*. Rev. 18: 4. 1 Cor. 10: 17 *πάντες ἐκ τοῦ ἐνὸς ἄρτου μετέχομεν*. Matt. 13: 47 *σαγγήνη ἐκ παντός γένους συναγάγουσα*. Comp. Buttm.

§ 132. 4. 2. c.—Spoken of a class or number out of which one is separated, of which he forms part, etc. John 1: 24 *οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*. 2 Tim. 3: 6. Mark 14: 69 *οὗτος ἐξ αὐτῶν ἐστίν*. Luke 22: 3. Acts 21: 8. — Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in *Εἰμί* II. h. γ. — So Phil. 4: 22 *οἱ ἐκ τῆς Καίσαρος οἰκίας*. Acts 6: 9. Rom. 16: 10 *οἱ ἐκ τῶν Ἀριστοβούλων*. — Thuc. 8. 92 *οἱ ἐκ τοῦ ἄστεως*. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18.—After a numeral or pronoun; e. g. *εἷς* etc. Matt. 10: 29 *ἓν ἐξ αὐτῶν*. Mark 9: 17. Luke 15: 4. al. *δύο* Mark 16: 12. John 1: 35. *πέντε ἐξ αὐτῶν* Matt. 25: 2. *πρῶτος ἐξ* Acts 26: 23. *δεκάτην ἐκ* Heb. 7: 4. (Xen. H. G. 1. 2. 9.) After *τις* indef. Heb. 4: 1 *δοκῇ τις ἐξ ὑμῶν*. James 2: 16. *τινὲς* Luke 11: 15. Acts 11: 20. Rom. 11: 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After *τις* interrog. Matt. 21: 31 *τίς ἐκ τῶν δύο*. Luke 11: 5. John 8: 46. al. After *οὐδεὶς* John 7: 19. etc. — So with *τις*, *τινὲς*, implied, Matt. 23: 34. Luke 21: 16. John 9: 40. 16: 17. Rev. 3: 9. Comp. Winer § 51. p. 314.

NOTE. In composition *ἐκ* implies 1. removal, out, from, off, away, as *ἐκβαίνω*, *ἐκβάλλω*, *ἐκφέρω*. 2. continuance, as *ἐκτείνω*, *ἐκτρέφω*. 3. completion, in full, as *ἐκδιδάσκω*. 4. Hence genr. intensive, as *ἐκδηλος*, *ἐξαπατάω*, *ἐκταράσσω*. AL.

"Ἐκαστος, η, ον, (superl. fr. *ἐκάς* separate, Buttm. § 78. 3,) each, every one, sc. of any number separately.

a) genr. Matt. 16: 27 *ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ*. Luke 6: 44 *ἐκαστον δένδρον*. John 7: 53. Rom. 2: 6. al. Seq. gen. plur. Matt. 26: 22 *ἐκαστος αὐτῶν*. John 6: 7. Rom. 14: 12. al.—Xen. Cyr. 3. 3. 6. — This idea of separation or singling out is expressed still more strongly by *εἷς ἐκαστος*, each one, Acts 20: 31 *νουθετῶν ἓνα ἐκαστον*. Eph. 4: 16. Rev. 21: 21. al. Seq. gen. plur. Luke 4: 40. Acts 2: 3. al. (Xen. An. 6. 6. 12.) So in *καθ' ἐκαστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. 3: 13. Rev. 22: 2. —Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition

with a plur. noun implied; Matt. 18: 35 *ἐὰν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ* κ. τ. λ. John 16: 32. Heb. 8: 11. al. Seq. gen. plur. Acts 11: 29. (Xen. Cyr. 3. 1. 3.) So *εἷς ἕκαστος*, Acts 2: 6. — Xen. An. 6. 6. 12.—In apposition with a plural noun or pron. expressed; Luke 2: 3 *ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν* κ. τ. λ. Acts 2: 8. Eph. 5: 33. c. *εἰς* 1 Cor. 12: 18.—Xen. H. G. 7. 1. 22. AL.

Ἑκάστοτε, adv. (*ἕκαστος*), *each time, ever, always*, i. e. assiduously, 1 Pet. 1: 15.—Xen. Conv. 1. 14.

Ἑκατόν, οἱ, αἱ, τά, *a hundred*, Matt. 18: 12, 28. John 19: 39. al. — Adverbially, *an hundred-fold, centuple*, Matt. 13: 8. Mark 4: 8. al. comp. Luke 8: 8. AL.

Ἑκατονταετής, ου, ὁ, ἡ, or *ἑκατονταετής*, ἐός, οὗς, ὁ, ἡ, adj. (*ἑκατον, ἔτος*), *a hundred years old*, Rom. 4: 19. Sept. for *מֵצַיִת מֵצַיִת* Gen. 17: 17. — On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.* Lob. ad Phryn. p. 407.

Ἑκατονταπλασίον, ονος, ὁ, ἡ, adj. (Buttm. § 71. 3.) *a hundred-fold, centuple*, Luke 8: 8 *καρπὸν ἑκατ.* Matt. 19: 29. Mark 10: 30. Sept. for *מֵצַיִת מֵצַיִת* 2 Sam. 24: 3.—Xen. Oec. 2. 3.

Ἑκατοντάρχης and *ἑκατόνταρχος*, ου, ὁ, (*ἑκατόν, ἄρχω*), *a centurion*, see Adam's Rom. Ant. p. 370. In *-ης*, Acts 10: 1, 22. 24: 23. 27: 1, 31.—Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12.—In *-ος*, Matt. 8: 5, 8, 13. 27: 54. Luke 7: 2, 6. 23: 47. Acts 21: 32. 22: 25, 26. 23: 17, 23. 27: 6, 11, 43. 28. 16. Sept. for *מֵצַיִת מֵצַיִת* Ex. 18: 25. Deut. 1: 15. — Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

Ἑκβαίνω, aor. 2 *ἐξέβην*, *to go out*; so Griesb. Heb. 11: 15 *ἀπ' ἧς ἐξέβησαν*, for *ἐξῆλθον* in text. rec. Sept. for *מֵצַיִת* Josh. 4: 16 sq.—Jos. Ant. 15. 1. 3. Xen. H. G. 7. 1. 29.

Ἑκβάλλω, aor. 2 *ἐξέβαλον*, plupf. without augm. *ἐκβεβλήκειν* Mark 16: 9, comp. Buttm. § 83. n. 6; *to throw out, to cast out*, trans. Comp. in *Βάλλω*.

a) genr. and with the idea of force,

impulse; seq. *εἰς* c. acc. of place, Matt. 15: 17 *εἰς ἀφεδρώνα ἐκβάλλεται*. Acts 27: 38. Matt. 8: 12. 25: 30. Sept. for *מֵצַיִת מֵצַיִת* Lev. 14: 40.—Ceb. Tab. 14. absol. Xen. Vect. 4. 2.—Seq. *ἐξω* c. gen. of place, Matt. 21: 39 *ἐξέβ. ἔξω τοῦ ἀμπελῶνος*. So *ἔξω* c. gen. impl. Luke 20: 12. John 9: 34, 35. 12: 31. Comp. Sept. Lev. 14: 40. — In the sense of *to force out, to thrust out, to urge or drive out*, etc. Mark 9: 47 *τὸν ὀφθαλμόν*. Mark 1: 12 *τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον*. John 10: 4 *πρόβατα ἐκβάλῃ*, comp. *ἐξάγει* in v. 3. Seq. *ἐκ* c. gen. of place, John 2: 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. Seq. *ἔξω* c. gen. Luke 4: 29 *ἔξω τῆς πόλεως*. Acts 7: 58. *ἔξω* c. gen. impl. Luke 8: 54. John 6: 37, sc. *τῆς βασιλείας*. 12: 31. Seq. *ἀπὸ* c. gen. of place, Acts 13: 50 *ἐξέβ. ἀπὸ τῶν ὀρίων*. Absol. but *from* a place impl. Matt. 9: 25. Luke 19: 45. Acts 16: 37. Gal. 4: 30. Spoken of demons, *to cast or drive out, to expel*, sc. from the body of any one, e. g. *ἀπὸ τινος* Mark 16: 9. *ἐκ τινος* Mark 7: 26. genr. Matt. 7: 22. Mark 1: 34, 39. Luke 9: 40.—In the sense of *to send out*, sc. *ἐργάτας εἰς τὸν θεισμόν* Matt. 9: 38. Luke 10: 2. So *to send away, to send off*, James 2: 25.—Metaph. in the sense of *to cast out* sc. to scorn and reproach, *to reject*, Luke 6: 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα* κ. τ. λ. i. e. when they shall falsely slander you, i. q. *εἰπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν ψευδομένοι ἔνεκεν* κ. τ. λ. Matt. 5: 11. — Ael. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, *to take out, to extract, to remove*, etc. Matt. 7: 4 *ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθ.* v. 5 *ἐκ τοῦ ὀφθ.* Luke 6: 42. So *to bring out or forth*, etc. Luke 10: 35. Matt. 12: 35 bis. v. 20 *ὥς ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*, quoted from Is. 42: 3, where Sept. *εἰς ἀλήθειαν ἐξοίσει κρίσιν* for Heb. *מֵצַיִת מֵצַיִת מֵצַיִת*.—Also, *to throw out*, i. e. *not to include, to leave out*, Rev. 11: 2 *τὴν ἀλὴν τὴν ἔξωθεν ἐκβαλε ἔξω*; so the writer explains it by adding the neg. *καὶ μὴ αὐτὴν μετρήσης*. AL.

Ἑκβασις, εως, ἡ, (*ἐκβαίνω*), *a going out, egress*, Pol. 4. 64. 5. In N. T.

spoken of egress from life, *exit, end*, Heb. 13: 7 ἔκβασις τῆς ἀναστροφῆς. — Wisd. 2: 17. comp. Pol. 3. 7. 2.—Trop. of the *exit* of any thing, i. e. *result, event, end*, 1 Cor. 10: 13. — Wisd. 8: 9. Phavor. ἔκβασις τὴν πλήρωσιν, τὴν παῦσιν.

Ἐκβολή, ἧς, ἡ, (ἐκβάλλω), a *casting out*, sc. of the lading of a ship in order to lighten her, Lat. *jactura*. Acts 27: 18 ἐκβολὴν ἐποιοῦντο. So Sept. for יִצְוֹן Jon. 1: 5. — Aristot. Eth. 3. 1. Dem. 926. 17.

Ἐγκαμίζω, f. ἴσω, to *marry out*, trans. i. e. to *give in marriage*, absol. 1 Cor. 7: 38 bis, comp. Γαμίζω. Pass. Matt. 22: 30. 24: 38. Luke 17: 27.

Ἐγκαμίσκω, i. q. ἔγκαμίζω, Pass. Luke 20: 34, 35.

Ἐκγονος, ου, ὅ, ἡ, adj. (ἐγγίνομαι, perf. 2 ἐγγέγονα,) lit. *sprung from, born of*, Jos. Ant. 2. 12. 1 ἀγαθὸν καὶ μεγάλων ἀνδρῶν ἔκγονον. Hence a *descendant* of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. Il. 5. 813. ib. 20. 206. al.—In N. T. neut. τὰ ἔκγονα, *descendants*, spec. *grandchildren*, 1 Tim. 5: 4 τέκνα ἢ ἔκγονα. Sept. genr. for יְבָרַךְ-בֶּן Is. 49: 15. בָּרַךְ Deut. 29: 10. 31: 12. פָּרַךְ Deut. 7: 13. Is. 14: 29. — Hesych. ἔκγονα τέκνα τέκνων. genr. Xen. Lac. 1. 4.

Ἐκδανανάω, ὦ, f. ἴσω, to *spend out*, i. e. *entirely, to consume*; Pass. to *be consumed, to be entirely spent*, spoken of one's life, powers, etc. ὑπὲρ τινος 2 Cor. 12: 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἐκδέχομαι, f. ξομαι, to *receive from any quarter*, trans. Ecclus. 18: 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. Il. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, to *be about to receive from any quarter*, i. e. to *wait for, to look for, to expect*, trans. John 5: 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17: 16. 1 Cor. 11: 33. 16: 11. Heb. 11: 10. James 5: 7. absol. Heb. 10: 13. 1 Pet. 3: 20.—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἐκδηλος, ου, ὅ, ἡ, adj. (ἐκ intens. δῆλος,) i. q. δῆλος but stronger, *quite plain, conspicuous*, 2 Tim. 3: 9.—3 Macc. 6: 5. Pol. 3. 12. 4.

Ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος,) to *go out from one's people, to be absent from one's country*, Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Λαμασκὸν Ἐλισσαίου τοῦ προφήτου. Arr. Diss. Ep. 1. 4. 22. Comp. ἐκδημος Xen. Cyr. 8. 5. 26.—In N. T. genr. to *be absent from any place, person, etc.* 2 Cor. 5: 6, 8, 9. Comp. Ἀποδημέω.

Ἐκδίδωμι, f. ἐδώσω, to *give out*, i. e. to *publish*, e. g. a book, decree, etc. Esdr. 8: 4. Pol. 2. 37. 6. to *deliver out* or *up*, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. to *place out* sc. in marriage, to *give in marriage*, Sept. Ex. 2: 22. Herodian. 1. 8. 6, 7. to *give out on hire, to let out*, Ael. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. ἐκδίδομαι, to *let out, to hire out*, sc. for one's own benefit, e. g. ἀμπελῶνα, Matt. 21: 33, 41. Mark 12: 1. Luke 20: 9.

Ἐκδιηγέομαι, οὔμαι, f. ἴσομαι, (διηγέομαι,) to *tell out, to relate in full*, trans. Acts 13: 41. 15: 3. Sept. for יַעֲדֵךְ Ez. 12: 16. Heb. 1: 5. — Ecclus. 33: 8. 42: 17.

Ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος,) to *execute right and justice*, viz.

a) to *do justice to, to maintain one's right, to defend one's cause*, Luke 18: 5. So in constr. praegn. Luke 18: 3 ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου μου, comp. in Ἐκ 1. b.—Sept. Ps. 37: 28. 1 Macc. 6: 22. 13: 6.

b) to *avenge*, i. e. to *make penal satisfaction*; Rom. 12: 19 μὴ ἐάντιους ἐκδικοῦντες, coll. v. 17, 20. So to *take vengeance of, to punish*, e. g. in the constr. praegn. τὸ αἷμα ἀπὸ τινος or ἔκ τινος, *blood from or at the hand of any one*, Rev. 6: 10. 19: 2. Comp. in Ἐκ 1. b. So Sept. for מִן עָקַב 2 K. 9: 7. comp. also for מִן עָרַךְ Deut. 18: 19. דָּרַךְ Hos. 1: 4. — Herodian. 2. 6. 13. Dem. 801. 24.—In the sense to *punish*, simply, 2 Cor. 10: 6 πᾶσαν παρακοήν. So Sept. and עָקַב Ex. 21: 20. עָקַב Ob. 21.—Ecclus. 5: 3. 23: 21.

Ἐκδίκησις, εως, ἡ, (ἐκδικέω,) *execution of right and justice*, viz.

a) *maintenance of right, support, protection*; hence ποιεῖν ἐκδίκησιν, i. q. ἐκδικεῖν, to *maintain one's right, to de-*

send one's cause, seq. gen. of pers. for whom, Luke 18: 7, 8. seq. dat. of pers. against whom, Acts 7: 24. Comp. Sept. Judg. 11: 36. 2 K. 22: 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. 12: 19. Heb. 10: 30. Sept. for נִקְמָה 2 Sam. 4: 8. Ps. 79: 10. Jer. 11: 20. נִקְמָה Hos. 9: 7.—In the sense of *vindictive justice, punishment*, Luke 21: 22 ἡμέραι ἐκδικήσεως. 2 Thess. 1: 8. 1 Pet. 2: 14. So 2 Cor. 7: 11, referring to the evil doer; comp. v. 12. Comp. Sept. for נִקְמָה Mic. 5: 15.—Ecclus. 7: 17. 47: 25.

Ἐκδικος, ου, ὁ, ἡ, (ἐκ, δίκη,) pp. *executing right and justice*; hence, a *retributer, avenger, punisher*, Rom. 13: 4. 1 Thess. 4: 6. — Wisd. 12: 12. Ecclus. 30: 6. Aristænet. 1. 27. Herodian. 2. 14. 6.

Ἐκδιώκω, f. ξω, to *pursue out*, to drive out of or from a place etc. Sept. for דִּרְקָה Deut. 6: 19. דִּרְקָה Joel 2: 20. Chald. טָרַד Dan. 4: 22.—Hence in N. T. to *persecute*, trans. i. q. διώκω, but stronger, Luke 11: 49. 1 Thess. 2: 15. Sept. for דִּרְקָה Ps. 119: 157.—Ecclus. 30: 19.

Ἐκδοτος, ου, ὁ, ἡ, adj. (ἐκδίδωμι,) *delivered out or up*, Acts 2: 23. — Bel and Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85.

Ἐκδοχή, ἡς, ἡ, (ἐκδέχομαι,) a *waiting for, expectation*, Heb. 10: 27.

Ἐκδύω, f. ύω, as intrans. to go or come out of, ἐκδύς μεγάροιο Hom. Od. 22. 334; hence in the trans. relation, to put off sc. clothes; comp. Buttm. § 114 δύω. — In N. T. to put off, to strip one of his clothes, to unclothe; with two accus. Matt. 27: 31 ἐξεδύσαν αὐτὸν τὴν χλαμύδα. Mark 15: 20. c. acc. of pers. Matt. 27: 28. Luke 10: 30. See Buttm. § 131. 5. Sept. for עָרַץ Gen. 37: 22. Num. 20: 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12. — Mid. to lay off one's clothes, to unclothe oneself, trop. of the mortal body, 2 Cor. 5: 4, see in Γυμνός b.

Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*,

Matt. 2: 13 καὶ ἵσθι ἐκεῖ ξωσ κ. τ. λ. 5: 24. 6: 21. 12: 45. James 2: 3. al. So by impl. Luke 13: 28 ἐκεῖ ἵσται ὁ κλωνισμὸς κ. τ. λ. as in the corresponding passages, Matt. 8: 12. 13: 42, 50. 24: 51. 25: 30. Also οἱ ἐκεῖ, *those there*, i. e. those who were there, Matt. 26: 71. Sept. for עָשָׂה Gen. 2: 8, 12.—Xen. H. G. 3. 2. 14. οἱ ἐκεῖ ib. 1. 6. 4.—By Heb. joined with οπου, as οπου ἐκεῖ, *where*, Mark 6: 55. Rev. 12: 6, 14. So Sept. for עָשָׂה I Sam. 9: 10. Gen. 13: 4. Comp. Gesen. Lehrs. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσε, see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. 2: 22 ἐφοβήθη ἐκεῖ ἀπελθεῖν, i. e. for the sake of remaining *there*. Mark 6: 33. Luke 12: 18. 17: 37. John 11: 8. 18: 3. al. So Matt. 17: 20, coll. 21: 21. So Sept. and עָשָׂה Deut. 1: 37. Judg. 18: 3. 2 Sam. 17: 18. for עָשָׂה Deut. 4: 42. —Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. AL.

Ἐκεῖθεν, adv. (ἐκεῖ, Buttm. § 116. 6.) *thence, from that place*, Matt. 4: 21 προβάς ἐκεῖθεν. 5: 26. 9: 9, 27. Acts 13: 4. 20: 13. al. So οἱ ἐκεῖθεν, *those from thence*, i. e. those who belong *there*, Luke 16: 26. Sept. for עָשָׂה Gen. 28: 2, 6.—Xen. H. G. 1. 6. 40. An. 5. 6. 24. οἱ ἐκεῖθεν Eur. Hec. 719. ed. Porson. AL.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ,) *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis etc. referring to the more remote subject, e. g. with οὗτος, Luke 18: 14 κατέβη οὗτος δεικναιόμενος ἢ γὰρ ἐκεῖνος. James 4: 15. So genr. Matt. 13: 11 ὑμῖν δέδοται—ἐκείνοις δὲ οὐ δέδοται. Mark 16: 20. John 5: 35, 47. 8: 42. Heb. 12: 25. al. saep. So Luke 13: 4 coll. v. 2. 19: 27 coll. v. 14, 26.—

Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὗτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without anath. referring to the person or thing immediately preceding or just mentioned. (α) genr. Matt. 17: 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts 3: 13 Πιλάτου, κρίναντος ἐκεῖνον. Mark 3: 24. 16: 10, 11, 13. John 4: 25. 5: 19, 43. 7: 45. 13: 6, 27. Rom. 14: 14. 2 Cor. 8: 9. James 1: 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. 1: 16. 1 John 5: 16. al. Comp. Winer § 23. 1. Matth. l. c. Passow sub voc. — Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκείναις Matt. 3: 1. Luke 2: 1. 4: 2. al. ἐν ἐκείναις ταῖς ἡμέραις. Matt. 24: 19. Mark 1: 9. 2: 20. al. ἐν τῇ ἡμέρᾳ ἐκείνῃ Matt. 7: 22. 13: 1. al. ἐν ἐκείνῃ τῇ ἡμέρᾳ Matt. 22: 23. Mark 4: 35. al. ἀπ' ἐκείνης τῆς ἡμέρας Matt. 22: 46. (Xen. An. 1. 7. 18.) So Matt. 8: 13. 10: 19. 9: 22. 11: 25. 12: 1. Acts 12: 1. 19: 23. — (β) Emphatic, like the Engl. *that, he*, etc. where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject etc. (comp. in Αὐτός I. 3.) Mark 7: 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστί κ. τ. λ. v. 20. John 1: 18 ὁ μονογενὴς υἱός—ἐκεῖνος ἐξηγήσατο. 5: 11 ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν. 9: 37. 10: 1. 12: 48. 14: 26. Rom. 14: 19. 2 Cor. 10: 18. al. — Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John 13: 26 ἐκεῖνος ἐστὶ, ὃς κ. τ. λ. Rom 14: 15. John 10: 35. Heb. 6: 7. 11: 15. So neut. ἐκεῖνο before οὗτο, Matt. 24: 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ. —Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in Αὐτός I. 2. b. Matt. 27: 63 ἐκεῖνος ὁ πλάνας. So of Jesus, John 7: 11 ποῦ ἐστὶν ἐκεῖνος; 2 Tim. 2: 13. 1 John 3: 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18. — In like manner ἡ ἡμέρα ἐκείνη refers to the time of Christ's second coming, Matt. 7: 22. 26: 29. Acts 2: 18. 2 Thess. 1: 10. Rev. 16: 14.

c) genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19: 4 ὅτι ἐκείνης ἡμέρας διέρχεσθαι, where text. rec. has

δι' ἐκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6.) *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. I. 8. Herm. ad Vig. p. 790, 893. Acts 21: 3. 22: 5 καὶ τοὺς ἐκεῖσε ὄντας.—Sept. Job 39: 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔθνη. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ὦ, f. ἦσω, *to seek out, to search out*, sc. any thing lost, Sept. for שָׁרָר Ez. 34: 11. שָׁרָר Ez. 34: 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περὶ τινος 1 Pet. 1: 10, where it is parall. with ἐξερευνᾶω. Sept. for קָרַר Ps. 44: 22.—Ecclus. 39: 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. 12: 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for שָׁרָר Ps. 122: 9. שָׁרָר 1 K. 14: 5. Mic. 6: 8. — By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητεῖν τὸ αἷμά τινος ἀπὸ τινος, i. e. *to avenge, to punish*, Luke 11: 50, 51. So Sept. and שָׁרָר Ez. 3: 18, 20. 2 Sam. 4: 11. שָׁרָר Gen. 9: 5. 42: 22.

c) from the Heb. ἐκζητεῖν τὸν θεόν, *to seek out God*, i. e. *to turn to him, humbly and sincerely to follow and obey him*, Acts 15: 17. Rom. 3: 11. Heb. 11: 6. So Sept. and שָׁרָר Deut. 4: 29. Jer. 29: 13. שָׁרָר Deut. 4: 29. 2 Chr. 15: 2, 13.—Ecclus. 24: 34.

Ἐκθαμβέω, ὦ, f. ἦσω, (ἐκθαμβος,) *to astonish outright, to amaze*, Aquil. for שָׁרָר Job 33: 7. Ecclus. 30: 9. —In N. T. Pass. ἐκθαμβέομαι, οὐμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark 9: 15. from terror, Mark 16: 5, 6. from distress of mind, Mark 14: 33, where it is paral. with λυπεῖσθαι Matt. 26: 37. Comp. Tittm. de Synon. N. T. p. 134.

Ἐκθαμβος, ον, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, greatly amazed*, Acts 3: 11.—Pol. 20. 10. 9.

Ἐκθειςτος, ον, ὁ, ἡ, adj. (ἐκτίθημι,) *exposed*, e. g. *as an infant*; hence Acts

7: 19 ποιῆν ἔκθετα τὰ βρέφη, i. q. ἐκτιθέναι τὰ βρέφη, i. e. to expose. Comp. Ex. c. 2. — So Philo de Vit. Mos. I. p. 604 τὸν παῖδα ἐκτιθέασι. ib. ἀδελφῇ τοῦ ἐκτεθέντος βρέφους. Ael. V. H. 2. 7.

Ἐκκαθαίρω, f. ἀρῶ, (καθαίρω,) to purge out, i. e. to cleanse thoroughly; pp. τὰς ἀσπίδας ἐκκαθαράμενας, i. e. burnished, Xen. An. 1. 2. 16. In N. T. metaph. c. acc. of pers. ἐαντὸν ἀπὸ τινος 2 Tim. 2: 21. Sept. for קָרַץ Judg. 7: 4. — Xen. Conv. 1. 4. — Seq. acc. of thing, to cleanse out, to put away, etc. 1 Cor. 5: 7. — Dinarch. contra Aristogit. p. 67 ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut. 26: 13.

Ἐκκαίω, aor. 1 pass. ἐξεκαύθην, to cause to burn or flame out, i. e. to kindle, trans. Herodot. 4. 134. Sept. for קָרַץ Ex. 22: 6. Judg. 15: 5. metaph. τὸν πόλεμον Plut. Agesi. 31 med. — In N. T. Pass. or Mid. to burn out, to flame up, intrans. i. e. to be inflamed, to burn vehemently; metaph. ἐν τῇ ὀργῇ, with lust, Rom. 1: 27. — Of anger, Sept. for קָרַץ Ps. 2: 12. Jer. 4: 4. קָרַץ Deut. 29: 20. So Diod. Sic. 14. 108. Pol. 9. 10. 10. pp. Dion. Hal. Ant. 7. 14.

Ἐκκακέω, ᾧ, f. ἴσω, (ἐκ, κακός,) pp. to turn out a coward, i. e. to lose one's courage; in N. T. genr. to be fainthearted, to faint, to despond, sc. in view of trial, difficulty, etc. intrans. Eph. 3: 13 αἰτοῦμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ἰμῶν. 2 Cor. 4: 1, 16. — In the sense of to be remiss, slothful, sc. in duty, Luke 1: 1. Gal. 6: 9. 2 Thess. 3: 13. — Hesych. ἐκκακοῦμεν ἀμελοῦμεν, ἀκηδιοῦμεν. Pol. 14. 19. 10, where others ἐγκακέω.

Ἐκκεντέω, ᾧ, f. ἴσω, to prick out, to pierce out, trans. e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20. comp. Valckn. Diatr. p. 203. In N. T. to pierce through, to transfix, trans. John 19: 37. Rev. 1: 7. Comp. Zech. 12: 10, where Sept. for קָרַץ, as also Judg. 9: 54. for קָרַץ Num. 22: 9. — 2 Macc. 12: 6. Pol. 5. 56. 12.

Ἐκκλάω, ᾧ, f. ἴσω, aor. 1 pass. ἐξεκλάσθην Buttin. § 98. n. 6. § 100. 3; to break out or off, trans. e. g. a branch,

Rom. 11: 17, 19, 20. Sept. for נִשְׁבֵּי Lev. 1: 17.

Ἐκκλείω, f. εἰσω, aor. 1 pass. ἐξεκλείσθη Buttin. § 98. n. 6. § 100. 3; to shut out, to exclude, trans. pp. Pol. 25. 1. 10. — In N. T. trop. to exclude, sc. from the intercourse and instruction of any one, seq. accus. Gal. 4: 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. to be excluded, i. e. to have no place, Rom. 3: 27.

Ἐκκλησία, ας, ῆ, (ἐκκλητος called out, summoned, from ἐκκαλέω,) a convocation, assembly, congregation, viz.

a) pp. of persons legally called out or summoned; Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ sc. of the people; and hence also of a tumultuous assembly not legal, Acts 19: 32, 40. — Judith 6: 16. 14: 6. Ael. V. H. 5. 12. Xen. Mem. 3. 7. 6. An. 1. 3. 2. — In the Jewish sense, congregation, assembly, of the people for worship, e. g. in a synagogue, Matt. 18: 17. or genr. Acts 7: 8. Heb. 2: 12 quoted from Ps. 22: 22, where Sept. for קָהָל; also Deut. 18: 16. 2 Chr. 1: 3, 5. al. — 1 Macc. 2: 56. 4: 59. Eccles. 13: 20.

b) in the christian sense, an assembly sc. of Christians, genr. 1 Cor. 11: 18 συνερχόμενοι ἐν ἐκκλησίᾳ. Hence, a church, the christian church, viz. (α) a particular church, e. g. in Jerusalem, Acts 8: 1. 11: 22. al. in Antioch, Acts 11: 26. 13: 1. al. in Corinth 1 Cor. 1: 2. 2 Cor. 1: 1. of Asia Minor, 1 Cor. 16: 19. of Galatia, Gal. 1: 2. at Thessalonica, 1 Thess. 1: 1. 2 Thess. 1: 1. at Cenchrea, Rom. 16: 1. etc. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches of Gentile Christians, Rom. 16: 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, i. e. the church which meets at the house of any one, Rom. 16: 5. 1 Cor. 16: 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. 16: 16. ἐκκλ. τοῦ Θεοῦ, 1 Cor. 1: 2. 10: 32. al. — (β) The church universal, Matt. 16: 18. 1 Cor. 12: 28. Gal. 1: 13. Eph. 1: 22. 3: 10. Heb. 12: 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11: 22. 15: 9. 1 Tim. 3: 15. al. Comp. Sept. ἐκκλ. κύριου for הַקָּהָל Deut. 23: 2, 4. AL.

Ἐκκλίνω, f. νῶ, to bend out, to turn aside or away, intrans. e. g. ἐκ τῆς

όδοῦ, Sept. for כַּדֵּן Num. 22: 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. — In N. T. metaph. of those who turn away or swerve from piety and virtue, Rom. 3: 12, quoted from Ps. 14: 3. 53: 4, where Sept. for כָּר.—Seq. ἀπό c. gen. to turn away from, to avoid, Rom. 16: 17. 1 Pet. 3: 11. So Sept. for כָּר כָּר Ps. 37: 28. Prov. 3: 7.

Ἐκκολυμβάω, ὤ, f. ἴσω, to swim out, sc. to land, Acts 27: 42.—Diod. Sic. 20. 86, 88.

Ἐκκομίζω, f. ἴσω, to bear out, to carry out, sc. a dead body for burial, Luke 7: 12.—Herodian. 2. 1. 5.

Ἐκκόπτω, f. ψω, to strike out or off, to cut off or out, trans. e. g. a branch or scion, ἐκ τινος Rom. 11: 24. absol. v. 22, paral. with ἐκκλάω in v. 17, 19, 20. δένδρον, i. e. to cut down, Matt. 3: 10. 7: 19. Luke 3: 9. 13: 7, 9. τὴν δεξιάν, Matt. 5: 30. 18: 8. — Ael. V. H. 5. 17. Xen. An. 1. 4. 10. Oec. 17. 14. Sept. for כָּרַךְ Jer. 6: 6. 22: 7. — Metaph. τὴν ἀφορμὴν ἐκκόπτειν, to cut off occasion, i. e. to remove it, 2 Cor. 11: 12. Sept. ἐκκ. τὴν ἐλπίδα for עֲצָה Hiph. Job 19: 10. — Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Jos. Ant. 8. 12. 1. Pol. 5. 104. 10.—So in text, rec. 1 Pet. 3: 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, that your prayers be not cut off, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἐκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. §114 κρεμάννυμι,) to hang from; trop. of those who listen closely to a person speaking, as in Engl. to hang on the lips of any one; seq. gen. of person, Luke 19: 48 ὁ λαὸς ἐκκρέματο αὐτοῦ ἀκούων. — Comp. Sept. Gen. 44: 30. Philo de Abr. p. 373. E, ὁ δὲ πόθῳ ἀλέκτω τοῦ παιδὸς ἐκκρεμύμενος. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἐκκαλέω, ὤ, f. ἴσω, to speak out, i. e. to tell, to disclose, trans. c. dat. of pers. Acts 23: 22 μηδενὶ ἐκκαλῆσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7. — Judith 11: 9. Dem. 354. 23.

Ἐκλάμπω, f. ψω, to shine out, to be resplendent, Matt. 13: 43, in allusion to Dan. 12: 3 where Sept. for כִּרְכִּיז, comp. Wisd. 3: 7.—Eccelus. 43: 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἐκλανθάνω, f. ἐκλήσω, (ἐκ intens.) to make forget entirely, Hom. Il. 2. 600. — In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλήσθαι, to forget entirely, seq. gen. Heb. 12: 5. See Buttm. § 114 λανθάνω. § 136. 3.—Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Aeschijn. Dial. Soc. 3. 16.

Ἐκλέγω, f. ξω, pp. to lay out together, Passow Lex. λέγω no. 2, i. e. to choose out, to select, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2. —In N. T. Mid. ἐκλέγομαι, f. ξομαι, to choose out for one's self, i. e. genr. to choose, to select, trans.

a) genr. of things, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14: 27. So seq. ἵνα of purpose, 1 Cor. 1: 27 bis, 28. Sept. for כָּרַךְ Gen. 13: 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John 6: 70. 15: 16 bis. Acts 1: 2, 24. 6: 5. Acts 15: 22, 25, ἔδοξε τοῖς ἀποστόλοις—ἐκλεξαμένους ἄνδρας πέμψαι, i. e. either, to send men who let themselves be chosen, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράψαντες in v. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for כָּרַךְ 1 Sam. 8: 18. 10: 24.—Xen. Oec. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John 15: 19 ἐκ τοῦ κόσμου. (Eccelus. 45: 4.) seq. ἀπό c. gen. Luke 6: 13. (Eccelus. 45: 16.) With an infin. implied, James 2: 5 θεὸς ἐξελέξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, among, Acts 15: 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκούσαι τὰ ἔθνη κ. τ. λ. i. e. God chose among us that through my mouth, etc. Comp. Winer § 32. 3. a.

b) by implic. to choose out, with the accessory idea of kindness, favour, love, etc. Mark 13: 20. John 13: 18. Acts 13: 17. Eph. 1: 4. So Sept. and כָּרַךְ Deut. 4: 37. Ps. 65: 5. Zech. 3: 2. So in Mss. Luke 9: 35 ἐκλελεγμένος for ἀγαπητός.

Ἐκλείνω, f. ψω, *to leave out or off*, trans. i. e. *to relinquish, to desert*, Xen. An. 4. 1. 8. H. G. 1. 1. 19. — In N. T. intrans. *to leave off*, i. e. *to fail, to cease*; e. g. ἡ πίστις Luke 22: 32. So Sept. for נָחַץ Jer. 7: 27. So τὰ ἔτη Heb. 1: 12, quoted from Ps. 122: 28, where Sept. for נָחַץ Niph. Sept. also for נָחַץ Gen. 21: 15. נָחַץ Josh. 3: 13. — Xen. An. 4. 5. 15. Vect. 5. 12. — By impl. *to cease to live*, i. e. *to die*, Luke 16: 9. Sept. for נָחַץ Gen. 49: 32. Lam. 1: 20. נָחַץ Jer. 42: 17, 22. — Jos. B. J. 4. 1. 9. Apollodor. Bibl. 3. 4. 3. Comp. Pol. 2. 60. 7 ἐκλείπειν τὸ ζῆν. Xen. Cyr. 8. 7. 26 ἡδη ἐκλείπειν μοι φαίνεται ἡ ψυχή.

Ἐκλεκτός, ἡ, ὄν, (ἐκλέγω,) *chosen, elect*, i. e.

a) *select, choice, excellent*, e. g. λίθος 1 Pet. 2: 4, 6, quoted from Is. 28: 16 where Sept. for נִבֵּן, coll. Ezra 5: 8. — Lib. Henoch. Fabr. Cod. Pseud. V. T. I. 184, λίθοι ἐκλεκτοί, gems. — Of persons, *chosen, distinguished*, e. g. γένος ἐκλεκτόν 1 Pet. 2: 9. Sept. for נִבֵּן Is. 43: 20. So of angels, 1 Tim. 5: 21. Comp. Jos. B. J. 2. 16. 4.

b) by impl. *chosen*, with the accessory idea of kindness, favour, love, i. q. *cherished, beloved*, etc. Luke 23: 35 ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Rom. 16: 13, coll. v. 12. So Sept. and נִבֵּן Is. 42: 1. Ps. 105: 6. 1 Chr. 16: 13. — Fabric. Cod. Pseud. V. T. I. p. 747, (Messiah) ἐκλεκτός Θεοῦ. — Hence οἱ ἐκλεκτοί, *the elect*, i. e. those chosen of God unto salvation or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. *saints, Christians*; comp. ἄγιοι in Ἄγιος 1. b. β. Seq. τοῦ Θεοῦ, Matt. 24: 31. Luke 18: 17. Mark 13: 27. Rom. 8: 33. Col. 3: 12. Tit. 1: 1. absol. Matt. 20: 16. 22: 14. 24: 22, 24. Mark 13: 20, 22. 2 Tim. 2: 10. So genr. with a subst. 1 Pet. 1: 1. 2 John 1, 13. Rev. 17: 14. — Clem. Alex. Strom. 7. 2.

Ἐκλογή, ἡς, ἡ, (ἐκλέγω,) *choice, election, selection*, viz.

a) genr. Acts 9: 15 σκεῦος ἐκλογής, a chosen vessel; comp. Buttm. § 123. v. 4. — Pol. 5. 63. 11. Diod. Sic. 12. 80.

b) *election*, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11: 5 καὶ ἐκλογὴν χάριτος. 11: 28. 1 Thess. 1: 4. 2 Pet. 1: 10. — By meton. of abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11: 7.

c) by impl. *free choice, free will, libera voluntas*; Rom. 9: 11 ἡ καὶ ἐκλογὴν πρόθεσις, *the purpose according to free choice*, i. e. the free, spontaneous purpose of God, uninfluenced by external motives. — Jos. B. J. 2. 8, 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκρίται. Psalt. Salom. 9: 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Ann. e Polyb. in loc.

Ἐκλύω, f. ὕσω, *to loose out of, to set free from*, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλῦσαι ἑαυτούς. Pol. 16. 6. 12. *to loosen out, to relax, to weary*, Sept. for נָחַץ Jer. 12: 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5. — In N. T. Pass. or Mid. ἐκλύομαι, *to be weary, to be exhausted, to faint*; Gal. 6: 9 μὴ ἐκλύμενοι, i. e. in well-doing, paral. with ἐκκακῶμεν. Spoken of the body, Matt. 15: 32. Mark 8: 3. also Matt. 9: 36 in text. rec. where later edit. ἐκνύμενοι. Sept. for נָחַץ 1 Sam. 14: 28. 2 Sam. 21: 16. נָחַץ 2 Sam. 16: 14. 17: 29. נָחַץ Lam. 2: 11, 19. — Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι. — Spoken of the mind, *to faint, to despond*, Heb. 12: 3 ψυχὰς ὑμῶν ἐκλύμενοι. absol. v. 5. Sept. for נָחַץ Deut. 20: 3. — Judith 14: 6. 1 Macc. 9: 8. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

Ἐκμάσσω or **ἀίτω**, f. ξω, *to wipe off*, i. e. *to wipe dry*, trans. Luke 7: 38, 44. John 11: 2. 12: 3. 13: 5. — Ecclus. 12: 11. Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Dion. Hal. Ant. 9. 10. A word of later use in this sense, for which the Attics said ἀπομόργγνμι and ἐξομόργγνμι, Thom. Mag. p. 649. Moeris p. 249. Sturz de Dial. Alex. p. 163.

Ἐκμυκτηρίζω, f. ἴσω, (ἐκ intens. and μυκτηρίζω, *to turn up the nose at, to scorn*, fr. μυκτήρ the nose, scorn,) *to deride out and out, to scoff at*, trans.

Luke 16: 14. 23: 35. Sept. for אַזְזֵ Ps. 2: 4. 22: 8.—Esd. 1: 51.

Ἐκνεύω, f. εὖσω, to nod out, i. e. spoken of a horse, to throw out the head, intrans. Xen. Eq. 10. 12. also trans. to shake off by throwing out the head, ib. 5. 4. Then genr. to incline out, sc. with the head, intrans. Xen. Ven. 10. 12. also trans. to avoid by inclining the head or body, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἔτερος βραχὺν παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσε. ib. 15. 87 βελόν τὰ μὲν ἐξένευε. Comp. Sept. Mic. 6: 14.—Hence in N. T. intrans. to turn aside, to turn away, absol. John 5: 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for נָסַח Judg. 4: 18. נָסַח Judg. 18: 26. comp. 2 K. 2: 24. 23: 16. — Philo Vit. Mos. p. 690. E, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυίδης ἐκνεύσας εἰς τι χωρίον. trop. 3 Macc. 3: 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἄγμα εἰς ἐτέραν ὁδὸν ἐξένευσε. — Others derive the form ἐξένευσε from ἐκνέω, f. εὖσω, to swim out, i. e. to escape by swimming, Thuc. 2. 90; and hence genr. to escape, to withdraw privately, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

Ἐκνήφω, f. ψω, intrans. to sober out, i. e. to become sober out of drunkenness, Sept. for נָסַח 1 Sam. 25: 37. נָסַח 1 Sam. 25: 37. נָסַח Joel 1: 5. Aretaeus 4. 3.—In N. T. metaph. to rouse up, to awake, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. 15: 34. Comp. Sept. Ps. 78: 65.

Ἐκούσιος, οὐ, ὁ, ἡ, adj. (ἐκών,) willing, voluntary; Philem. 14 κατὰ ἐκούσιον, i. e. willingly, spontaneously. Sept. καθ' ἐκ. for כְּרִצָּה Neh. 15: 3.—Xen. Mem. 2. 1. 18.

Ἐκουσίως, adv. (ἐκούσιος,) willingly, voluntarily, Heb. 10: 26. 1 Pet. 5: 2. Sept. for כְּרִצָּה Ps. 54: 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

Ἐκπαλαι, adv. (πάλαι,) of old, long since, 2 Pet. 2: 3. 3: 5. — Plut.

Aristid. 17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

Ἐκπειράζω, f. άσω, (ἐκ intens.) to try out, i. e. to put to the test, to tempt, trans. Matt. 4: 7. Luke 4: 12. 10: 25. 1 Cor. 10: 9. Sept. for נִסֶּה Deut. 6: 16 where see. 8: 16. Ps. 78: 18.

Ἐκπέμπω, f. ψω, to send out, to send forth, Acts 13: 4. 17: 10. Sept. for נִשְׁלַח Gen. 24: 54, 56, 59.—Bar. 4: 16. Xen. H. G. 1. 1. 32.

Ἐκπερισσῶς, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14: 31 in Mss. for ἐκ περισσοῦ.

Ἐκπαιάννυμι, f. άσω, (παιάννυμι Butt. § 114,) to spread out, to expand, to stretch forth, e. g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for נִשְׁרַח, as also Ex. 9: 30, 34. — Eccelus 48: 20. 1 Macc. 3: 48 το βιβλίον. Pol. 1. 44. 3.

Ἐκπηδάω, αῶ, f. ήσω, to leap out, to rush forth, intrans. Acts 14: 14 ἐξέπηδῃσαν εἰς τὸν ὄχλον in later edit. for εἰσ-ἐπήδσαν in text. rec.—Judith 14: 17 ἐξ-ἐπήδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

Ἐκκλίω, f. ἐκπισσομαι, perf. ἐκ-πέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεσα Gal. 5: 4, comp. Butt. § 97. n. 9. § 114. p. 298. Winer § 13. 1. a. Lob. ad Phryn. p. 724; to fall out of, to fall from or off, intrans.

a) pp. spoken of things which fall out of or from their places, etc. e. g. stars from heaven, Mark 13: 25, coll. Matt. 24: 29, and Is. 14: 12 where Sept. πῶς ἐξέπεσεν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for נָפַל. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for נָפַל Is. 28: 1, 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32. — Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8. — Spoken of a ship, to fall out or to be driven out of its course, usually seq. εἰς c. acc. of place, to be driven upon; Acts 27: 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. v. 26, 29. — Diod. Sic. 2. 60 το

πλούριον—ἐκπεσεῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31. — Trop. *to fall from* any state or condition, i. e. to lose one's part or interest in that state; seq. gen. τῆς χάριτος Gal. 5: 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. 3: 17. πόθεν ἐκπ. Rev. 2: 5 in text. rec. where others πέπτωκας. — Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. *to fall away*, i. e. *to fail*, *to be without effect*, *to be in vain*, ἡ ἀγάπη 1 Cor. 13: 8. ὁ λόγος θεοῦ Rom. 9: 6. So ἔβη, Sept. πίπτω Josh. 23: 14. 2 K. 10: 10. διαπίπτω Josh. 21: 45. — Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπὲρ μίσις ἐκπίπτων.

Ἐκπλέω, f. εὔσομαι, *to sail out of*, *to sail from*, a port or harbour, seq. εἰς, Acts 15: 39. 18: 18. seq. ἀπό 20: 6. — c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἐκπληρώω, ὦ, f. ὠσω, *to fill out*, *to complete in full*, trans. e. g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaph. *to fulfil*, e. g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐλπίδας.

Ἐκπλήρωσις, εως, ἡ, (ἐκπληρώω,) *a filling out*, *completion*, 2 Macc. 6: 14. In N. T. of time, *fulfilment*; Acts 21: 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἁγν. *announcing the fulfilment* [full observance] *of the days*, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. 6: 9. — So ἐκπληρώω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστὶ ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκουσὶώς μεταλλάττειν. Comp. πληρώω 1 Macc. 3: 49.

Ἐκπλήρσω v. τιω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' etc. Buttm. § 114 πλήρσω; pp. *to strike out*, *to force out by a blow*; but found only trop. *to strike one out of* his senses, his self-possession, i. e. *to strike with astonishment*, terror, admiration, etc. Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19. — In N. T. only Pass. *to be struck with astonishment*, admiration, etc. i. e. *to be astonished*, *to be amazed*, genr. Matt. 19:

25. Mark 10: 26. Sept. for ἐκπ. Ecc. 7: 16. — Xen. Cyr. 3. 3. 67. — Especially of admiration, comp. Tittm. de Syn. N. T. p. 134. absol. Matt. 13: 54. Mark 6: 2. 7: 37. Luke 2: 48. Seq. ἐπὶ c. dat. Matt. 7: 28 ἐπὶ τῇ διδασκῇ. 22: 33. Mark 1: 22: 11: 18. Luke 4: 32. 9: 43. Acts 13: 12. — Hesych. ἐξεπλάγη· ἐθαύμασεν, ἐξέστη. Seq. ἐπὶ c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. 7: 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἐκπνέω, ὦ, f. εὔσω, *to breathe out* or *forth*, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phaedo. 16. In N. T. intrans. *to expire*, *to die*, Mark 15: 37, 39. Luke 23: 46. — Soph. Aj. Fl. 1045. Plut. de gen. Socr. 32. — The accus. τὴν ψυχὴν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχὴν. Phoenix. 1475.

Ἐκπορεύομαι, f. εὔσομαι, *to go out of*, *to go or come forth*, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark 13: 1 ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχὸς. Mark 10: 46. ἔξω c. gen. Mark 11: 19. ἐκεῖθεν Mark 6: 11. παρά c. gen. of person from whom, John 15: 26. absol. Luke 3: 7. Acts 25: 4. Spoken of demons, absol. Matt. 17: 21. Sept. c. ἐκ for ἵνα ΝΣΨ Ps. 19: 6. c. ἀπὸ Ex. 5: 20. c. ἐκεῖθεν Deut. 11: 10. — c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25. — Seq. εἰς c. acc. of place whither, Mark 10: 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5: 29. ἐπὶ c. acc. of pers. Rev. 16: 14. πρὸς c. acc. of pers. Matt. 3: 5. Mark 1: 5. Sept. c. εἰς for ΝΣΨ Ex. 33: 7. c. ἐπὶ Ex. 7: 15. c. πρὸς Judg. 9: 33. — c. εἰς Xen. An. 5. 6. 33. ἐπὶ ib. 5. 1. 8.

b) of things, *to go forth from*, *to proceed out of*; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark 7: 20. ἐκ τῆς καρδίας 7: 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. 15: 11, 18. Luke 4: 22. Eph. 4: 29. Also symb. of a sword, Rev. 1: 16. 19: 15, 21. (comp. 2: 16. Is. 49: 2. Hos. 6: 5.) of lightning, Rev. 4: 5. fire, 9: 17, 18. 11: 5. a river, 22: 1. Seq. ἀπὸ Mark 7: 15. διὰ c. gen. Matt. 4: 4. ἔσθθεν Mark 7: 23. Sept. c. ἐκ for ΝΣΨ Num. 32: 24. Ez. 1: 13. for ἡ ΝΣΨ Deut. 8:

3. 23: 24. — Seq. εἰς c. acc. of place whither; spoken of rumour, Luke 4: 37 ἔξεπορ. ἡχος περὶ αὐτοῦ εἰς πάντα τόπον. In the sense of *to be ejected*, εἰς τὸν ἀφεδρώνα, Mark 7: 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties, Acts 9: 28; see in Εἰσπορεύομαι c, and Εἰσερχομαι d.

Ἐκπορεύω, f. εὔσω, *to whore it out*, i. e. *to practise fornication, to be given to lewdness*, intrans. Jude 7. Sept. for נָתַן Gen. 38: 24. Ex. 34: 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἐκπύω, f. ὑσω, *to spit out*, Hom. Od. 5. 322. In N. T. metaph. *to loathe, to reject*, trans. Gal. 4: 14. comp. Rev. 3: 16. — So ἀποπύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἐκρίζω, ᾧ, f. ὠσω, *to root out or up*, trans. Matt. 13: 29. 15: 13. Luke 17: 6. Jude 12 δένδρα ἐκρίζομεντα, i. e. the same as rooted up. Sept. for שָׁרַף Jer. 1: 10. קָרַע Zeph. 2: 4. — Wisd. 4: 4.

Ἐκστασις, εως, ἡ, (ἐξίστημι,) pp. *a putting away, removal*, sc. of any thing out of a place etc. Plut. ed. Reisk. IX. p. 727. 8 ἔκστασις θερμομότης. ib. 728. 9. In N. T. and commonly, metaph. *ecstasy*, i. e. the state of being out of one's usual mind; Hesych. φρενός ἔκστασις, ὁ εἰς αὐτὸν μὴ ὢν. Thus

a) genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5: 42. Luke 5: 26. Acts 3: 10. from terror, Mark 16: 8. Sept. for שָׁמַח Jer. 5: 30. חֲמַדָּה Deut. 28: 28. הִרְרָה Gen. 27: 33. פָּחַד 2 Chr. 14: 14. שָׁעַר Ez. 27: 35. — Test. XII Patr. p. 538. Plut. ed. Reisk. VI. 136. 8 ἔκστασις καὶ ταραχὰς καὶ πτοίας ἐπιφέρειν.

b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10: 10. 11: 5. 22: 17. comp. 2 Cor. 12: 2 sq. Ez. 1: 1.—Artemid. 2. 37. Comp. Sept. for חֲרָה Gen. 2: 21. Hesych. ἔκστασιν ὑπνόν, φόβον.

Ἐκστρέφω, f. ψω, *to turn out of a place*, trans. e. g. a tree or post ἐκ τῆς γῆς, Arr. Exped. Al. M. 3. 29. *to turn inside out*, as a garment, Schol. in Aristoph. Nub. 89. — In N. T. metaph. *to change*, sc. for the worse, i. e. *to subvert, to pervert*, perf. pass. Tit. 3: 11. So Sept. for הִפְתָּה Am. 6: 12. Pass. for הִפְתָּה Deut. 32: 20.—genr. Aristoph. Nub. 89 ἐκστρεψον ὡς τάχιστα τοὺς σαντοῦ τρόπους.

Ἐκταράσσω v. τιω, f. ξω, *to stir up wholly, to disturb greatly, to agitate greatly*, trans. e. g. trop. τὴν πόλιν, Acts 16: 20. Sept. for הִפְתָּה Ps. 18: 4. הִפְתָּה Ps. 88: 17.—Wisd. 17: 3. 18: 7. Andocid. de Myst. ὁ δὲ τὴν πόλιν ὅλην ἐκταράξας.

Ἐκτείνω, f. τενω, perf. τέτακα, *to stretch out, to extend*, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand, τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. 12: 13 bis. 26: 51. Mark 3: 5 bis. Luke 6: 10. Acts 21: 1. Sept. for הִנֵּה Josh. 8: 19. Ex. 15: 12. הִנֵּה Gen. 19: 10. 22: 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. 8: 3. Mark 1: 41. Luke 5: 13. Acts 4: 30. of assisting, Matt. 14: 31. of entreaty, John 21: 18. — Seq. ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. genr. towards, Matt. 12: 49; or i. q. *to lay hands upon* in a hostile manner, Luke 22: 53; so Sept. for הִנֵּה Ex. 7: 5. Jer. 6: 12. Ez. 6: 14.—1 Macc. 12: 39, 42.

b) of an anchor, i. e. *to let go an anchor with its cable, to cast anchor*, Acts 27: 30.

Ἐκτελέω, ᾧ, f. ἔσω, *to finish out or off, to complete fully*, absol. Luke 14: 29, 30. Sept. for הִפְתָּה Deut. 32: 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

Ἐκτένεια, ας, ἡ, (ἐκτείνω,) *extension*, Herodian. 7. 2. 8.—In N. T. trop. *intentness, assiduity*; Acts 26: 7 ἐν ἐκτενείᾳ, i. e. intently, assiduously.—2 Macc. 14: 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἐκτενής, εος, οὗς, ὁ, ἡ, adj. (ἐκτείνω,) pp. *extended*; trop. *intent, earnest, fervent*, Acts 12: 5 προσευχῇ ἐκτ. 1 Pet.

4: 8 ἀγάπη. — 3 Macc. 5: 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. ἐκτενέστερον as adv. *more earnestly*, Luke 22: 44. See Buttm. § 115. 5.

Ἐκτενῶς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1: 22. Sept. for עֲתִנָּה Jon. 3: 8.—3 Macc. 5: 9. Diod. Sic. 2: 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

Ἐκτίθῃμι, f. ἐκθήσω, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts 7: 21 ἐκτιθέντα δὲ αὐτόν, in particip. aor. 1 pass. comp. Buttm. § 107. n. I, 16.—Wisd. 18: 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in Ἐκθετός.

b) Mid. ἐκτίθεμαι, *to set forth, to expound, to declare*, Acts 11: 4. 18: 26. 28: 23. Sept. for הִצִּי Job 36: 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

Ἐκτινάσσω v. τιῶ, ἀίω, *to shake out or off*, e. g. τὸν κοινοστὸν τῶν ποδῶν, Matt. 10: 14. Acts 13: 51. τὸν χοῦν ὑποκ. τ. ποδ. Mark 6: 11. τὰ ἱμάτια, Acts 18: 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. 10: 14.—Plut. Cato Maj. 14.

Ἐκτος, η, ον, ordin. num. (ἕξ,) *the sixth*, as ἕκτη ὥρα, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. 20: 5. 27: 45. Mark 15: 33. Luke 23: 44. John 4: 6. 19: 14. Acts 10: 9. Also Luke 1: 26, 36. Rev. 6: 12. 9: 13, 14. 16: 12. 21: 20. Sept. for שֵׁשִׁי Gen. 1: 31. 30: 19.—Hom. Od. 3. 415.

Ἐκτός, adv. (ἐκ,) *out of, without*, i. e.

a) pp. of place, with the art. τὸ ἐκτός, *the outside*, Matt. 23: 26 τὸ ἐκτὸς αὐτῶν. Buttm. § 125. 6, 7. — So τὰ ἐκτός, Arr. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2. — As a prep. with a gen. *out of*, 2 Cor. 12: 2, 3, εἴτε ἐκτὸς τοῦ σώματος. 1 Cor. 6: 18 πᾶν ἁμάρτημα ἐκτὸς τοῦ σώματος ἐστι, i. e. does not pertain to the body, is not physical. — Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts 26: 22 οὐδὲν ἐκτός

λέγων ὧν κ. τ. λ. 1 Cor. 15: 27. Sept. for עֲתִנָּה 1 K. 4: 23. Judg. 8: 26. עֲתִנָּה 1 K. 10: 13. Dan. 11: 4.—Xen. H. G. 1. 2. 3. ib. 1. 6. 35.—By pleonasm prefixed to εἰ μὴ, as ἐκτὸς εἰ μὴ, *without perhaps, unless, except*, 1 Cor. 14: 5 ἐκτὸς εἰ μὴ διερμηνεύη. 15: 2. 1 Tim. 5: 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. — Luc. D. Mort. 16. 4. quom. Hist. conser. 13, 21, 38. pro Imag. 23, 28.

Ἐκτρέφω, f. ψω, *to turn out or away*, trans. sc. from a place, course, etc. e. g. τὸ ὕδωρ ἐξέρπεις Thuc. 5. 65. Mid. and aor. ἐξεράπην as Mid. (Buttm. § 136. 2,) *to turn one's self away from* a way or course, i. e. *to turn aside from, to deflect*, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49. ἔξω τῆς ὁδοῦ Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. 1: 6 ἐξεράπησαν εἰς ματαιολογίαν. seq. ἐπὶ 2 Tim. 4: 4. seq. ὀπίσω 1 Tim. 5: 15. absol. Heb. 12: 13 ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render ἐκτραπῇ, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2, 7, εἰς κακίας. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. 6: 20 ἐκτρέπόμενος τὰς βεβήλους κενοφωνίας.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

Ἐκτρέφω, f. ἐκτρέψω, *to nourish out* sc. in full, *to nourish up, to bring up* to maturity, e. g. children. Sept. for עֲתִנָּה Kal and Piel, 1 K. 12: 8, 10. Is. 23: 4. 49: 21. Xen. An. 7. 2. 32.—In N. T. genr. *to nourish up, to cherish*, e. g. τὴν ἑαυτοῦ σάρκα, Eph. 5: 29. Sept. for עֲתִנָּה Gen. 45: 11.—Ael. V. H. 2. 14. Xen. Ōec. 17. 10.—In the sense of *to train up, to educate*, trans. Eph. 6:

4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ κ. τ. λ. — Sept. Prov. 23: 24. Pol. 1. 65. 7 ἐν παιδείαις καὶ νόμοις κ. τ. λ.

Ἐκτρώμα, αἰος, τό, (ἐκτρώσσω to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32.) *an abortion, one born prematurely*, trop. 1 Cor. 15: 8, coll. v. 9. Sept. for עָרַב Job 3: 16. Ecc. 6: 3. — Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C. — Found only in Ionic and later writers; the Attics said ἄμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκφέρω, f. ἐφοίσω, aor. 1 ἐξένεγκα, aor. 2 ἐξένεγκον, *to bear out, to carry out, to bring forth*, trans.

a) pp. out of a place, Luke 15: 22 τὴν στολήν, sc. from its place. Acts 5: 15 τοὺς ὀσθενεῖς, sc. out of the houses. 1 Tim. 6: 7. Sept. for נִצְּרָה 1 Sam. 5: 1. נִצְּרָה Gen. 14: 18. Judg. 6: 19. — Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7. — So of a dead body for burial, Acts 5: 6, 9, 10. — Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth, *to bring forth, to yield*, trans. Heb. 6: 8 τὰς ἀνάθας. Sept. for נִצְּרָה Gen. 1: 12. Hag. 1: 11. — Diod. Sic. 2. 47. Xen. Oec. 17. 10.

Ἐκφεύγω, f. εἴσομαι, *to flee out of* a place, intrans. Acts 19: 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. 16: 27. — Ecclus. 27: 20. Xen. Cyr. 6. 1. 40. An. 4. 7. 6. — Trans. *to flee from, to escape*, seq. acc. e. g. calamities, Luke 21: 36. τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11: 33. (Susann. 22. 2 Macc. 6: 26.) τὸ κρῖμα τοῦ θεοῦ, Rom. 2: 3. (2 Macc. 7: 35 κρίσιν.) also c. acc. impl. 1 Thess. 5: 3. Heb. 2: 3. coll. Ecclus. 16: 13. Sept. for כִּסֵּר Job 15: 30. כִּרְיָ Prov. 10: 19. — Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ὤ, f. ἦσω, (ἐκ intens.) *to frighten outright, to terrify greatly*, trans. 2 Cor. 10: 9. Sept. for הִרְרִיךָ Lev. 26: 6. Zeph. 3: 14. הִרְרִיךָ Job 7: 14. — Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἐκφοβος, ου, ὁ, ἡ, adj. (ἐκφοβέω,) *frightened outright or out of one's senses*,

greatly terrified, Mark 9: 6. Heb. 12: 21. Sept. ἔκφ. εἰμί for יָצַח Deut. 9: 19.

Ἐκγύω, f. ἴσω, aor. 2 ἐξέφυον, *to generate out, to produce, to put forth*, trans. Matt. 24: 32 and Mark 13: 28 ὅταν ὁ κλαδὸς — τὰ φύλλα ἐκφύῃ, in subjunct. pres. — Symm. for נִצְּרָה Ps. 104: 14, Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10. — Others in these passages read ἐκφυῖ, which is the subjunct. of ἐξεφύην, a later form of the aor. 2 for ἐξέφυον, (intrans. as also the perf.) *to egerminate, to shoot out, to put forth*, i. e. the leaves put forth. See Buttm. § 114 φύω. Passow sub φύω. Winer § 15. p. 81. — Jos. Ant. 2. 5. 5 σταχύας ἐκφύεντας. Palaeph. 6. 1. Hesych. ἐκφύειν ἐκβλαστῆσαι, γεννηθῆναι. perf. Hom. Il. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῶ, instead of the Att. ἐκχέω for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Sprachl. II. p. 436. Matth. § 182. n. 1. Winer § 13. 3. — Aor. 1 ἐξέχεα, Buttm. § 96. n. 1. Matth. § 183. n. For the 3 pers. aor. 1 ἐξέχεε John 2: 15. al. see Buttm. § 105. n. 2.* — Perf. Pass. ἐκκέχνημαι, Buttm. § 98. n. 4. — Aor. 1 Pass. ἐξεχύθη, fut. 1 Pass. ἐκχυθήσομαι; comp. Buttm. § 114 χέω. — *To pour out*, trans.

a) pp. Matt. 9: 17 and Mark 2: 22, ὁ οἶνος ἐκχεῖται, *the wine is poured out*, i. e. spilled. Luke 5: 37. John 2: 15 ἐξέχεε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts 1: 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for חָרַץ Ex. 4: 9. Judg. 6: 20. of ashes and dust, Lev. 4: 12. 14: 41. χαλκόν Ex. 16: 35. ἐξεχύθη ἡ κοιλία αὐτοῦ 2 Sam. 20: 10. — Hom. Il. 3. 296 οἶνον. Arr. Diss. Ep. 4. 10. 26. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐπιτήδεια. — In the phrase αἷμα ἐκχέω, *to pour out blood, to shed blood, to kill*, Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So particip. αἷμα ἐκχυνόμενον, Matt. 23: 35. Luke 11: 50. Spoken of the blood of Christ *shed or poured out* as a sacrifice for sin, περὶ v. ὑπὲρ πολλῶν, Matt. 26: 28. Mark 14: 24. Luke 22: 20. Sept. for כִּי חָרַץ Gen. 9: 6.

1 Sam. 25: 31. 2 K. 21: 16. coll. Deut. 19: 10. Ps. 79: 10. — By meton. of the container for the contents, *ἐκχ. τὴν φιάλην*, Rev. 16: 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. *to pour out, to shed abroad, to give largely*; seq. *ἐν*, Rom. 5: 5 ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ὑμῶν. seq. *ἐπὶ* c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2: 17, 18, 33. 10: 45. Tit. 3: 6. — So Sept. and חַיְיט Ps. 79: 6. Jer. 14: 16. πνεῦμα Joel 2: 28, 29. 4: 19. Zech. 12: 10. — Eccclus. 18: 11. 24: 35.

c) trop. Pass. or Mid. *to be poured out*, spoken of persons, i. e. as in Engl. intrans. *to pour forth, to rush tumultuously*, Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, *εἰς τὴν ὁδόν*. Comp. Sept. Judg. 9: 44. 20: 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, to give one's self up to*, e. g. τῇ πλάνῃ τοῦ Βαλᾶμ Jude 11. — Eccclus. 37: 32. Test. XII Patr. p. 520 πορνεία ἐν ᾗ ἐξεχύθη ἐγώ. Plut. Vit. Marc. Anton. 21 *εἰς τὸν ἡδυνπαθῆ καὶ ἀκόλαστον βίον ἐκκεχυμένος*. Pol. 32. 11. 4. Comp. Lat. 'effluantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἐκχύνω, see in Ἐκχέω.

Ἐκχωρέω, ὤ, f. ἴσω, *to depart out of a place, to go away, to flee out*, Luke 21: 21. Sept. for פָּרַח Am. 7: 12. — 1 Macc. 9: 62. Ael. V. II. 3. 21.

Ἐκψύχω, f. ξω, *to breathe out, to expire, to die*, intrans. Acts 5: 5, 10. 12: 23. — Sept. Ez. 21: 7 [12]. coll. Judg. 4: 21.

Ἐκών, οὔσα, ον, *willing, voluntary*, usually in an adverbial sense, Rom. 8: 20. 1 Cor. 9: 17. See Butt. §123. n. 3. — Sept. Ex. 21: 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἐλαία, ας, ἡ, *an olive*, viz.

a) the tree, *an olive-tree*, symbolically, Rom. 11: 17, 24. Rev. 11: 4. Sept. for חַי Gen. 8: 11. Judg. 9: 8, 9. symb. Zach. 4: 3, 11, 12. — Xen. An. 6. 4. 6. — Elsewhere, τὸ ὄρος τῶν ἐλαιῶν, *the Mount of Olives*, i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the val-

ley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of*. Matt. 21: 1. 24: 3. 26: 30. Mark 11: 1. 13: 3. 14: 26. Luke 19: 29, 37. 21: 37. 22: 39. John 8: 1. Sept. for הַר הַזַּיִת Zeph. 14: 4. comp. 2 Sam. 15: 30. — Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. — On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea*.

b) the fruit, *an olive*, James 3: 12. — Xen. An. 7. 1. 37. Oec. 19. 13.

Ἐλαιον, ου, τό, (ἐλαία), *oil*, i. e. *olive-oil*, of various qualities and uses; e. g. for lamps, Matt. 25: 3, 4, 8. for wounds and anointing the sick, Mark 6: 13. Luke 10: 34. James' 5: 14. as mixed with spices for anointing the head and body in token of honour etc. Luke 7: 46. Heb. 1: 9, see in Ἀλείφω. Jahn § 148. Oil was also an article of traffic, Luke 16: 6. Rev. 18: 13. Sept. for זַיִת Gen. 28: 18. 1 Sam. 16: 1, 13. al. — Xen. An. 4. 4. 13. Conv. 2. 4. — By meton. and genr. *oil* is put for the fruit or the tree, Rev. 6: 6. comp. Is. 40: 10. Hag. 1: 11.

Ἐλαιῶν, ὄνος, ὁ, (ἐλαία), *an olive-yard*, pp. Sept. for חַי Ex. 23: 11. 2 K. 5: 26. — In N. T. as a name of the Mount of Olives, Acts 1: 12; see in Ἐλαία a. — Jos. Ant. 7. 9. 2.

Ἐλαμίτης, ου, ὁ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2: 9. Comp. Is. 21: 2. Jer. 49: 34 sq. Dan. 8: 2. — See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἐλάσσω v. τιῶν, ονος, ὁ, ἡ, adj. pp. compar. of ἐλαχός an old epic word, but used as compar. of μικρός, Butt. § 68. 4, i. e. *less, minor*, e. g. in quality, *inferior*, as wine, John 2: 10. in age, *younger*, Rom. 9: 12. (Sept. for צָעִיר Gen. 25: 23.) in dignity, Heb. 7: 7. — Herodian. 5. 1. 14. — Neut. adverbially, *less than*, 1 Tim. 5: 9. comp. Butt. §115. 5. — Diod. Sic. 1. 32.

Ἐλατιονέω, ὤ, f. ἴσω, (ἐλάτιων,) *to make less*, i. e. *trans. to diminish*, Sept. Prov. 14: 36. for מְצַטֵּת Lev. 25: 16. צַטֵּת Gen. 8: 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack, to fall short*, absol. 2 Cor. 8: 15 ὁ τὸ ὀλίγον, οὐκ ἐλαττόνησε, quoted from Ex. 16: 18, where Sept. for צַטֵּת. also for מְצַטֵּת Ex. 30: 15.—Ecclus. 19: 5, 7. A later word instead of ἐλαττώω, Passow sub voc.

Ἐλατιόω, ὤ, f. ὠσω, (ἐλάτιων,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. 2: 7, 9, quoted from Ps. 8: 6 where Sept. for צַטֵּת. Sept. also for מְצַטֵּת Num. 26: 54.—Ecclus. 18: 5, 42: 29, Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less, to decrease*, John 3: 30. Sept. for צַטֵּת Jer. 44: 18.—Ecclus. 18: 19, 20. 41: 2. Jos. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

Ἐλαύνω, f. ἐλάσω, perf. ἐλήλακα, *to drive, to impel, to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James 3: 4. 2 Pet. 2: 17.—Jos. Ant. 5. 5. 3 τὸν ὑέτον ἤλανε ἀνεμος. Spoken of oxen, Ecclus. 38: 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke 8: 29 ἡλαίνετο ὑπὸ τοῦ δαίμονος κ. τ. λ.—Wisd. 16: 18. 17: 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark 6: 48. John 6: 19. So Sept. for טָוַן Is. 33: 21.—Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. τὴν ναῦν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

Ἐλαφρία, ας, ῆ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· κουφότης. In N. T. metaph. spoken of mind, *lightness, inconstancy*, 2 Cor. 1: 17.—Hesych. ἐλαφρία· μωρία. A word of the later age, Lob. ad Phryn. p. 343.

Ἐλαφρός, ἄ, ὄν, *light, not heavy, easy to bear*; Matt. 11: 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. *trop. my*

precepts, requirements, are light.—Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. 4: 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλίψις, comp. Buttm. §123. 3, and n. 4.

Ἐλάχιστος, η, ον, pp. superl. of the old epic ἐλαχύς, but used as superl. of μικρός, comp. in Ἐλάσσων, Buttm. § 68. 4, i. e. *the least, minimus*, e. g. in magnitude, James 3: 4. in number and quantity, Luke 16: 10 bis. 19: 17. in rank or dignity, Matt. 2: 6. 5: 19 ἐλάχ. κληθήσεται. 25: 40, 45. 1 Cor. 15: 9. in weight or importance, Matt. 5: 19 ἐντολαὶ ἐλαχ. Luke 12: 26. 1 Cor. 6: 2. 4: 3 see in Εἰμί II. h. β. So Sept. of dignity for רָצַץ 1 Sam. 9: 21. Job 30: 1. צַר 2 K. 18: 24. of importance, for צַר Prov. 30: 24.—Of dignity Wisd. 6: 6. Xen. Mem. 2. 1. 6. II. G. 7. 1. 4.

Ἐλαχιστότερος, η, ον, (compar. from the superl. ἐλάχιστος,) *far less, far inferior*, Eph. 3: 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

Ἐλάω, f. ἐλάσω, see Ἐλαύνω.

Ἐλεάζαρ, ὁ, indec. Eleazar, Heb. יְהִיזָרַח (God his helper), pr. name of a man, Matt. 1: 15 bis.

Ἐλεγξις, εως, ῆ, (ἐλέγχω,) *conviction, reproof*; 2 Pet. 2: 16 ἐλεγξιν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. *to be convicted, reproof*.—Sept. Job 21: 4.

Ἐλεγχος, ον, ὁ, (ἐλέγχω,) *convincing argument, proof*, Ael. V. H. 7. 19. Arr. Diss. Ep. 3. 10. 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. 11: 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. 3: 16. Sept. for דַּבָּרִית Job 13: 6. 23: 4. דַּבָּרִית Hos. 5: 9.—Long. de Sublim. Fragm. 3. 11.

Ἐλέγχω, f. ξω, *to shame, to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict, to prove one in the wrong*, and thus to shame him, trans.

a) pp. to convict, to show to be wrong, etc. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχομένοι. seq. περί John 8: 46. 16: 8. Also 1 Cor. 14: 24. James 2: 9. Sept. for הִכְרִית Ps. 50: 21. Prov. 30: 6. — Jos. Ant. 4. 8. 15. Ael. V. H. 12. 51. Xen. Cyr. 3. 1. 12.—Hence, to convince of error, to refute, to confute, Tit. 1: 9 τοὺς ἀντιλέγοντας ἐλέγχειν. v. 13. 2: 15. So Sept. for הִכְרִית Job 32: 12. הִכְרִית Prov. 18: 17. — Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. to reprove, to rebuke, to admonish; Luke 3: 19 ἐλεγχόμενος ὑπ' αὐτοῦ περί Ἡρωδιάδος. Matt. 18: 15. 1 Tim. 5: 20. 2 Tim. 4: 2. Sept. for הִכְרִית Gen. 21: 25. Prov. 9: 8. — Eccclus. 19: 12, 13, 14, 16. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47.—Hence from the Heb. in the sense of to reprove by chastisement, to correct, to chastise, in a moral sense, Rev. 3: 19 ἐλέγχω καὶ παιδεύω. Heb. 12: 5 quoted from Prov. 3: 11, 12, where Sept. for הִכְרִית. Sept. also for הִכְרִית Job 5: 17. Ps. 6: 2. 38: 2.

c) by impl. spoken of hidden things, to detect, to demonstrate, to make manifest; John 3: 20 where ἐλεγχθή is parallel with φανερωθή in v. 21. So Eph. 5: 11, 13. — Pol. 9. 22. 9. Herodian. 3. 12. 11. Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεεινός, ἡ, ὄν, (ἐλεος,) inclined to pity, merciful, Herodian. 1. 4. 3. In N. T. deserving pity, pitiable; by impl. wretched, miserable, 1 Cor. 15: 19. Rev. 3: 17. — Suid. ἐλεεινός· ὁ ἐλίους ἄξιος. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ἐλεινός, Lob. ad Phr. p. 87.

Ἐλεέω, ὦ, f. ἴσω, (ἐλεος,) to pity, to have compassion on, to have mercy on, sc. a person in unhappy circumstances, trans. Pass. to be pitied, to obtain mercy; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. 5: 7 αὐτοὶ ἐλεηθήσονται. 9: 27 ἐλέησον ἡμᾶς, νίε Δαβίδ. 15: 22. 17: 15. 18: 33 bis. 20: 30, 31. Mark 5: 19. 10: 47, 48. Luke 16: 24. 17: 13. 18: 38, 39. Phil. 2: 27. Jude 22 see in Διαφύνη a. Sept. for הִכְרִית 2 Sam. 12: 22.

2 K. 13: 22. Ps. 6: 2. הִכְרִית Deut. 13: 17. Is. 13: 18.—Ael. V. H. 14. 40. Xen. Mem. 2. 6. 1.—Spoken perhaps of those who had charge of the poor etc. Rom. 12: 8. Comp. Sept. and הִכְרִית Prov. 14: 21, 33. 28: 8.—Of those who are freed from deserved punishment, in the Pass. to obtain mercy, to be spared, 1 Tim. 1: 13, 16. Comp. Sept. and הִכְרִית Deut. 7: 2. הִכְרִית Is. 9: 19. Ez. 7: 4, 9. — By impl. and from the Heb. to be propitious towards, to bestow kindness on, Rom. 9: 15, 16, 18, quoted from Ex. 33: 19 where Sept. for הִכְרִית. comp. Gen. 43: 29.

b) spoken in N. T. of the mercy of God through Christ, or salvation in Christ, i. q. to bestow salvation on; Pass. to obtain salvation; Rom. 11: 30, 31, 32. 1 Cor. 7: 25. 2 Cor. 4: 1. 1 Pet. 2: 10.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) mercy, compassion, Sept. for הִכְרִית Prov. 21: 21. מִצְוָה Is. 38: 18. Callim. Hymn. in Del. 152. In N. T. by meton. of effect for cause, alms, charity, money given to the poor, etc. Matt. 6: 1 in text. rec. where others δικαιοσύνη q. v. Matt. 6: 2, 3, 4. Luke 11: 41. 12: 33. Acts 3: 2, 3, 10. 9: 36. 10: 2, 4, 31. 24: 17. Sept. for Chald. צְדָקָה Dan. 4: 24 [27]. — Eccclus. 3: 14. 12: 3. Diog. Laert. 5. 17 πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὁ, ἡ, adj. (ἐλεος,) merciful, compassionate, i. e. actively so, Matt. 5: 7. Heb. 2: 17. Sept. for הִכְרִית Ex. 22: 27. Ps. 103: 8. הִכְרִית Jer. 3: 12. הִכְרִית Ps. 145: 8. — Hom. Od. 5. 191. Lysias 168. 40.

I. Ἐλεος, ου, ὁ, mercy, compassion, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἐλεέω above. Matt. 23: 23. Tit. 3: 5. Heb. 4: 16. Sept. for הִכְרִית Is. 60: 10. — Hom. Il. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1. — From the Heb. goodness in general, and espec. piety, Matt. 9: 13 and 12: 7, quoted from Hosea 6: 6 where Sept. τὸ ἔλεος for הִכְרִית, parallel to ἐπίγνωσις Θεοῦ for הִכְרִית הִכְרִית.

II. Ἐλεος, έους, τό, found only in Sept. the N. T. and ecclesiastical writers, i. q. ὁ ἔλεος which alone is used by classic writers; comp. H.

Plauck de Indole etc. in Bibl. Repos. 1. p. 668; *mercy, compassion*, i. e. active pity; see in ἔλεος I, and comp. in ἔλεω above.

a) genr. Luke 1: 50, 78. Rom. 9: 23. 15: 9. Eph. 2: 4. 1 Pet. 1: 3. James 3: 17. Sept. for עָרַךְ Neh. 13: 22. Ps. 51: 1. al. saep. עָרַךְ Deut. 13: 7. Is. 63: 7. So ποιεῖν ἔλεος μετὰ τινος, *to do mercy with any one*, i. e. *to show mercy to*, i. q. ἐλεῖν, e. g. Luke 1: 72. 10: 37. James 2: 13. Sept. for עָרַךְ Gen. 24: 12. 1 Sam. 15: 6. al. saep. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1: 58. — In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1: 54, i. e. *to give a new proof of mercy and favour to Israel*, in allusion to God's ancient mercies to that people; comp. Ps. 25: 6. 89: 29, 50. Sept. for עָרַךְ 2 Chr. 6: 42. Jer. 2: 2. — Spoken of *mercy* as exhibited in the remission of deserved punishment, James 2: 13. Comp. Sept. for עָרַךְ Num. 14: 19. also Ecclus. 16: 13. Song of 3 Childr. 14.

b) spoken of the *mercy* of God through Christ, i. e. *salvation* sc. from sin and misery, in the christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. *the salvation of or through Christ*. Rom. 11: 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δώη ἔλεος ὁ κύριος, 2 Tim. 1: 16, 18. also joined with εἰρήνη etc. Gal. 6: 16. 1 Tim. 1: 2. 2 Tim. 1: 2. Tit. 1: 4. 2 John 3. Jude 2.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. *to do as one pleases*, 1 Cor. 10: 29. 2 Pet. 2: 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. 2: 4. 5: 1, 13 bis. 2 Cor. 3: 17, coll. v. 6, 7. so from the yoke of external observances in general, 1 Pet. 2: 16. From the dominion of sinful appetites and passions, James 1: 25. 2: 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. 8: 21.

Ἐλεύθερος, ἔρα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθω i. q. ἐρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (α) *free-born*, 1 Cor. 12: 13. Gal. 3: 28. 4: 22, 23, 30, 31.

Eph. 6: 8. Col. 3: 11. Rev. 6: 15. 13: 16. 19: 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. 4: 26. Sept. for עָרַךְ Neh. 13: 17. Ecc. 10: 17.—Esdr. 3: 19. Xen. Mem. 2. 7. 3, 4, 6. — (β) *freed, made free*, John 8: 33. 1 Cor. 7: 21, 22. Sept. for עָרַךְ Ex. 21: 2, 26, 27. — (γ) *free, exempt*, sc. from an obligation, law, etc. Matt. 17: 26. Rom. 7: 3 et 1 Cor. 7: 39, comp. Sept. for עָרַךְ Deut. 21: 14.—Herodian. 1. 10. 4.—Also *free*, from external obligations in general, so as to act as one pleases, 1 Cor. 9: 1, 19, coll. v. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. 2: 16. — Metaph. *free* from the slavery of sin, John 8: 36.

b) in the sense of *free from, without, destitute*, Rom. 6: 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *destitute as to righteousness*, i. e. without righteousness; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἐλευθερώω, ὤ, f. ὠσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John 8: 32, 36. seq. ἀπό c. gen. Rom. 6: 18, 22. From the yoke of the Mosaic law, Gal. 5: 1, or of its condemnation, seq. ἀπό Rom. 8: 2. From a state of calamity and death, Rom. 8: 21.—Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάστιγα ἐλευθεροῦται. pp. seq. ἀπό H. G. 5. 2. 12.

Ἐλευσις, εως, ἡ, (obsol. ἐλεύθω i. q. ἐρχομαι,) *a coming*, Acts 7: 52. — Act. Thom. § 23. Hesych. ἐλεύσεως ἀφ' ἑως.

Ἐλεφάντινος, η, ον, (ἐλεφας,) *ivory*, adj. i. e. *made of ivory*, Rev. 18: 12. Sept. for עָרַךְ 1 K. 10: 18. Am. 3: 15.—Herodian. 4. 2. 3, 13.

Ἐλιακεῖμ, ὅ, indec. Eliakim, Heb. עֲלִיָּאִכִּים (God appointed), pr. name of a mau, Matt. 1: 13 bis. Luke 3: 30.

Ἐλιεζρ, ὅ, indec. Eliezer, Heb. עֲלִי־עֶזֶר (God his help), pr. name of a man, Luke 3: 29.

Ἐλιούδ, ὅ, indec. Eliud, pr. name of a man, Matt. 1: 14, 15; prob. comp.

from Heb. לַהּ God, תִּיְהַלְלוּ praise, but not found in O. T.

Ἑλισάβει, ἡ, indec. *Elizabeth* the wife of Zacharias and mother of John the Baptist, Luke 1: 5, 7, 13, 24, 36, 40, 41 bis, 57. — Comp. prob. from Heb. לַהּ God, and שָׁבַע to swear, or שָׂבַע to satiate; not found in O. T.

Ἑλισσαῖος, ου, ὁ, *Elisha*, Heb. עֲשִׂיָּה (God his deliverance), the celebrated prophet of the O. T. Luke 4: 27. See 1 K. 19: 16 sq. 2 K. c. 2. c. 4 sq. c. 13: 14 sq.

Ἑλίσσω v. τιω, f. ξω, (ἐλιξ, ἐλέω,) to roll up, to fold up, as a garment to be laid away; trop. of the heavens, Heb. 1: 12, quoted from Ps. 102: 27 where Sept. for Heb. תִּהְיֶה. Comp. Is. 34: 4, where Sept. for תִּהְיֶה. — Hom. Il. 22. 95. Anthol. Gr. IV. p. 206.

Ἑλκος, εος, ους, τό, (ἐλκω,) a wound, Hom. Il. 11. 812. In N. T. and later writers, an ulcer, a sore, Luke 16: 21. Rev. 16: 2, 11. Sept. for תִּתְּשֶׁה Ex. 9: 9. Job 2: 7. — Pol. 1. 81. 5. Xen. Eq. 5. 1.

Ἑλκόω, ὦ, f. ὠσω, (ἐλκος,) to ulcerate, trans. Pass. to be full of ulcers, Luke 16: 20. — Xen. Eq. 1. 4. ib. 5. 1.

Ἑλκύω, a later form i. q. ἐλκω q. v. Passow in voc.

Ἑλκω, f. ἐλκύσω from ἐλκύω, Buttm. § 114, aor. 1 ἐλκυσσα, to draw, to drag, trans. e. g. a net, John 21: 6, 11. a sword, John 18: 10. Sept. for תִּתְּשֶׁה Ps. 10: 9. Jer. 38: 13. תִּתְּשֶׁה 2 Sam. 22: 17. — ἐλκύσαντες Xen. H. G. 7. 1. 19. ἐλκω Herodian. 4. 9. 14. Xen. An. 5. 2. 15. — Of persons, to drag, to force away, e. g. before magistrates Acts 16: 19 ἐλκυσαν. James 2: 6 ἐλκουσιν. or out of a place Acts 21: 30 ἐλκόν. — Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32. — Metaph. to draw, i. e. to induce to come, John 6: 44. 12: 32. So Sept. and תִּתְּשֶׁה Cant. 1: 4. — Comp. Xen. Conv. 1. 9.

Ἑλλάς, ἁδος, ἡ, *Hellas*, *Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. Il. 2. 683; then of the adjacent portion of Thessaly inhabited

by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 20: 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in Ἀχαΐα. — Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι. — The Heb. name for Greece is יָוֹן i. q. Ἰωνία, Sept. Ἰωνίαν Gen. 10: 2, but the Sept. translate it also by Ἑλλάς, Is. 66: 19. Ez. 27: 13.

Ἑλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, Ἑλληνες, the early inhabitants of the Thessalian Helas, Hom. Il. 2. 684; afterwards a general name for all the Greeks, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11. — Hence in N. T. Ἑλλην a Greek, οἱ Ἑλληνες the Greeks, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the οἱ σοφοί. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain. — Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name Greek was often used to designate all those who were not Jews, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3. 19: 10, 17. 20: 21. 21: 28. Rom. 1: 16. 2: 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for

Ἑλληνιστίας in text. rec. John 7: 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is the dispersed among the Gentiles. — Comp. Sept. for 𐤍𐤕𐤓𐤕 Is. 9: 11. 1 Macc. 8: 18. 2 Macc. 4: 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, a Greek proselyte, John 12: 20. Acts 14: 1. 17: 4. 18: 4.

Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Luke 23: 38. Rev. 9: 11. — Sept. Jer. 46: 16. 50: 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην, pp. Greek, in fem. 2 Macc. 6: 8. Xen. An. 5. 1. 1. In N. T. a female Greek, i. q. a Gentile, Mark 7: 26 γυνή Ἑλλ. Acts 17: 12. Comp. in Ἑλλην b. — Palaeph. 35.

Ἑλληνιστής, οὔ, ὁ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6: 1. 9: 29. So text. rec. Acts 11: 20, where later edit. Ἑλληνας. See Hug in Bibl. Repos. I. 547 sq. Winer § 3. p. 28. n.* Wetstein on Acts 6: 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) in Greek, i. e. in the Greek language, John 19: 20. Acts 21: 37. — Xen. An. 7. 6. 8. Comp. Buttm. § 119. 15. c.

Ἑλλογέω, ᾧ, f. ἴσω, (ἐν, λόγος,) to reckon in, i. e. to put to one's account, Philem. 18. Metaph. of sin, to impute, Rom. 5: 13. — Hesych. ἑλλογεῖ καταλογίσαι.

Ἑλμωδάμ, ὁ, indec. Elmodam, pr. name of a man, Luke 3: 28.

Ἑλπίζω, f. ἴσω, (ἐλπίς,) fut. Att. ἐλπῶ Buttm. § 95. 7, to hope, to hope for, to expect, trans. and absol.

a) pp. absol. 2 Cor. 8: 5. seq. infin. aor. Luke 6: 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23: 8. Acts 26: 7. Rom. 15: 24. 1 Cor. 16: 7. Phil. 2: 19, 23. 1 Tim. 3: 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. 5: 11. — Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6. —

Seq. ὅτι instead of an infin. Luke 24: 21. Acts 24: 26. 2 Cor. 1: 13. 13: 6. Philem. 22. Comp. Winer § 45. 2 ult. — Seq. accus. of thing, to hope for, Rom. 8: 24, 25. 1 Cor. 13: 7. Hence Pass. τὰ ἐλπιζόμενα, Heb. 11: 1. — Xen. Mem. 4. 3. 17.

b) in the constr. to hope in or on any one, i. e. to trust in, to confide in; so genr. seq. dat. Matt. 12: 21 τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι, in later edit. but text. rec. ἐν τῷ ὄν. see below. Seq. εἰς c. accus. John 5: 45 εἰς ὃν ἐλπίζατε. So Sept. for 𐤍𐤕𐤓 Is. 51: 5. רַבְּשִׁי Ps. 145: 15. (Herodian. 7. 10. 1.) Seq. ἐπὶ τινι, Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιούσι. 1 Tim. 6: 17. Sept. for 𐤍𐤕𐤓 Judg. 9: 26. Ps. 44: 7. Comp. Matth. § 399. n. 1. Seq. ἐπὶ τινι, 1 Pet. 1: 13. So Sept. for 𐤍𐤕𐤓 Judg. 20: 36. Ps. 62: 9, 11. — Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. 1: 10. Seq. ἐπὶ c. dat. 1 Tim. 4: 10. So Sept. for 𐤍𐤕𐤓 Ps. 26: 1. al. comp. Is. 11: 10. Seq. ἐπὶ c. accus. 1 Tim. 5: 5. 1 Pet. 3: 5. So Sept. for 𐤍𐤕𐤓 Ps. 37: 3, 5. 𐤕𐤓𐤕 Is. 11: 10. — Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. 15: 19. Sept. c. ἐν for 𐤍𐤕𐤓 2 K. 18: 5. Ps. 33: 21. Comp. ἐλπίδα ἔχειν ἐν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἑλπίς, ἰδος, ἡ, hope, confident expectation, sc. of good.

a) genr. Rom. 8. 24 τῇ ἐλπίδι ἐσώθημεν, in hope are we saved, as yet only in expectation, not actually. 2 Cor. 10: 15. Phil. 1: 20. With a gen. of the thing hoped for, Acts 27: 20 πᾶσα ἐλπίς τοῦ σώζεσθαι. 16: 19. 26: 6, 7. 23: 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως, or of the person hoping, Acts 28: 20. 2 Cor. 1: 7. Sept. for 𐤍𐤕𐤓 Job 14: 7. 17: 15. Ez. 37: 11. 𐤍𐤕𐤓 Is. 31: 2. — Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38. — So παρ' ἐλπίδα, against hope, i. e. without ground of hope, Rom. 4: 18. Also ἐπ' ἐλπίδι, lit. on hope, Engl. in hope, i. e. with hope, full of hope and confidence, Acts 2: 26. Rom. 4: 18. 8: 20. 1 Cor. 9: 10 bis. Sept. for 𐤍𐤕𐤓 Ps. 4: 9. 16: 9. — By meton. spoken of the object of hope, Rom. 8: 24 bis, ἐλπίς δὲ βλεπομένη οὐκ

ἔστιν ἐλπίς, comp. in *Βλέπω* 1. b. 1 Cor. 9: 10 τῆς ἐλπίδος μετέχειν in text. rec. So Sept. and 𐤍𐤒𐤓𐤕 Job 6: 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5: 2 ἐλπ. τῆς δόξης τοῦ Θεοῦ. 5: 4, 5. 12: 12 τῇ ἐλπίδι χαίροντες. 15: 4, 13 bis, ὁ Θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. 13: 13. 2 Cor. 3: 12. Eph. 2: 12. 4: 4. 1 Thess. 4: 13. 5: 8. 2 Thess. 2: 16. Tit. 1: 2. 3: 7. Heb. 3: 6. 6: 11. 10: 23. 1 Pet. 1: 3. 3: 15. Seq. gen. of the thing or person on which this hope rests, Eph. 1: 18. Col. 1: 23. 1 Thess. 1: 3. — By meton. spoken of the object of this hope, i. q. *salvation*, Col. 1: 5. Gal. 5: 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. 2: 13. Heb. 6: 18. 7: 19. — Meton. also of the source, ground, author of hope, e. g. Christ Col. 1: 27. 1 Tim. 1: 1. genr. 1 Thess. 2: 19.

c) of a *hope in or upon* any one, i. e. *trust, confidence*, etc. seq. εἰς, Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν Θεόν 1 Pet. 1: 21. seq. ἐπὶ τινι, 1 John 3: 3. Comp. in Ἑλπίζω b.

Ἑλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts 13: 8. It appears to come from the Arabic 𐤍𐤒𐤓𐤕, wise, learned.

Ἑλωϊ', *Eloi*, interj. Aram. 𐤍𐤒𐤓𐤕, my God, Mark 15: 34, quoted from Ps. 22: 2 where Sept. ὁ Θεός μου for Heb. 𐤍𐤒𐤓𐤕, which Matthew writes ἡλλ, Matt. 27: 46.

Ἑμαντιοῦ, ἦς, οῦ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of *myself, to myself, myself*, etc. Luke 7: 7. John 5: 31. 8: 14, 18, 54. 1 Cor. 4: 3. 2 Cor. 2: 1. al. For ἀπ' ἑμαντοῦ and ἐξ ἑμαντοῦ, see in Ἀπό III. 2. c. Ἐκ 3. d. — Sometimes used merely as the simple ἐμοῦ, Matt. 8: 9. Luke 7: 8. John 12: 32. Phil. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. AL.

Ἐμβαίνω, (ἐν, βαίνω,) in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι,

part. ἐμβάς, *to go in, to enter*, intrans. John 5: 4, supply εἰς τὸ ὕδωρ. — Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board, to embark*, Matt. 8: 23. 9: 1. 13: 2. 14: 22, 32. 15: 39. Mark 4: 1. 5: 18. 6: 45. 8: 10, 13. Luke 5: 3. 8: 22, 37. John 6: 17, 22, 24. — 1 Macc. 15: 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω,) *to cast in*, Luke 12: 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for 𐤍𐤒𐤓𐤕 Jonah 1: 12, 15. 𐤍𐤒𐤓𐤕 Gen. 37: 21. al. — Ael. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἐμβαλῖνω, f. ψω, (ἐν, βάπτω,) *to dip in*, sc. into any thing, trans. Matt. 26: 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark 14: 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John 13: 26 ἐμβ. τὸ πομῖον sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὸ πόδε. Athen. IX. p. 367. B.

Ἐμβατεύω, f. εὔσω, (ἐν, βατεύω) i. q. βαίνω,) pp. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aesch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν i. e. *to invade*, 1 Macc. 12: 25. 15: 40.—In N. T. metaph. *to go into* a matter, *to investigate*, and with the idea of impertinence, *to pry into, to intrude into*, seq. accus. i. q. with εἰς implied, Col. 2: 18 ἃ μὴ ἑώρακεν ἐμβατεύων.—2 Macc. 2: 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἐμβιβάζω, f. άσω, (ἐν, βιβάζω,) *to cause to go in*, usually spoken of a ship, *to embark, to put on ship-board*, trans. Acts 27: 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό sc. τὸ πλοῖον. Comp. in Ἐμβαίνο. —Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω,) *to look in*, pp. into a place, Bel and Drag. 40. Hence in N. T.

a) *to look in the face, to fix the eyes upon, to regard fixedly*, seq. dat. Mark 10: 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14: 67. Luke 20: 17. 22: 61. John 1: 36, 43. Matt. 19: 26. — Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. — Seq. εἰς c. acc.

Acts 1: 11 εἰς τὸν οὐρανόν, comp. v. 10 where it is ἀνέιζοντες. So in the sense of *to look at or upon*, i. e. *to contemplate, to consider*, Matt. 6: 26 εἰς τὰ πτεινά, coll. Luke 12: 24. So Sept. and עֲבִירָה Is. 51: 1, 2, 6. — Eccles. 2: 10.

b) by impl. *to look at distinctly*, i. e. *to see clearly, to discern*, trans. Mark 8: 25, coll. v. 24. absol. Acts 22: 11.

Ἐμβριμάομαι, ὤμαι, f. ἤσομαι, depon. Mid. (ἐν, βριμάομαι v. ὀμαι to be enraged, indignant, Xen. Cyr. 4. 5. 9,) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against, to blame*, Mark 14: 5.—Suid. ἐνεβριμήσατο· μετ' ὀργῆς ἐλάλησεν.

b) by impl. *to admonish sternly, to charge strictly*, i. e. *to threaten with one's indignation for disobedience*; Matt. 9: 30 ἐνεβριμήσατο αὐτοῖς. Mark 1: 43. — Symm. for עֲבִירָה Is. 17: 13. Hesych. ἐμβριμήσαι· ἐπιτιμῆσαι, κτελεῖσαι. Id. ἐμβριμώμενος· μετ' ἀπειλῆς ἐν-τελλόμενος.

c) like Heb. עֲבִירָה, usually 'indignatus est,' but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved, to be agitated*, seq. dat. of manner, John 11: 33 ἐνεβρ. τῷ πνεύματι, where it is parall. with ἐτάραξεν ἐαυτόν. v. 38 ἐν ἐαυτῷ. So עֲבִירָה Gen. 40: 7, Sept. τεταραγμένοι, Cod. Alex. σκυθρωποί. Dan. 1: 10.

Ἐμέω, ὤ, f. ἔσω, *to spue out, to vomit forth*, seq. acc. trop. in contempt, Rev. 3: 16. Sept. for עֲרִיק Is. 19: 14.—Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμμαίνομαι, f. οὔμαι, (ἐν, μαί-ρομαι,) *to be mad in or against any person or thing, to be furious against*, seq. dat. Acts 26: 11. — So ἐμμανής, furious, raging, Wisd. 14: 23. Plut. ed. Reisk. II. p. 798.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. עִמָּנוּאֵל Immanuel, i. e. God with us, a name of the Saviour, Matt. 1: 23. See Is. 7: 14. 8: 10.

Ἐμμαοῦς, ἡ, Emmaus, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direc-

tion, Luke 24: 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους ἐξήκοντα. — Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3: 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ἐνῶ, (ἐν, μένω,) *to remain in a place*, seq. ἐν c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in, to continue in, to persevere in*, seq. ἐν c. dat. Gal. 3: 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγορ. Heb. 8: 9.—Sept. Is. 30: 18. Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts 14: 22 τῇ πίστει. So Sept. for עֲרִיק Deut. 27: 26.—Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. עֲמֹר (ass) Hamor, Acts 7: 16. Comp. Gen. 33: 19. Josh. 24: 32. — On the difficulty in Acts I. c. see Kuinoel and Olshausen in loc.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. sing. *my, mine*, viz.

a) pp. marking possession, property, etc. Matt. 18: 20 τὸ ἐμὸν ὄνομα. John 3: 29. 4: 34. Rom. 10: 1. al. saep. (Xen. Conv. 5. 5.) τὸ ἐμόν, τὰ ἐμά, *my own*, i. e. *my property*, etc. Matt. 25: 27. 20: 15. Luke 15: 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. 16: 21. Gal. 6: 11. Col. 4: 18. — Implying power, office, etc. οὐκ ἔστιν ἐμὸν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20: 23. Mark 10: 40.—Comp. Jos. Ant. 2. 16. 1 σὸν ἐστὶ ἐμπορίζεν.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark 8: 38 τοὺς ἐμούς λόγους. Luke 9: 26. John 6: 38. 7: 16. 8: 16. 14: 27. Rom. 3: 7. al. saep. So τὸ ἐμόν, i. e. *my doctrine*, John 16: 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John 7: 6, 8. ἡ ἡμέρα ἡ ἐμή John 8: 56. καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4: 6. or of that

which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, *in my memory*, i. e. *in memory of me*, Luke 22: 19. 1 Cor. 11: 24, 25. ἀγάπη ἡ ἐμή, i. e. *love of me*, John 15: 9.—Jos. Ant. 1. 3. 8 ἐξυβρίζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. *εἰς ἐμέ, towards me*. Xen. Cyr. 3. 1. 28 φίλια τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεάς, i. e. *the gift to me*. A.

Ἑμπαιγμονή, ἥς, ἡ, (ἐμπαίζω,) *derision, scoffing*; only in later edit. 2 Pet. 3: 3 ἐν ἐμπαιγμονῇ ἐμπαῖνται, i. e. *intens. for shameless scoffers*. Gesen. Lehrs. p. 671. 3. Stuart § 456. Not found in Sept. or Greek writers.

Ἑμπαιγμός, οῦ, ὁ, (ἐμπαίζω,) *derision, scoffing, mocking*, Heb. 11: 36. Sept. for עֲרִיצָה Ez. 22: 4.—Wisd. 12: 25. Eccclus. 27: 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπαίζω, f. αἰζω, (ἐν, παίζω,) aor. 1 ἐνέπαισα, a later form instead of the earlier ἐνέπαισα, Buttm. § 114 παίζω. Phryn. et Lob. p. 240; pp. *to sport in, with, against any one*, Lat. *illudere*, Engl. *to illude, to mock*, i. e.

a) *to deride, to scoff at*, seq. dat. Matt. 27: 29 ἐνέπαιζον αὐτῷ, λέγοντες. v. 31. Mark 10: 34. 15: 20. Luke 14: 29. 22: 63. 23: 36. absol. Matt. 20: 19. 27: 41. Mark 15: 31. Luke 18: 32. 23: 11. Sept. for עָרַץ Gen. 39: 14, 17. בְּעָרְךָ Ex. 10: 2.—1 Macc. 9: 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of *to delude, to deceive*, Pass. Matt. 2: 16.—Sept. Jer. 10: 14.

Ἑμπαίκτης, ου, ὁ, (ἐμπαίζω,) a *mockers, scoffer*, spoken of impostors, false prophets, etc. 2 Pet. 3: 3. Jude 18. See Matt. 24: 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἑμπεριπατέω, ὧ, f. ἦσω, (ἐν, περιπατέω,) pp. *to walk about in a place*, e. g. τὴν γῆν, Sept. for הָאֶרֶץ Job 1: 7. 2: 2. also Wisd. 19: 21.—In N. T. metaph. *to walk in or among a people, to live among*, i. e. *to be habitually conversant with*, absol. 2 Cor. 6: 16. So Sept. and הָאֶרֶץ Lev. 26: 12. Deut. 23: 14.

Ἑμπέπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ being dropped after ἐμ, Buttm. § 114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθη, particip. pres. ἐμπιπλὼν Acts 14: 17, from a form ἐμπιπλάω less usual in this tense and not Attic, Buttm. § 114 πίμπλημι. § 106. n. 5. § 107. n. 1, 2.—*To fill in*, Lat. *implere*, i. e. *to fill up, to make full*, trans. Sept. for מִלֵּא Gen. 42: 25. Prov. 24: 4. Herodian. 1. 12. 5. Xen. Mem. 1. 4. 6.—In N. T. spoken only of food, *to fill with food, to satisfy, to satiate*, absol. John 6: 12 ὡς δὲ ἐνεπλήσθησαν. Sept. for מִלֵּא Lev. 26: 6. Ps. 78: 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6.—*So trop. to fill, to satiate*, sc. *one's desire with good*, absol. Luke 6: 25. Seq. acc. and gen. Luke 1: 53. Acts 14: 17. comp. Buttm. § 132. 5. 2. Sept. for מִלֵּא Is. 27: 6. Ps. 107: 9. מִלֵּא Jer. 31: 14.—Eccclus. 16: 30.—Metaph. Pass. *to be filled with any person or thing*, i. e. *as in Engl. to enjoy the society, intercourse of any one*, Rom. 15: 24 ἐὰν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Sussann. 32.

Ἑμπέπτω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, *to fall in*, seq. εἰς c. acc. of place, *to fall into*; Matt. 12: 11 εἰς βόθυνον. Luke 14: 5 εἰς φρέαρ. So Sept. and מִצְדָּה Ex. 21: 33. Prov. 26: 27.—Æsop. F. 117 μύια ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάφρους. An. 5. 7. 25.—Of persons, *to fall in with, to fall among, to meet with*, Luke 10: 36 εἰς τοὺς ληστὰς.—2 Macc. 5: 12. Arr. Epict. 3. 13. 3 ὅταν εἰς ληστὰς ἐμπέσωμεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14.—Metaph. *to fall into any state or condition, to come into, to incur*, seq. εἰς, 1 Tim. 3: 6 εἰς κρίμα. v. 7 εἰς ὀνειδισμόν. 6: 9. Sept. and מִצְדָּה Prov. 17: 21. 28: 10.—1 Macc. 6: 8. Ael. V. H. 5. 2. Xen. H. G. 7. 5. 6.—*So ἐμπεσεῖν εἰς χεῖρας Θεοῦ, to fall into the hands of God*, i. e. *into his power, for punishment*, Heb. 10: 31. So Sept. and מִצְדָּה 2 Sam. 24: 14. 1 Chr. 21: 13.—Eccclus. 2: 19. 38: 15.

Ἑμπλέκω, f. ἐξω, (ἐν, πλέκω,) *to braid in, to interweave*, pp. Ael. V. H. 13. 1 ἐνεπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις.—In N. T. metaph. *to involve in, to entangle*; Mid. *to entangle one's self*

in, 2 Tim. 2: 4. Pass. 2 Pet. 2: 20. — Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3. Comp. Sept. Prov. 28: 18.

Ἐμπλήθω, see Ἐμπλήμι.

Ἐμπλοκή, ἥς, ἡ, (ἐμπλέω,) a braiding, intertwining, plaiting, sc. of the hair in ornament, 1 Pet. 3: 3. Comp. 1 Tim. 2: 9. Judith 10: 3. Jahn §125.

Ἐμπνέω, ὧ, f. εὐσω, (ἐν, πνέω,) to blow in or upon, to breathe in, intrans. e. g. αὐλοῖς ἐμπνέειν, Anth. Gr. II. p. 103. Hom. Il. 17. 502. genr. to draw breath, to breathe, i. e. to live, Plut. Eumen. 5 ult. Aristoph. Thesm. 926 or 933. Eurip. Phoen. 1440. Sept. ἐμπνέον for ψᾶν Josh. 10: 28 sq. Trop. trans. to breathe in, to inspire, c. c. acc. et dat. Wisd. 15: 11 ἐμπνεύσαντα αὐτῷ ψυχὴν ζῶσαν. Hom. Od. 9. 381 θάρσος. Il. 15. 262 μένος. — In N. T. trop. and intrans. to breathe, to respire, and seq. gen. to breathe of any thing, i. e. to be full of, to be ready to burst with; Acts 9: 1 ἐμπνέων ἀπειλῆς καὶ φόβου. See Math. § 376. Buttm. § 132. 5. 2. — So πνέω, Anacr. 9. 3 μύρων τοσούτων πνεῖς. Aristaeet. I. Ep. 5 πνέων θυμοῦ. Achill. Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq. 435 κακίας πνεῖ. See Kypke and Elsner in loc. Comp. Heb. פָּנָה Ps. 27: 12.

Ἐμπορεύομαι, f. εἴσομαι, depon. Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.) to go in, to enter in, seq. acc. Sept. Gen. 34: 24. seq. πρὸς, i. e. to any one, to have intercourse with, Plut. ed. Reisk. VI. 119. to travel about in, to journey, Soph. Elect. 405. Oed. T. 456 or 464. Pol. 28. 10. 5. — In N. T. and usually, to travel about sc. as a merchant or trader on a large scale, i. e. to trade, to traffic, viz.

a) genr. and absol. James 4: 13. Sept. for רָחַק Gen. 34: 10. 42: 34. 2 Chr. 9: 14.—Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. to traffic in, to make gain of, 2 Pet. 2: 3 ὑμεῖς ἐμπορεύσονται, i. e. they will deceive you for their own gain. — Jos. Ant. 4. 6. 8 (virgins) οὐκ ἐμπορευσόμεναι τὴν ὥρην τοῦ σώματος. Athen. XIII. p. 569. F. See Winer p. 503 sq.

Ἐμπορία, ας, ἡ, (ἔμπορος,) a journey for traffic, Arr. Epict. 3. 24. 80.

In N. T. trade, traffic, commerce, Matt. 22: 5. Sept. for רָחַק Ez. 27: 15. רָחַק Ez. 28: 5.—Pol. 3. 23. 4. Thuc. 6. 44. Xen. Hi. 9. 9.

Ἐμπορίον, ου, τό, (ἔμπορος,) emporium, mart. John 2: 16 οἶκον ἐμπορίου, a mart-house.—Sept. Is. 23: 17. Ez. 27: 3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἐμπορος, ου, ὁ, (ἐν, πόρος, passage, transit, fr. πείρω, περύω, πορεύω,) lit. a passenger from one place to another, ὁ ἐν πόρῳ ὢν, one on a journey, a traveller, etc. Soph. Oed. C. 456. Oed. T. 25, 303. Espec. a passenger by ship who pays fare; and this indeed seems to have been the earliest use of the word, (for which later ἐπιβάτης,) Hom. Od. 2. 319. ib. 24. 300. et ibi Schol. — In N. T. and usually, a merchant, trader, i. e. one who trades to foreign countries by sea or land on a large scale, a wholesale dealer; distinguished from the κάπηλος or ἀγοραῖος, who purchased his wares of the ἔμπορος and dealt them out at retail; see Boeckh Staatshaush. I. p. 336. comp. Passow ἔμπορος et κάπηλος. Xen. Vect. 3. 12, 13. Mem. 3. 7. 6. Cyr. 5. 4. 42. Plat. Rep. 2. 12. p. 371. D.—So Rev. 18: 3, 11, 15, 23. Matt. 13: 45 ἀνθρώπος ἔμπορος, see in Ἀνθρώπος 2. b. Sept. for רָחַק Gen. 37: 27. 1 K. 10: 28. Ez. 27: 12. רָחַק Ez. 27: 15, 20 sq. — Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9. Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἐμπρήθω, f. ἡσω, (ἐν, πρήθω,) Lat. incendo, to inflame, to set on fire, i. e. to destroy by fire, τὴν πόλιν Matt. 22: 7. Sept. for רָחַק Deut. 13: 16. Judg. 18: 27.—Herodian. 3. 7. 16. Xen. H. G. 1. 2. 4.

Ἐμπροσθεν, adv. and prep. (ἐν, πρόσθεν,) before, viz.

1. As adv. of place, after verbs of motion, forwards, Luke 19: 28 ἐμπροσθεντο ἔμπρ. or before a person implied, 19: 4. — Jos. Ant. 7. 8. 5. Xen. Cyr. 4. 2. 23. — So τὰ ἐμπροσθεν, things before, Phil. 3: 14. Comp. Buttm. § 125. 6, 7.—Xen. An. 6. 3. 14. Mem. 2. 3. 19. — Of the body, before, in front, Rev. 4: 6. So Sept. and רָחַק Ez. 2: 10.—Test. XII Patr. p. 591. Xen. An. 5. 4. 32.—

In Sept. and Greek writers spoken also of time, Ruth 4: 7. Judg. 1: 11. al. Ael. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. §146. 2. Spoken

a) of place, *before*, c. gen. of person, after verbs of motion, etc. John 3: 28. 10: 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6: 2. 11: 10. Mark 1: 2. Luke 7: 27. Sept. for עֲנִי Gen. 24: 7. 32: 3, 16. 1 Chr. 15: 24. — Xen. Cyr. 2. 2. 7. ib. 3. 2. 5. — Genr. *before, in the presence of*, Matt. 5: 16. 6: 1. 10: 32 bis, 33 bis, 17: 2. 25: 32. 26: 70. 27: 11, 29. Mark 9: 2. Luke 5: 19. 12: 8 bis. 14: 2. 19: 27. 21: 36. John 12: 37. Gal. 2: 14. 1 Thess. 2: 19. So Matt. 7: 6 βάλλειν ἔμπρ. γ. 23: 13 or 14 κλείετε τὴν βαθ. τῶν οὐρ. ἔμπρ. τῶν ἀνδρ. to shut up *before*, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for עֲנִי Is. 45: 1. — Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ὑπηροῦντες. — Hence and from the Heb. ἔμπροσθεν τοῦ θεοῦ, *before God, in the sight of God*, i. e. God being witness, God knowing and approving; 1 Thess. 1: 3. 3: 9, 13. 1 John 3: 19. Comp. Heb. דִּכְּרִי עֲנִי, Sept. δίκαιον ἐναντίον, Gen. 7: 1. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθεν σου, see in Γίνομαι II. b. β. Matt. 18: 14 θέλημα ἔμπρ. σου. So Heb. עֲנִי רִצּוֹן, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19: 15. δεξιὸν ἐναντι κυρίου Ex. 28: 38. Comp. Gesen. Lex. art. פָּנֶי D. 1. b. Lehrs. p. 820. 9 ult. — Seq. gen. of thing, *before, at*, Matt. 5: 24 ἔμπρ. τοῦ θυσιαστηρίου. Acts 18: 17. 2 Cor. 5: 10. Rev. 19: 10. 22: 8. — Comp. Sept. and עֲנִי Neh. 8: 3. 2 Chr. 5: 5. Ceb. Tab. 1.

b) of time, *before*, seq. gen. of pers. John 1: 15, 27, 30. So Sept. and עֲנִי 2 K. 17: 2. 23: 25. al. — Herodot. 7. 144.

Ἐμπύω, f. ὑσω, (ἐν, πτύω,) to spit in or on, seq. eis, as eis τὸ πρόσωπον, to spit in one's face, Matt. 26: 67. genr. 27: 30. Sept. eis τὸ πρ. for עַל Num. 12: 14. κατὰ τὸ πρ. Deut. 25: 9. See Jahn § 180 ult. — Plut. ed. Reisk. VI. 715. 14, ἐμπύειν τινὶ εἰς τὸ πρόσωπον. — Seq. dat. Mark 10: 34. 14: 65. 15: 19. Pass. Luke 18: 32. — Ael. V. II. 1. 15.

Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, εὖς, οὖς, ὁ, ἡ, adj. (ἐμφαίνω, Pass. to appear in e. g. a mirror, Xen. Conv. 7. 4,) pp. *appearing in any thing*; hence genr. *apparent*, and ἔμφανής γίνομαι, to become *apparent*, i. q. ἐμφανίζομαι, hence to *appear, to be seen openly*, Acts 10: 40. — Ael. V. H. 1. 21. Xen. Cyr. 8. 7. 23. — Metaph. to become *manifest, known*, etc. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for עֲנִי. Sept. for עֲנִי Ex. 2: 14. — Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) to make *apparent, to cause to be seen, to shew, trans. Pass. to appear, to be seen openly*.

a) pp. Matt. 27: 53 ἐμφανισθήσονται πολλοίς. Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42: 3, coll. 95: 2. —

b) trop. to manifest, to make known, to declare, to shew, seq. dat. Acts 23: 15 ἐμφανίσαιτε τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρὸς, 23: 22 ταῦτα πρὸς με. seq. ὅτι Heb. 11: 14. Sept. τινὶ τι for עַל Esth. 2: 22. — τινὶ τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 8. 1. 26. ὥς Jos. Ant. 14. 10. 8. — In a judicial sense, seq. dat. et κατὰ τινας, to inform against, to accuse, Acts 24: 1. 25: 2. so περὶ τινας, 25: 15. — Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ. — Of a person, ἐμφανίζειν ἐαυτὸν τινι, to manifest oneself, i. e. to let oneself be intimately known and apprehended, John 14: 21, 22. So Sept. for הוֹדִיעַ Ex. 33: 13. — Wisd. 1: 2.

Ἐμφοβος, ου, ὁ, ἡ, adj. (ἐν, φόβος,) pp. in fear, i. e. terrified, affrighted, Luke 24: 5, 37. Acts 10: 4. 22: 9. 24: 25. Rev. 11: 13. — 1 Macc. 13: 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ὦ, f. ἴσω, (ἐν, φυσάω,) to blow in or on, to breathe on, absol. John 20: 22. Sept. for עַל of wrath Ez. 22: 21. of a wind 37: 9. הִפִּיחַ Ez. 21: 31. — Dioscor. 5. 99 καίεται

ἐμφυσηθέν. Comp. Hom. II. 19. 159.

Ἐμφυτος, ου, ὁ, ἡ, adj. (ἐμφύω,) *inborn*, *implanted* sc. by nature, Wisd. 12: 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted*, *engrafted*, sc. from another source, τὸν ἐμφυτον λόγον James 1: 21, the gospel being here represented under the figure of a seed or shoot *implanted* or *engrafted*, as elsewhere by seed *sown*; comp. Mark 6: 14 sq.—Barnab. Ep. c. 9, ἡ ἔμφ. διωρεὰ τῆς διδασχῆς τ. Θεοῦ. Herodot. 9. 94 ἐμφυτος μαντικῇ.

Ἐν, prep. governing the dative, with the primary idea of rest *in* any place or thing, as also *on*, *at*, *by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in*, *on*, *at*, *by*, etc. Sept. usually for Heb. ב.

a) pp. *in*, *within*; Luke 11: 1 ἐν τῷ πνεύματι. Matt. 8: 6 ἐν τῇ οἰκίᾳ. Acts 2: 46 ἐν τῷ ἱερῷ. Luke 22: 55 ἐν μέσῳ τῆς ἀλλῆς. Matt. 4: 23 ἐν ταῖς συναγωγαῖς. 4: 21 ἐν τῷ πλοῖῳ. 11: 2. Mark 5: 3. John 5: 28. 11: 17. 19: 41. Phil. 1: 13. Luke 9: 57 et 19: 36 ἐν τῇ ὁδῷ. Matt. 6: 2, 5, ἐν ταῖς δούμαις. 11: 16 ἐν ἀγοραῖς. Luke 7: 32. Matt. 20: 23 ἐν τῇ πόλει. 13: 24, 27, ἐν τῷ ἄγρῳ. al. saep.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 3, 26. — With the names of cities, countries, places, etc. Luke 2: 43 ἐν Ἱερουσαλὴμ. Matt. 2: 1, 5, ἐν Βηθ-λεέμ. Rom. 1: 7 ἐν Ρώμῃ. Matt. 2: 19 ἐν Αἰγύπτῳ. Acts 7: 36 ἐν γῇ Αἴγ. Matt. 9: 31. 3: 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4: 13. 6: 4. Acts 9: 36. 10: 1. 1 Thess. 1: 7, 8. al. saep.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21. — So ἐν τῷ ἄδῃ Luke 16: 23. comp. Matt. 10: 28. Rev. 21: 8. ἐν οὐρανῷ, ἐν τοῖς οὐρανόις, Matt. 6: 10, 20. Luke 15: 7. Matt. 5: 12. 16: 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, *heavenly Father*, Matt. 5: 12, 45. 7: 11.

al. comp. 18: 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5: 19. 8: 11. al. ἐν πάσῃ τῇ γῇ. Rom. 9: 17. Matt. 25: 18, 25. ἐν τῷ κόσμῳ, John 13: 1. Col. 1: 6. al. ἐν τῇ θαλάσῃ Mark 5: 13. ἐν μέσῳ τῆς θαλ. 6: 47. 1 Col. 11: 25.—Of a book, writing, etc. Mark 12: 26 ἐν τῇ βιβλῳ Μωσέως. Luke 2: 23. 20: 42. al. Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4: 5. 5: 6. So Heb. 4: 7 ἐν Λαβίδ, i. e. in the book of David, the Psalms. John 6: 45 ἐν τοῖς προφήταις. Rom. 11: 2 ἐν Ἠλίας, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. 6: 12 ἐν τῷ θνητῷ σώματι. 2 Cor. 12: 2. Matt. 3: 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6: 5. 11: 9. al. (Xen. An. 6. 1. 9.) Matt. 7: 3, 4, ἐν τῷ ὀφθαλμῷ. Matt. 1: 18, 23, ἐν γαστρὶ ἔχειν, i. e. to be pregnant, see in Γαστήρ b. Luke 1: 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7: 5. James 4: 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5: 28. Luke 2: 51. Matt. 9: 4. Mark 2: 6, 8. ἐν στόματι 1 Pet. 2: 22. —Spoken of persons, pp. *in* one's body; Matt. 1: 20 τὸ ἐν αὐτῇ γεννηθέν. 6: 23. Acts 20: 10. of a demoniac Acts 19: 16. Trop. Rom. 7: 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in*, i. e. *on*, *upon*, as a fig-tree, ἐν αὐτῇ Mark 11: 13. a mountain, ἐν τῷ ὄρει, Luke 8: 32. John 4: 20. Heb. 8: 5. (Sept. and 77 Ex. 31: 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8: 24 σεισμός ἐν τῇ θαλάσῃ, *on* the lake. Luke 12: 51. John 20: 25. Acts 7: 33. 2 Cor. 3: 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3: 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13: 12. 18: 19. Trop. Jude 12 ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in*, i. e. *at*, *on*, *by*, *near*, *with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. 1: 3. 8: 1. 10: 12. Rom. 8: 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 24: 36 et Acts 2: 19 ἐν τῷ οὐρανῷ, *in* or *on* the sky. (Hom. II. 22. 318.) Luke 13: 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at* or *near* the fountain, comp. Jos. B. J. 5. 4. 1. Luke 16: 23 et John 13: 23, see in Ἀνάκειμαι 2. Matt. 7: 6 μήποτε σκεπτατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at* or *under* their feet. John

15: 4 ἐὰν μὴ (τὸ κλήμα) μείνῃ ἐν τῷ ἀμπέλω, i. e. remains on, attached to, the vine. 19: 41. Rev. 9: 10. John 11: 10 οὐτὶ τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. by him, around him, in his path. So trop. 1 John 1: 5. — Herodot. 1. 76. Pol. 2. 66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5. 18. An. 4. 8. 22.—Trop. c. dat. of person, i. e. (α) spoken of those with whom any one is in near connexion, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then in Christ, as a branch in or on a vine, John 15: 2, 4, 5. So John 6: 56. 14: 20. Rom. 16: 7, 11. 1 Cor. 1: 30. 9: 1, 2. 2 Cor. 5: 17. Eph. 2: 13. al. saep. 1 Thess. 4: 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. who died in union by faith with Christ, as Christians. 1 Cor. 15: 18. Rev. 14: 13. Hence οἱ ἐν Χριστῷ as adj. Christians, i. q. οἱ Χριστιανοί, 8: 1. 2 Cor. 12: 2. Gal. 1: 22. 1 Pet. 5: 14. al. So genr. i. e. in connexion with Christ, in the Christian faith, Rom. 12: 5. Gal. 3: 28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. 5: 6. 6: 15. Phil. 4: 1, 7. 1 Thess. 3: 8. 1 John 2: 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6: 56. 14: 20. 15: 4, 5. 17: 23, 26. Rom. 8: 9. Gal. 2: 20. al. Of a like union with God, and vice versa, 1 Thess. 1: 1. 1 John 2: 24. 3: 6, 24. 4: 13, 15, 16. al. Of the mutual union of God and Christ, John 10: 38. 14: 10, 11, 20. al. Of the Holy Spirit in Christians, John 14: 17. Rom. 8: 9, 11 bis. 1 Cor. 3: 16. 6: 19. 1 Pet. 1: 11. al. — (β) Of those in, with, on whom, i. e. in whose person or character any thing exists, is done, (comp. παρά,) e. g. in external life and conduct, John 18: 38 et 19: 4, 6, οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν. Acts 24: 20. 25: 5. 1 John 2: 10. 1 Cor. 4: 2. So genr. of any power, influence, efficiency, e. g. from God, the Spirit, etc. Matt. 14: 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John 1: 4. 14: 13. v. 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 17: 26. 1 Cor. 12: 6. 2 Cor. 4: 4, 12, 6: 12. Gal. 4: 19. Phil. 2: 5, 13. Col. 1: 19. Heb. 13: 21. 1 John 3: 9, 15. al. So ἐν ἑαυτῷ, in, with or of oneself, etc. Matt. 13: 21. John 5: 26. 6: 53. 1 Cor. 11: 13. 2 Cor. 1: 9. al.

—(γ) Of those in or with whom, i. e. in whose mind, heart, soul, any thing exists or takes place, (παρά,) e. g. virtues, vices, faculties, etc. John 1: 48 ἐν ᾧ δόλος οὐκ ἔστι. 4: 14 ἐν αὐτῷ, i. e. in his soul. 17: 13. Rom. 7: 8. 1 Cor. 2: 11. 8: 7. 2 Cor. 11: 10. Eph. 4: 18. Phil. 6. al. So κρίπτεσθαι ἐν θεῷ, i. e. in the mind and counsels of God, Col. 3: 8. Eph. 3: 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς, in or with oneself, themselves, i. e. in one's heart, Matt. 3: 9. Luke 7: 39, 49. John 5: 41. Rom. 8: 23. Eph. 1: 9. James 2: 4. al.

d) of a number or multitude, as indicating place, in, among, with, equivalent to ἐν μέσῳ, in the midst; Matt. 2: 6 ἐλπίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11: 11 οὐκ ἐγγίχεται ἐν γεννητοῖς γυναικῶν. v. 21 οἱ γενόμενοι ἐν ὑμῖν. 20: 27. Mark 10: 43. Luke 1: 1. John 1: 14. 11: 54. Acts 2: 29. 20: 32. Rom. 1: 5, 6. 1 Cor. 11: 18. Eph. 5: 3. 1 Pet. 5: 1, 2. 2 Pet. 2: 8. al. saepiss. So ἐν ἑαυτοῖς, among themselves, Matt. 9: 3. 21: 38. Acts 28: 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, with one another, Mark 9: 50. John 13: 35. Rom. 15: 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun, Luke 4: 25, 27, ἐν τῷ Ἰσραὴλ. 1: 61. 2: 44. John 7: 43. Acts 10: 35. Eph. 3: 21. 2 Pet. 2: 1. al. Sept. for 2 K. 18: 5. ἦν ἐν Gen. 23: 6. Lev. 16: 29. — Tob. 3: 4. Hom. II. 13. 689. Ael. V. H. 1. 31. Luc. D. Deor. 23. 1. ib. Alex. 2. Xen. An. 2. 3. 15. Cyr. 1. 3. 2.—Hence with dat. plur. of persons by whom one is accompanied, escorted, etc. Luke 14: 31. Jude 14 ἡλθε κύριος ἐν μυριάσιν ἁγίων αὐτοῦ. So Sept. and 2 Num. 20: 20.—1 Macc. 1: 17. 7: 28.—With a dat. plur. of thing, 1 Cor. 15: 3 ἐν πρώτοις, among the first, i. e. adv. first of all. — Xen. Oec. 4. 4. Cyr. 1. 6. 24.

e) of persons, by implic. before, in the presence of; Mark 8: 38 ὃς ἐπαισχυνθή με ἐν τῇ γενεᾷ ταύτῃ. Luke 1: 25. Acts 6: 8. 24: 21 ἐστὼς ἐν αὐτοῖς, sc. as judges. 1 Cor. 2: 6. 2 Cor. 10: 1. Col. 1: 23. Trop. and from the Heb. Luke 4: 21 ἐν τοῖς ὡσὶν ὑμῶν, comp. Sept. and 2 Deut. 5: 1.—Judith 16: 1. Plut. Leg. 10^o. p. 886. E, κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις. Arr. Diss. Ep. 3. 22. 8. Pol. 17. 6. 1. Hom. II. 1. 587. Xen. Cyr. 1.

5. 6. — Hence metaph. *in the sight of* any one, he being judge; Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, i. e. in the sight, judgment, of men. 1 Cor. 14: 11 ὁ λαλῶν, ἐν ἑμοὶ βάρβαρος. Col. 3: 20. — Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335. — So by Hebraism, ἐν ὀφθαλμοῖς ὑμῶν, *in* i. e. *before your eyes*, in your judgment, Matt. 21: 42. Mark 12: 11. So Sept. and פְּנֵי Ps. 118: 23. Comp. Gesen. Lehrgr. p. 820. — 1 Macc. 1: 12.

f) spoken of that by which one is surrounded, *in* which one is enveloped, etc. *in*, *with*. Matt. 16: 27 ἔρχεσθαι ἐν τῇ δόξῃ. 25: 31. al. Mark 13: 26 ἐν νεφέλαις. Luke 21: 27. al. Acts 7: 30 ἐν φλογὶ πυρός. — Hom. Il. 15. 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι. — Of clothing, Matt. 11: 8 ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον. 6: 29. 7: 15. Mark 12: 38. Heb. 11: 37. James 2: 2. al. of ornaments, 1 Tim. 2: 9. of bonds, Eph. 6: 20. So ἐν σαρκί, *in the flesh*, i. e. clothed in flesh, in the body, 1 John 4: 2. 2 John 7. ζῆν ἐν σαρκί, Gal. 2: 20. Phil. 1: 22. Sept. and Deut. 22: 12. Ps. 147: 8. — Jos. Ant. 18. 6. 7 ὁ ἐν τῇ πορφύρῃ. Pind. Istb. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4. — Hence of that *with* which one is furnished, which he carries with him, etc. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλθω. Heb. 9: 25. Metaph. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου. Rom. 15: 29. Eph. 6: 2. Sept. and Gen. 32: 11 ἐν ῥάβδῳ. Josh. 22: 8. 1 Sam. 1: 24. Ps. 66: 13. — Jos. Ant. 6. 9. 4 σὺ μὲν ἐπέρχῃ μοι ἐν ῥομφαίᾳ κ.τ.λ. Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of time. a) of time *when*, i. e. a definite point or period, *in*, *during*, *on*, *at* which any thing takes place, etc. Matt. 2: 1 ἐν ἡμέραις Ἡρώδου. 3: 1. 8: 13. 12: 1, 2 ἐν σαββάτῳ. Acts 20: 7. 1 Cor. 11: 23. al. saepiss. John 11: 9, 10, ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτί, i. e. by day, by night. — Palaeoph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16. — With a neut. adj. Acts 7: 13 ἐν τῷ δυνετέρῳ. 2 Cor. 11: 6 ἐν παντί sc. χρόνῳ. Phil. 4: 6. So Acts 26: 28 ἐν ὀλίγῳ sc. χρόνῳ, *shortly*, and v. 29 ἐν ὀλίγῳ καὶ ἐν πολλῷ, *in short or in long*; comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 ἐν

ὀλίγῳ πολλοὶ ἔπεσον. Plato Apol. 7. comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. ἐν ᾧ sc. χρόνῳ Mark 2: 19. John 5: 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke 7: 11 ἐν τῇ ἑξῆς. 8: 1. John 4: 31 ἐν τῷ μεταξὺ. — Xen. Conv. 1. 14. — Spoken of an action or event which serves to mark a definite time; Matt. 22: 28 ἐν τῇ ἀναστάσει. Luke 11: 31, 32, ἐν τῇ κρίσει. John 21: 20 ἐν τῷ δείπνῳ. 1 Cor. 15: 52 ἐν τῇ ἑσχ. σάλπιγγι. 2 Thess. 1: 7. 1 John 2: 28. al. saep. So ἐν οἷς, sc. πράγμασι, i. e. during which things, meanwhile, Luke 12: 1. — Luc. Alex. 36 ἐν τῷ λοιμῷ. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 ἐν οἷς. — Espec. c. dat. of art. and infin. *in*, i. e. *on* or *at* an action or event, *while* it is taking place; Luke 9: 36 ἐν τῷ γένεσθαι τὴν φωνήν. 1: 8. 2: 6. 5: 1. 24: 51. Acts 8: 6. al. saep. — Sept. 1 Sam. 1: 7. Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) of time *how long*, i. e. a space or period *within* which any thing takes place, *in*, *within*, ἐν τρισὶν ἡμέραις, *in three days*, Matt. 27: 40. Mark 15: 29. al. So Sept. and Is. 16: 14. — Ael. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 ἐν δυοῖν ἔτοσιν.

3. Trop. of the state, condition, manner, *in* which one is, moves, acts; of the ground, occasion, means, *on*, *in*, *by*, *through* which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances *in* which a person or thing is, viz.

(α) genr. either external or internal; comp. Passow En 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke 7: 35 ἐν τρυφῇ ὑπάρχοντες. 8: 43 γυνὴ οὕσα ἐν ῥύσει αἵματος. 2: 29 et 11: 21 ἐν εἰρήνῃ, comp. James 2: 16 ὑπάγετε ἐν εἰρήνῃ for which see in Eis 4. Luke 16: 23 ἐν βασάνοις. 23: 12 ἐν ἔχθρᾳ. v. 40. Rom. 1: 4 υἱὸς θεοῦ ἐν δυνάμει. 8: 37. 1 Cor. 7: 18, 20, 24. 15: 42, 43. 2 Cor. 6: 4, 5. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ. Phil. 2: 7. 2 Thess. 3: 16 ἐν παντὶ τρόπῳ, i. e. in every state, at every turn. 1 Tim. 2: 2. al. saep. — Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 ἐν νόσῳ. An. 2. 5. 38. — Of an internal state, sc. of the

mind, feelings, etc. Acts 11: 5 *ἐν ἐκστάσει*. Rom. 15: 32 *ἐν χαρῇ*. 1 Cor. 1: 10 *ἐν τῇ αὐτῇ τοῦ κ. τ. λ.* 2: 3 *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*. 14: 6 *ἐν ἀποκαλύψει κ. τ. λ.* i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, *ἐν ἀφροσύνῃ*. Eph. 3: 12. 5: 21. 1 Thess. 2: 17. 1 Tim. 1: 13. 2: 11. Heb. 3: 11. James 1: 21. 2: 1. Jude 24. al. saep.—Hom. Il. 7. 302, Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2, 5.—In this usage *ἐν* with its dative is often equivalent to an adjective; Rom. 4: 10 *ὢν ἐν ἀκροβυστίᾳ, ἐν περιτομῇ*, i. e. as uncircumcised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 *ἐν δόξῃ* i. q. *ἐνδοξος*. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 *ἐν κατηγορίᾳ*, i. e. accused. 3: 5 *ἔργα τὰ ἐν δικαιοσύνῃ*, i. q. *τὰ δίκαια*.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 *ἐν πασῇ ἀσφαλείᾳ*. Rom. 2: 28, 29, *ἐν τῷ φανερωῷ, ἐν τῷ κρυπτῷ*. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, in which one is engaged; Passow *ἐν* 2. a. Winer § 52. p. 330. Thus Matt. 21: 22 *ἐν προσευχῇ*. Mark 4: 2 *ἐν τῇ διδαχῇ αὐτοῦ*, i. e. as he taught. 8: 27 et Luke 24: 35 *ἐν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16: 10. John 8: 3 *ἐν μοιχείᾳ κατειλημμένην*. Acts 6: 1. 24: 16. Rom. 1: 9 *ἐν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 14: 18. 15: 58. 1 Cor. 15: 1. 2 Cor. 7: 11 *ἐν παντί*. Col. 1: 10 *ἐν παντὶ ἔργῳ*. 4: 2. 1 Tim. 4: 15 *ἐν τοῖς ἱσθι*. 5: 17. Heb. 6: 18 *ἐν οἷς*. 11: 34. James 1: 8. 4: 3. al. saep. So Matt. 20: 15 *ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς*, i. e. in my own affairs. 22: 15, 23: 30 *κοινωνοὶ ἐν τῷ αἵματι*, i. e. in slaying the prophets.—Xen. Cyr. 3. 1. 1 ὁ Κύρος ἐν τοῖς ἡν. ib. 1. 6. 15. Herodot. 2. 82 οἱ ἐν ποιήσει. Plat. Prob. p. 317. C, *εἰμὶ ἐν τῇ τέχνῃ*.—So c. dat. of person, i. e. 'in the work, business, cause of any one'; Rom. 16: 12 *ἥτις ἐκοπίασεν ἐν κυρίῳ*. Eph. 6: 21. al. Rom. 6: 3 *τοὺς συνεργοὺς μου ἐν Χριστῷ*. 1 Cor. 4: 17. al.

(γ) implying in the power of any one; Passow *ἐν* 1. f. Matth. § 577. 6. Acts 5: 4 *ἐν τῇ σῇ ἐξουσίᾳ*, comp. 1: 7 et John

3: 35. Acts 4: 12 *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρίᾳ*. So *ἐν πνεύματι*, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. 22: 43. Mark 12: 36. Luke 2: 27. 4: 1. 9: 1. 1 Cor. 12: 3. also Matt. 12: 28. 1 Pet. 3: 19. Rev. 1: 10. 4: 2. 17: 3. al. Of demoniacs, *ἐν πνεύματι ἀκαθάρτῳ*, i. e. in the power of, possessed, Mark 1: 23. 5: 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα*. Herodot. 6. 109. Xen. Oec. 6. 14 *ἐν σοὶ πάντα ἔστιν*.—Hence, *γενόμενος ἐν ἑαυτῷ*, having come to himself, Acts 12: 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of manner or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, in, with, in reference to which it is performed, viz.

(α) genr. of manner etc. comp. *Ἐκ* 3. e. Matt. 22: 37 *ἀγαπᾷν ἐν ὅλῃ τῇ καρδίᾳ κ. τ. λ.* quoted from Deut. 6: 5 where Heb. *בְּ*, Sept. *ἐκ*, as also Mark 12: 30, 33. So Mark 4: 2 *διδάσκειν ἐν παραβολαῖς*. Luke 2: 36 *ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει*. 21: 25 *συνοχὴ ἐθνῶν ἐν ἀπορίᾳ*. John 16: 25 *ἐν παροιμίαις λαλεῖν*. 23: 24 *προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ*, i. e. to render sincere and spiritual worship. Acts 2: 46. 10: 48 *βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου*, comp. in *Βαπτίζω* 2. a. β. Rom. 1: 9 *ἐν τῷ πνεύματι μου*. 9: 22. 15: 6. 1 Cor. 2: 4 *τὸ κήρυγμά μου οὐκ ἐν πειθοῖς λόγοις*. v. 7. 14: 21. 2 Cor. 3: 7 *ἐν γραμμασιν*. Col. 3: 22. 1 Pet. 2: 24. 2 Pet. 3: 3. 1 John 5: 6 *ἐλθὼν ἐν τῷ ὕδατι καὶ τῷ αἵματι*.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palaeph. 32. 2 *ἐλθὼν ὅπισω ἀντῶν ἐν ἡρεμαίῳ βαδί-σμαι*. Thuc. 6. 16. ib. 7. 67 *οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι*.—So in an adverbial sense; Matt. 22: 16 *ἐν ἀληθείᾳ διδάσκεις*, i. e. truly, in reality. Mark 9: 1 *ἐν λόγῳ*. Acts 12: 7 et 22: 18 *ἐν τάχει*. (Thuc. 6. 92 init.) Acts 17: 31 et Rev. 19: 11 *κρίνειν ἐν δικαιοσύνῃ* i. e. righteously. 26: 7 *ἐν ἐκτενείᾳ*, continually. Col. 4: 5. Eph. 6: 9 *ἐν παύρῃσιν*, boldly. Rev. 18: 2 *ἐκραξεν ἐν ἰσχύϊ*.—Judith 1: 11. Wisd. 18: 9. Xen. Cyr. 6. 1. 11 *ἐν τῷ μέρει πάλιν*, vicissim.

(β) of a rule, law, standard, *in, by, according to, conformably to*; comp. Passow *ἐν* 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matth. 7: 2 *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke 1: 8 *ἐν τῇ τάξει*, comp. 1 Cor. 15: 23. Phil. 1: 8. 1 Thess. 4: 15 *ἐν λόγῳ κυρίου*. 1 Tim. 1: 18 *ἐν αὐταῖς sc. προφητείαις*. Heb. 4: 11. So of a rule of life etc. Luke 1: 6 *πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς*.—Pind. Pyth. 4. 105 *ἐν τούτῳ λόγῳ*. Thuc. 1. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. 10: 12 *ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες*. Also ‘in conformity with the will, law, precept of any one?’ John 3: 21 *ἐν θεῷ ἐστὶν εἰργασμένα*. 1 Cor. 7: 39 *ἐν κυρίῳ*. Eph. 6: 1.

(γ) in the sense of *in respect to, as to*; Luke 1: 7, 18, *προβεβηκέναι ἐν ἡμέραις*. Gal. 4: 20 *ὅτι ἀποροῦμαι ἐν ὑμῖν*, comp. Winer Comm. in loc. Eph. 2: 11 *ἔθνη ἐν σαρκί*. Tit. 1: 13 *ἵνα ὑγιαίνωσιν ἐν τῇ πίστει*. James 2: 10 et 3: 2 *πταίειν ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί*, in every respect, 2 Cor. 8: 7. 9: 8, 11. *ἐν μηδενί, in no respect*, 2 Cor. 7: 9. James 1: 4. *ἐν οὐδενί* Phil. 1: 20. Also after words signifying plenty or want, Rom. 15: 13 *περισσεύειν ἐν τῇ ἐλπίδι*. 2 Cor. 3: 9. 8: 7. Col. 2: 7 et Eph. 2: 4 *πλούσιος ἐν ἐλλεί*. 1 Cor. 1: 5. 1 Tim. 6: 18. al. 1 Cor. 1: 7 *ὑπερέσθαι ἐν μηδενί χαρίσματος*.—Soph. Oed. Tyr. 1112 *ἐν μακρῷ γήρᾳ ξυνάδει τῷδε τῶνδρᾳ*, ‘in high old age he accords etc.’ Palaeoph. 28. 2 *ὑπερφέρων ἐν*. Diod. Sic. 5. 57 *διαφέρω ἐν*, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the ground, basis, occasion, *in, on, upon* which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing *in or on* which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. 2: 5 *ἵνα ἡ πίστις ὑμῶν μὴ ᾗ ἐν σοφίᾳ ἀνθρ. κ. τ. λ.* 2 Cor. 4: 10 et Gal. 6: 17 *ἐν τῷ σώματι*. Gal. 4: 14. Eph. 2: 11 *περιτομή ἐν σαρκί*. Seq. dat. of pers. i. e. *in the person or case of any one, in or by his example*, etc. Luke 22: 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί*. John 9: 3. Acts 4: 2 *καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν*. Rom. 9: 17. 1 Cor. 4: 6 *ἵνα*

ἐν ἡμῖν μάθητε. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30.—Plato Meno. p. 82. A, *ἐπιδεικνυσθαι ἐν τινι*. Xen. Cyr. 1. 6. 29.—So after verbs implying ‘to do anything in one’s case,’ i. e. *to or for one, where the acc. or dat. might stand*; Matt. 17: 12 *ἐποίησαν ἐν αὐτῷ ὅσα ἐτέλεσαν*. Luke 23: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 *τοὺς κοπιῶντας ἐν ὑμῖν*, i. e. *for your benefit*. So too *ὁμολογεῖν ἐν τινι*, to confess in one’s case or cause, i. e. *to acknowledge*, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also *σκανδαλίζεσθαι ἐν τινι*, to take offence in any one, i. e. *in his case or cause*, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philopat. 18 *μὴ ἑτεροῖόν τι ποιήσης ἐν ἐμοί*.—Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 *ἐν γὰρ τούτῳ θαυμαστόν ἐστιν*. Rom. 13: 9 *ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιῶνται*. Gal. 5: 14 *ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται*. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 *ἐν τούτῳ ἐφανερώθη*. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 *ἐν ταύταις ταῖς δυνάμει ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κρυμάνται*. Also Acts 7: 14 *ἐν ψυχαῖς ἐβδ. πέντε*, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for *π*, and see Winer § 52. p. 334. e.—Herodian. 2. 3. 17 *οὐ γὰρ ἐν τῇ καθεδρῇ ἢ προεδρῇ, ἀλλ’ ἐν τοῖς ἔργοις*.—Here too we may refer the use of *ἐν* by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matt. 5: 34, 35, 36, *μὴ ὁμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, ἐν τῇ κεφαλῇ σου*. 23: 16, 18, 20sq. Rev. 10: 6. al. Sept. for *על* *על* 1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, *in consequence of* which any action is performed, *in, on, at, by*, i. e. because of, on account of, *propter*; Winer § 52. p. 331. Matt. 6: 7 *οὐ ἐν τῇ πολυλογία αὐτῶν εἰσακουθήσονται*. Acts 7: 29 *ἔφυγεν ἐν τῷ λόγῳ τούτῳ*. 1 Cor. 11: 2 *ἐν τούτῳ οὐκ ἐπαίνω*. 2 Cor. 6: 12 *ἐν ἡμῖν*. 1 Pet. 4: 16. v. 14 *εἰ ὀνειδίζετε ἐν ὀνόματι Χριστοῦ*, comp. Mark 9: 41 *ἐν ὀνόματι οὗτοῦ Χριστοῦ ἔσται*. So Sept. and *על* 2 Chr. 16: 7.—Ecclus. 11: 2 bis. Xen. Eq. 9. 11.

Cyr. 1. 6. 19 *ἐν πίστει*. An. 3. 1. 1 et Thuc. 5. 3 *ἐν ταῖς σπονδαῖς*. — So *ἐν τούτῳ*, *herein*, *hereby*, i. e. on this account, therefore, John 15: 8. 16: 30. Acts 24: 16. 1 Cor. 4: 4. (Xen. Cyr. 1. 3. 17.) *ἐν τούτῳ γινώσκειν*, to know *herein*, *hereby*, i. e. by this, etc. John 13: 35. 1 John 2: 3, 5. al. *ἐν ᾧ*, equivalent to *ἐν τούτῳ ὅτι*, *herein that*, i. e. in that, because, Rom. 8: 3. Heb. 2: 18. 1 Pet. 2: 12. (Thuc. 8. 86.) *wherefore*, Heb. 6: 17. — In this sense of *propter*, *ἐν* does not occur with a dat. of person, Winer § 52. p. 332. — Spoken also of the authority in consequence of which any thing is done, *in*, *by*, *under*, i. e. by virtue of etc. Matt. 21: 23 et Luke 20: 2 *ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιᾷς*. Acts 4: 7 *ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι*. John 5: 43 et 10: 25 *ἐν τῷ ὀν. τοῦ πατρὸς*. Matt. 21: 9. John 12: 13. 14: 26. 1 Cor. 5: 4. 2 Thess. 3: 6. al. So *αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ*, to ask *in the name of Jesus*, i. e. under his authority and sanction, John 14: 13, 14. 15: 16. 16: 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke 1: 21 *ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*. Rom. 2: 23 *ὅς ἐν νόμῳ καυχᾶσαι*. (Sept. and Ξ Jer. 9: 22, 23.) Acts 7: 41 *εὐφραίνετο ἐν τοῖς ἔργοις*. Luke 10: 20 *ἐν τούτῳ μὴ χαίρετε*. Eph. 3: 13 *μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου*. So Matt. 12: 21 *ἐν τῷ ὀν. αὐτοῦ ἔθνη ἑλπιούσι*. (Sept. for Ξ $\Pi\Omega\Xi$ Ps. 33: 21.) Mark 1: 14 *πιστεύετε ἐν τῷ εὐαγγελίῳ*. Phil. 3: 3, 4, *πειποθῆναι ἐν σαρκί*, and so Sept. for Ξ $\Pi\Omega\Xi$ Jer. 48: 7. — Epict. Eneh. 40. Pol. 1. 59. 2. — Seq. dat. of person, Rom. 2: 7 et 5: 11 *καυχῶμαι ἐν Θεῷ*. 1 Cor. 15: 19 *ἡλπιότες ἐσμέν ἐν Χριστῷ μόνον*. Eph. 1: 12. 1 Tim. 6: 17. 2 Cor. 7: 16 *θαύσῳ ἐν ὑμῖν*. Sept. *ἐλπίζον ἐν* for Ξ $\Pi\Omega\Xi$ Hos. 10: 13. 2 K. 18: 5. — Xen. Mem. 4. 2. 28.

d) Of the *means* by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(α) c. dat. of person, by whose aid or intervention, *in*, *by*, *with*, *through* whom, any thing is done etc. Winer § 52. p. 332 ult. Matt. 9: 34 *ἐμβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ.* Acts 4: 9 *ἐν*

τίνι οὗτος σέσωσται. 17: 28, 31 *ἐν ἀνδρί*. 1 Cor. 15: 22. Gal. 3: 8 *εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*, *in and through thee*, comp. Acts 3: 25. Heb. 1: 1. 1 John 5: 11. al. — Hdot. 8. 100. Thuc. 7. 8 *ἐν τῷ ἀγγέλῳ*. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, pp. *in and through*; Passow *Ev* 4. Winer § 52. p. 332. Matth. § 577. 7. — Matt. 8: 32 *ἀπέθανον ἐν τοῖς ὕδασι*, i. e. *in and by* the waters. 1 Cor. 3: 13 *ἐν πυρὶ ἀποκαλύπτεται*. Rev. 14: 10. 16: 8. al. So Sept. and Ξ Lev. 8: 32. — 1 Mac. 5: 44 et 6: 31 *ἐν πυρὶ*. Hom. Il. 24. 38 *καίειν ἐν πυρὶ*. — Hence *genr.* where the object is conceived as being *in*, or in contact or connexion with the means etc. Matt. 3: 11 *βαπτίζω ἐν ὕδατι*. 5: 13 *ἐν τίνι ἀλισθήσεται*. 17: 21 *ἐν προσευχῇ*. 25: 16. Luke 21: 34 *ἐν κραυγῇ* κ. τ. λ. Acts 11: 14. 20: 19. Rom. 10: 5, 9 *ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου*. 12: 21. 1 Cor. 6: 20. Heb. 10: 29. 13: 20. Rev. 1: 5. al. *saep.* So *ἐν χειρὶ τινος*, *in or by* the hand of any one, Acts 7: 35. Gal. 3: 19. Sept. and Ξ Judg. 16: 7. Num. 36: 2. Job 18: 8. — Esdr. 1: 40. Soph. Ajac. 488. Thuc. 7. 11 *ὥστε ἐν ἀλλὰς ἐπιστολαῖς*. Xen. An. 4. 3. 8 *ἔθοξεν ἐν πέδασι δεδέσθαι*. id. Ath. 1. 2, 4. — Hence in N. T. and later writers simply of the *instrument*, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke 22: 49 *εἰ πατάξωμεν ἐν μαχαίρᾳ*; Rom. 16: 16. James 3: 9 *ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν*. Rev. 6: 8 *ἀποκτεῖναι ἐν ὀμφαίᾳ* κ. τ. λ. 12: 55. 13: 10. al. So Sept. and Ξ Gen. 48: 22. Deut. 15: 19. Jer. 14: 12. Hos. 1: 7. — Judith 2: 19. Eccl. 46: 6. Plato Tim. 1081. B, *τετραμμένης ἐν γάλακι*. Aristot. Probl. 30. 5. p. 218 Sylb. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that 'by means of' which, *with* which, any thing is purchased or exchanged, etc. Rev. 5: 9 *ἡγόρησας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματι σου*. So Sept. and Ξ Lam. 5: 4. 1 Sam. 24: 24. Ecc. 4: 9. — Rom. 1: 23 *ἥλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιώματι*, for an image etc. v. 25. So Sept. for Ξ $\Pi\Omega\Xi$ Ps. 106:

20. — Comp. the dat. of price or exchange, Lys. c. Epier. 178. 16. Hom. Il. 7. 472. Herodot. 7. 152. also *ἐν* c. dat. Soph. Ant. 945 *φῶς ἀλλάξει ἐν χαλκοδείτοις αὐλαῖς*. Matth. § 364. n. § 365. n. 2.

4. Sometimes *ἐν* c. dat. is found where the natural construction would seem to require *εἰς* c. accus. as after verbs which imply not rest in a place or state, but motion or direction *into* or *towards* an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in *Εἰς* 4. Passow *ἐν* 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. 10: 16 *ἀποστείλω ὑμᾶς ἐν μέσῳ λύκων*, in the midst of wolves, by whom ye are already surrounded. Luke 5: 16 *ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις*, i. e. he withdrew and abode in deserts. 7: 17 *ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ*, i. e. went out, spread abroad, in the whole land. John 5: 4 *κατέβαιναν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε*. Rev. 11: 11. al. So Matt. 14: 3 *ἔθετο ἐν φυλακῇ*, as in Engl. 'to put in prison,' for *into*. Mark 15: 46 et Luke 23: 53 *κατέθηκεν αὐτὸν ἐν μνημείῳ*, as in Eng. 'they placed him in the tomb.' Mark 1: 16 *βάλλοντας ἀμφίβληστρον ἐν τῇ θαλλάσῃ*, comp. Matt. 4: 18 *εἰς τὴν θ.* John 3: 35 *πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ*, has given i. e. has put, placed, all things in his hand. Trop. Luke 1: 17. So Sept. and π Judg. 6: 35. Ezra 7: 10.—Ael. V. H. 4. 18 *ὅτε κατήλθε Πλάτων ἐν Σικελίᾳ*. Dion. Hal. Ant. 1. 73 *πρὶν Αἰνείαν ἐλθεῖν ἐν Ἰταλίᾳ*. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 *εἰσελθὼν ἐν τῷ παραδείσῳ*. So Hom. Il. 1. 441 *ἐν χειρὶ τίθει*. ib. 1. 593.—Metaph. after words expressing an affection of mind *towards* any one; e. g. *ἀγάπη ἐν ἡμῖν* 2 Cor. 8: 7. 1 John 4: 9, 16. *ὀργὴ ἐν τῷ λαῷ* Luke 21: 23 in text. rec. Comp. Sept. and π 2 Sam. 24: 17.—Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition *ἐν* implies: 1. a being or resting *in*, as *ἐνιμι*, *ἐμμένο*. 2. *into*, when compounded with verbs of motion, as *ἐμβαίνειν*. 3. conformity etc. as *ἐνδικος*, *ἐνομος*. 4. participation, as *ἐνοχος*. AL.

Ἐναγκαλίζομαι, f. *ἴσομαι*, (*ἀγκαλίζομαι* fr. *ἀγκάλη*), *to take in one's arms*, Matt. 9: 36. 10: 16. Sept. for π Prov. 6: 10. 24: 33.—Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, ου, ὁ, ἡ, adj. (*ἐν, ἄλις*), *belonging in the sea, marine*, James 3: 7.—Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἐναντι, adv. (*ἀντί*), pp. *over against*; hence, *in presence of, before*, seq. gen. Luke 1: 8. Sept. for π Ex. 28: 26, 29. al. saep. π Gen. 38: 7.

Ἐναντίον, adv. (neut. of *ἐναντίος*), pp. *over against*; hence, *before, in the presence of*, seq. gen. Mark 2: 12 *ἐξηλθεν ἐναντίον πάντων*. Luke 20: 26. Acts 8: 32. Sept. for π Gen. 20: 15. 41: 46. π Ex. 7: 20. π Num. 20: 8. —Xen. Mem. 2. 5. 1. —From the Heb. *in the sight of*, seq. gen. Acts 7: 10 *ἔδωκεν αὐτῷ χάρις ἐναντίον Φαραώ*, i. e. with him, q. d. 'he won his favour,' comp. Ex 11: 3. 12: 36. al. where Sept. for π Luke 24: 19 *δυνατὸς ἐναντίον τοῦ θεοῦ κ. τ. λ.* *in the sight of God*, i. e. God being judge; comp. Sept. for π Gen. 21: 11, 12. al. π Gen. 10: 9. See Gesen. Lehrs. p. 693 d. p. 820. 9. Stuart § 456.

Ἐναντίος, α, ον, (*ἀντίος* fr. *ἀντί*), *over against, opposite*.

a) pp. Hom. Il. 9. 190; in N. T. of a wind, *contrary, adverse*, Matt. 14: 24. Acts 27: 4. seq. dat. Mark 6: 48.—Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3. —So *ἐξ ἐναντίας* or *ἐξεναντίας*, as adv. seq. gen. *over against*, Mark 15: 39. comp. Buttm. § 123. 3. § 115. n. 5. Sept. for π Josh. 8: 11. π Neh. 3: 27. —Thuc. 4. 33.

b) metaph. *contrary, adverse, hostile*, seq. dat. 1 Thess. 2: 15. Acts 28: 17. So *ἐναντία πρύσσειν* seq. *πρός* c. acc. 26: 9. comp. Sept. Ez. 18: 18.—Thuc. 7. 11. Xen. Cyr. 1. 4. 22. —So *ὁ ἐξ ἐναντίας*, i. q. *ὁ ἐναντίος, an adversary, an enemy*, Tit. 2: 8. See Buttm. § 125. 6. —Xen. Eq. 11. 3.

Ἐνάρχομαι, f. *ἴσομαι*, (*ἄρχομαι*) *to make beginning in*, i. e. *to begin, to*

commence, absol. Gal. 3: 3. seq. accus. Phil. 1: 6. comp. Matth. § 336. Sept. for לְהַחֲלִיף Deut. 2: 24, 25, 31.—Seq. gen. 1 Macc. 9: 54. Luc. Somn. 3. Pol. 5. 1. 3.

Ἐνατος, see Ἐνατος.

Ἐνδεής, οὐς, ὁ, ἡ, adj. (ἐνδέω) in want, needy, destitute, Acts 4: 34. Sept. for לְהַחֲלִיף Deut. 15: 4, 7. Is. 41: 17. — Ael. V. H. 1. 31. Xen. Mein. 2. 2. 10.

Ἐνδειγμα, ατος, τό, (ἐνδείκνυμι) indication, token, proof, 2 Thess. 1: 5.—Dem. 423. 13.

Ἐνδείκνυμι, f. δείξω, to point out in any thing, to shew in any thing, trans. Sept. Josh. 7: 14 sq. Thuc. 4. 126 ult.—In N. T. only Mid. ἐνδείκνυμαι, to shew forth, to manifest, sc. any thing relating to or depending on one's self, seq. accus. Rom. 2: 15 ἐνδείκνυ τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9: 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8: 24. Eph. 2: 7. 1 Tim. 1: 16. Tit. 2: 10. 3: 2. Heb. 6: 10, 11. Sept. for הָרָא Ex. 9: 17. — Wisd. 12: 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. to manifest towards any one, i. e. to do to any one, seq. accus. et dat. 2 Tim. 4: 14 πολλὰ μοι κατὰ ἐνδείξατο. So Sept. for הָרָא Gen. 50: 15, 17. — Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὕβριν τῇ πρᾶξει ἐνδείξατο. pp. to point out, to shew, Pol. 3. 54. 3.

Ἐνδείξεις, ἑως, ἡ, (ἐνδείκνυμι) a pointing out, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.

a) manifestation, declaration, Rom. 3: 25, 26.—Philo de Op. Mund. I. p. 9. 50. p. 20. A.

b) indication, token, proof, i. q. ἔνδειγμα, 2 Cor. 8: 24. Phil. 1: 28. — So ἐπίδειξις Jos. Ant. 4. 3. 3.

Ἐνδεκα, οἱ, αἱ, τὰ, card. num. eleven; in N. T. only of the eleven disciples, after the apostasy of Judas. Matt. 28: 16. Mark 16: 14. Luke 24: 9, 33. Acts 1: 26. 2: 14.

Ἐνδέκατος, ης, ον, ordin. eleventh, Matt. 20: 6, 9. Rev. 21: 20.

Ἐνδέχομαι, f. ἵσται, to take or receive in, to admit, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, it is admissible, possible; Luke 13: 33 οὐκ ἐνδέχεται, it is impossible.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἐνδημέω, ὦ, f. ἵσω, (ἐνδημος) pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5: 9. seq. ἐν ib. v. 6. seq. πρὸς ib. v. 8. comp. Phil. 1: 23.

Ἐνδιδύσχω, i. q. ἐνδύω or ἐνδύνω q. v. (by redupl. and change of ending, Butt. § 112. 10.) to clothe in a garment; Mid. to clothe one's self in, to wear, seq. accus. Luke 8: 27. 16: 19. Sept. for שָׂבַד 2 Sam. 1: 24. 13: 18.—Judith 9: 1.

Ἐνδικος, ους, ὁ, ἡ, adj. (ὁ ἐν δίκῃ) conformable to right, i. e. right, just, Rom. 3: 8. Heb. 2: 2. — Anth. Gr. I. 216 τὰ μὴνδικα. IV. p. 53.

Ἐνδομήσις, εως, ἡ, (ἐνδομέω) pp. something built in, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. a structure, building, Rev. 21: 18.

Ἐνδοξάζω, f. ἄσω, (ἐνδοξος) to cause to be ἐν δόξῃ, i. e. to glorify, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. 1: 10, 12. So Sept. for הָרָא Ex. 14: 4. Ez. 28: 22.—Ecclus. 38: 6.

Ἐνδοξος, ους, ὁ, ἡ, adj. (ἐν δόξῃ) pp. in honour, in glory, i. e.

a) of persons, honoured, respected, noble, 1 Cor. 4: 10. Sept. for הָרָא 1 Sam. 9: 6. Is. 23: 8.—Herodian. I. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἐνδοξα, glorious, memorable, Luke 13: 17. Sept. for הָרָא Ex. 34: 10. Job 5: 9. הָרָא Is. 12: 4.

b) of external appearance, splendid, glorious, of raiment, Luke 7: 25. Sept. for הָרָא Is. 23: 9. הָרָא Is. 22: 18. הָרָא 2 Chr. 2: 9.—Herodian. I. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. 5: 27, coll. v. 25 et Rev. 19: 7, 8. 21: 9 sq.

Ἐνδυμα, αἶτος, τό, (ἐνδύω, ἐνδύω,) *clothing, raiment, a garment*, Matt. 6: 25, 28. 28: 3. Luke 12: 23. Sept. for נָדָב 2 Sam. 1: 24. Prov. 31: 22. נָדָב Zeph. 1: 8.—Act. Thom. § 7. Anth. Gr. IV. p. 141. — Spoken of the outer garment, Matt. 3: 4 ἔνδυμα ἀπὸ τριζῶν καμήλου, the usual garment of the ancient prophets, comp. 2 K. 1: 8. Zech. 13: 4. Jahn §122. (Sept. for נָדָב 2 Sam. 20: 8. so Wisd. 18: 24.) Also ἔνδυμα γάμου, *a wedding garment*, Matt. 22: 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45: 22. Judg. 14: 12 sq. 2 K. 5: 5, 22 sq. Jahn §178. Act. Thom. § 7. — Metaph. Matt. 7: 15 ἐν ἐνδύμασι προβάτων, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

Ἐνδυναμῶ, ὦ, f. ὠσω, *to strengthen in*, i. e. *to render strong, to impart strength to*, trans. Pass. or Mid. *to acquire strength, to be strong*, spoken of the body, as made strong out of weakness, Heb. 11: 34. — Trop. of the mind etc. Acts 9: 22. Rom. 4: 20. Eph. 6: 10. Phil. 4: 13. 1 Tim. 1: 12. 2 Tim. 2: 1. 4: 17. — Sept. for נָדָב Ps. 52: 9. Aquila for נָדָב Gen. 7: 20, 24. Not found in the classics.

Ἐνδύνω or ἐνδύω, f. ὠσω, (δύω) *to go in, to envelope*, Buttm. §114 δύνω,) aor. 1 ἐνέδυσα, aor. 1 pass. ἐνέδυσην, perf. pass. ἐνέδυσμαι. Aor. 2 ἐνέδυν is not found in N. T.

1. *to go in, to enter in*, seq. εἰς τὰς οἰκίας, 2 Tim. 3: 6.—Herodot. 2. 121. 2, ἐνδύντος sc. ἐς τὸ οἶκον. Hesych. ἐνδύναι· εἰσδύναι, εἰσελθεῖν.

2. *to put on* sc. a garment, (pp. 'to cause to go into a garment,' Buttm. l. c.) i. e. *to clothe, to dress*, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. *to be clothed*, and Mid. *to clothe oneself*, c. c. accus. of thing in or with which, Buttm. § 134. 6. §135. 4.

a) pp. Matt. 6: 25 τί ἐνδύσῃσθε; 22: 11. 27: 31 ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ. Mark 1: 6. 6: 9. 15: 17, 20. Luke 12: 22. 15: 22. Acts 12: 21. Rev. 1: 13. 15: 6. 19: 14. Sept. for נָדָב Gen. 41: 42. Ex. 29: 5, 8. Mid. Lev. 6: 10, 11.—

Ecclus. 6: 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, τὰ ὅπλα etc. Rom. 13: 12. Eph. 6: 11, 14. 1 Thess. 5: 8. Sept. and נָדָב 1 Sam. 17: 5. Jer. 46: 4. — 1 Macc. 3: 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (α) of the soul as clothed with the body, 2 Cor. 5: 3 εἶγε καὶ ἐνδυσάμενοι, comp. in Γε II. γ. Γυνός b. Sept. and נָדָב Job 10: 11. — (β) of a person as clothed, i. e. endued, furnished, with any power, quality, etc. δύναμις Luke 24: 49. ἀφθαρσίαν, ἀθανασίαν, 1 Cor. 15: 53 bis, 54 bis. σπλάγχνα οἰκτιμοῦ, i. e. compassion, Col. 3: 12. Sept. for נָדָב, c. δύναμις Ps. 93: 1. comp. Ez. 7: 27. 2 Chr. 6: 41. Job 29: 14. al.—Ecclus. 17: 3. Test. XII Patr. p. 587 ἐνδ. εὐφροσύνην. — (γ) of one who puts on, i. e. assumes, a new character, etc. τὸν καινὸν ἄνθρωπον. Eph. 4: 24. Col. 3: 10. ἐνδ. τὸν Χριστόν, i. e. to be filled, imbued, with Christ's spirit, to be like him, Rom. 13: 14. Gal. 3: 27. — Dion. Hal. Ant. 11. 5, τὸν Ταρχύριον ἔχεινον ἐνδύόμενοι. Comp. ἀποδυσάμενος τὸν Πυθαγόραν Luc. Gall. 19.

Ἐνδύσεις, εἰς, ἡ, (ἐνδύω,) *the putting on* sc. of clothes, *wearing*, 1 Pet. 3: 3.

Ἐνδύω, see Ἐνδύνω.

Ἐνέδρα, ας, ἡ, (ἐν, ἔδρα,) *a lying in wait*, pp. in war, *an ambush*, Sept. for נָדָב Josh. 8: 9. Thuc. 3. 90. Xen. Cyr. I. 4. 23. In N. T. in order to kill any one, Acts 25: 3. also 23: 16 in later ed. where text. rec. has ἔνεδρον.— 1 Macc. 1: 36.

Ἐνεδρεύω, f. ἐύσω, (ἐνέδρα,) *to lie in wait for*, trans. pp. in war, *to lie in ambush against*, Sept. for נָדָב Lam. 4: 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts 23: 21. Sept. for נָדָב Deut. 19: 11.—Dem. 1011. 3. — By impl. *to lie in wait for* as prey, in order to ensnare or seize, *to watch narrowly*, Luke 11: 54. So Sept. and נָדָב Lam. 3: 10.—Ecclus. 27: 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.

Ἐνεδρον, *ον*, τό, in text. rec. Acts 23: 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for מִבְּרֵית Judg. 9: 35.

Ἐνειλέω, *ω*, f. ἴσω, (εἰλέω, Buttm. §114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark 15: 46. Sept. for מִבְּרֵית 1 Sam. 21: 9.—Artemid. 1. 13 or 14.

Ἐνειμι, to be in any place, Xen. An. 2. 4. 21, 27. trop. to be in or with any person, Xen. Mem. 1. 2. 28.—In N. T. impers. ἔνεστι, but only in the form ἐνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. §117. 3. 2. Winer §14, 2. n.) there is in, with, among, e. g. ἐνι sc. ἐν ὑμῖν, Gal. 3: 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. c. α. Col. 3: 11 ὅπου οὐκ ἐνι. James 1: 17 παρ' ᾧ οὐκ ἐνι.—Test. XII Patr. 733. Palaeoph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, things within, that which is within, pp. 1 Macc. 5: 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke 11: 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. v. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, pro facultatibus, according to what you have, (Hesych. ἐνόν· δυνατόν ἢ ἐνυπάρχον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἐνεκα, Luke 6: 22. Acts 26: 21. Rom. 8: 36; more frequently ἔνεκεν; also poet. and Att. εἵνεκεν, [Luke 4: 18.] 2 Cor. 7: 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n. — prep. governing the genitive, on account of, because of, for the sake of; Matt. 5: 10, 11. 10: 18, 39. 16: 25. 19: 29. Mark 8: 35. 10: 29. 13: 9. Luke 6: 22. 9: 24. 18: 29. 21: 12. Acts 28: 20. Rom. 8: 36. 14: 20. 2 Cor. 3: 10 ἔνεκεν τῆς ὑπ. δόξης, because of, by reason of. 7: 12 bis. Sept. for מִבְּרֵית Gen. 20: 11, 18. לְבִיבֵי Deut. 18: 12. — Xen. Cyr. 1. 4. 13. al.—Also ἔνεκεν τούτου, for this cause, therefore, Matt. 19: 5.

Mark 10: 7. Acts 26: 21. οὗ ἔνεκεν, for which cause, wherefore, Luke 4: 18. τι-νος ἔνεκα, for what cause, wherefore, Acts 19: 32. — So εἵνεκεν τοῦ seq. infin. 2 Cor. 7: 12 εἵνεκεν τοῦ φανερωθῆναι, in order that, etc. In such constructions ἔνεκα is often omitted; comp. Buttm. §140. n. 1. §130. n. 1.

Ἐνεος, see Ἐννεος.

Ἐνέργεια, *ας*, ἡ, (ἐνεργής,) energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, according to the efficiency, active exhibition, of his might, sc. in raising up Jesus. 3: 7. 4: 16. Col. 1: 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3: 21. Col. 2: 12. of Satan, 2 Thess. 2: 9. — By meton. put for the works or miracles themselves, 2 Thess. 2: 11 ἐνέργειαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in v. 9, 10. — Wisd. 7: 26. 18: 22. 3 Macc. 4: 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνεργέω, *ω*, f. ἴσω, (ἐνεργής,) pp. 'to be in work,' i. e. to work, to be effective, operative, etc.

a) neut. to work, to be active, to produce effect, spoken of things; Matt. 14: 2 et Mark 6: 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ἣν [ἐνέργειαν] ἐνέργησεν, see Buttm. § 131. 3. Eph. 2: 2. Phil. 2: 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνεργήσας Πέτρω εἰς κ. τ. λ. ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. v. 7. — So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, for לְבִיבֵי, Prov. 31: 12. — Wisd. 16: 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. to work, to effect, to produce, seq. accus. spoken of persons; 1 Cor. 12: 6 ὁ ἐνεργῶν τὰ πάντα. v. 11. Gal. 3: 5. Eph. 1: 11. Phil. 2: 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κ. τ. λ. Sept. for מִבְּרֵית Is. 41: 4. לְבִיבֵי Prov. 21: 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult.

c) Mid. to shew oneself active, i. e.

neut. to work, to be active, to operate, spoken only of things, Winer § 39. 6. p. 212. Rom. 7: 5 *ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν*. 2 Cor. 1: 6. 4: 12. Gal. 5: 6. Eph. 3: 20. Col. 1: 29. 1 Thess. 2: 13. 2 Thess. 2: 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. *ἐνεργοῦμενος* as adj. working, effective, as James 5: 16 *δέησις ἐνεργοῦμένη*.

Ἐνεργημα, ατος, τό, (*ἐνεργέω*), pp. 'what is wrought,' i. e. effect produced, operation; 1 Cor. 12: 6. v. 10 *ἐνεργήματα δυνάμεων*, operations of miracles, i. e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

Ἐνεργής, έος, ους, ό, ή, adj. (*ἐν, ἔργον*), energetic, pp. 'in work,' i. e. working, operative, active, effective, Heb. 4: 12. 1 Cor. 16: 9 *θύρα μοι ἀνέργε μεγάλη καὶ ἐνεργής*, effective, i. e. presenting opportunity for great effects. Philem. 6. — Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

Ἐνεσιώς, see *Ἐνίστημι*.

Ἐνευλογέω, ω, f. ήσω, to bless in or through any one; in N. T. only Pass. Acts 3: 25 *ἐν τῷ πνεύματί σου ἐνευλογ.* *πᾶσαι αἱ πταιριᾶι*. [Gal. 3: 8.] See in *Ἐν* 3. d. α. Comp. Gen. 12: 3. 18: 18. 26: 4. 28: 14. al. where Sept. for *יְבָרַךְ*.

Ἐνέχω, f. ξω, pp. to have in any thing, viz.

a) to have in oneself, seq. dat. implying a disposition of mind towards a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 *ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν*; in N. T. unfavourable, Mark 6: 19 *Ἡρωδῆς ἐνέχεν [χόλον] αὐτῷ*. Luke 11: 53 *δεινῶς ἐνέχειν*. So Sept. for *עָנָה* Gen. 49: 23.—Test. XII Patr. p. 682 *ἐνέχων τῷ Ἰωσήφ*. Hesych. *ἐνέχων· ἐχόλουν, ὀργίζοντο*. In full, Herodot. 1. 118 *κρίπτων τὸν οἱ ἐνέχου χόλον*. 6. 119 *ἐνέχῃ σφι δεινὸν χόλον*.

b) Pass. *ἐνέχομαι*, to be held in or by any thing, trop. to be entangled in, subject to, seq. dat. Gal. 5: 1 *πάλιν ζυγῶ δουλείας ἐνέχεσθαι*.—Plut. ed. R. VIII. p. 518 *ἐνέχ. δόγμασιν*. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121. 2.

Ἐνθάδε, adv. strengthened form for *ἐνθα*, viz.

a) of place where, Buttm. § 116. 7. comp. § 79. 5, here, in this place, Luke 24: 41. Acts 10: 18. 16: 28. 17: 6. 25: 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Buttm. § 116. 2., hither, to this place, John 4: 15, 16. Acts 25: 17. — Jos. Ant. 4. 6. 8. Hom. Il. 1. 365. Xen. H. G. 1. 7. 16.

Ἐνθεν, adv. demonstr. Buttm. § 116. 6, hence, from this place, Luke 16: 26, for *ἐντεῦθεν* in text. recept. — Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

Ἐνθυμέομαι, οὔμαι, f. ήσομαι, depon. Mid. (*ἐν, θυμός*), aor. 1 pass. with mid. signif. Buttm. § 136. 2; to have in mind, to revolve in mind, to think upon, trans. Matt. 1: 20. 9: 4. seq. περί c. gen. Acts 10: 19 in text. rec. where later edit. *διενθυμέομαι*.—seq. acc. Wisd. 3: 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. περί Wisd. 6: 15.

Ἐνθύμησις, εως, ή, (*ἐνθυμέομαι*), thought, cogitation, Matt. 9: 4. 12: 25. Heb. 4: 12. — Thuc. 1. 132. — In the sense of excogitation, invention, Acts 17: 29.

Ἐνι for *ἐνεστι*, see *Ἐνεμι*.

Ἐνιαυτός, ου, ό, a year, John 11: 49, 51. 18: 13. Acts 11: 26. 18: 11. Gal. 4: 10. Heb. 9: 7, 25. 10: 1, 3. James 4: 13. 5: 17. Rev. 9: 15. Sept. for *יָמִים* Gen. 17: 21. Ex. 12: 2. al. — Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13. — By Hebr. put for any definite time, era, Luke 4: 19 *ἐνιαυτὸν κυρίου δεκτόν*, quoted from Is. 61: 2, where Sept. for *יָמִים*.

Ἐνίστημι, (ίστημι), in N. T. only fut. Mid. *ἐνστήσομαι*, and perf. act. *ἐνέστηκα*, part. *ἐνιστηκώς*, Heb. 9: 9, contr. *ἐνεσιώς*, Buttm. § 110. 10; intrans. to stand in or upon, Buttm. § 107. II. 1 sq. In N. T. trop. to stand near, i. e. to be at hand, to impend, 2 Thess. 2: 2. 2 Tim. 3: 1.—2 Macc. 4: 43. Pol. 2. 28. 9. ib. 3. 6. 1. — Part. perf. *ἐνεσιώς*, instant, i. e. present, Rom. 8: 38 *οὔτε ἐνεσιῶτα, οὔτε μέλλοντα*. 1 Cor. 3: 22. 7: 26. Gal.

1: 4. Heb. 9: 9.—Esd. 9: 6. Jos. Ant. 16. 6. 2. Xen. H. G. 2. 1. 6.

Ἐνισχύω, f. ἔσω, (ισχύω,) pp. *to be strong in any thing; in N. T. to in-strengthen, i. e.*

a) intrans. *to be invigorated, to become strong*, Acts 9: 19. Sept. for עֲזָרָה Gen. 48: 2. עֲזָרָה 2 Sam. 16: 21. Dan. 10: 19.—Trop. Diod. Sic. 5. 28 ἐνισχύει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος. ib. 1. 18.

b) trans. but only in Sept. and N. T. *to invigorate, to strengthen, i. e. to cause to be strong*, seq. acc. Luke 22: 43. Sept. for עֲזָרָה Dan. 10: 18. Judg. 3: 12. עֲזָרָה 2 Sam. 22: 40. עֲזָרָה Is. 41: 10. Comp. on the causative signif. Buttm. §113. 2, and n. 1.

Ἐννατος, η, ον, ord. adj. (ἐννέα,) *the ninth*, Rev. 21: 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη, *the ninth hour*, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts 3: 1,) Matt. 20: 5. 27: 45, 46. Mark 15: 33, 34. Luke 23: 44. Acts 3: 1. 10: 3, 30.—Some Mss. read ἔνατος in Matt. 20: 5. Acts 10: 30. See Winer § 5. p. 44.

Ἐννέα, οἱ, αἱ, τὰ, card. num. *nine*, Luke 17: 17.

Ἐννενηκονταεννέα, οἱ, αἱ, τὰ, *ninety-nine*, Matt. 18: 12, 13. Luke 15: 4, 7. Some Mss. write ἐνενηκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

Ἐννεός, ἄ, ὄν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἄνεως fr. ἄω, αὔω,) *speechless, dumb, with amazement*, Acts 9: 7, coll. 22: 9. — pp. *dumb by nature*, also a *deaf-mute*, Sept. for עֵצֶן Is. 56: 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

Ἐννεύω, f. εὔσω, *to nod or wink towards any one*, Lat. innuo, i. e. to make signs with the head, eyes, etc. Luke 1: 62. Sept. ἐννεύει ὀφθαλμῷ for עָרָר Prov. 6: 13. 10: 10.

Ἐννοια, ας, ἡ, (ἐν, νοῦς,) pp. *'what is in the mind,' e. g. idea, notion*,

Diog. Laert. 3. 79 ἐννοια καλοῦ. Pol. 1. 15. 13. In N. T. *thought, intent*, Heb. 4: 12. Sept. for חַמְדָּה Prov. 3: 21. comp. 23: 19.—Susann. 28. Wisd. 2: 14. Xen. Cyr. 1. 1. 1. — In the sense of *mind, disposition*, mode of thinking and feeling, 1 Pet. 4: 1 τὴν αὐτὴν ἐννοian, sc. with Christ.—Isocr. p. 112. D.

Ἐννομος, ον, ὁ, ἡ, (ἐν, νόμος,) pp. *'within the law,' or 'conformable to law,' i. e.*

a) *legal, legitimate*, Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐννόμου ἀγομένης. Pol. 2. 47. 3.

b) *under law, subject to law*, 1 Cor. 9: 21 ἐννομος Χριστῷ.

Ἐννυχος, ον, ὁ, ἡ, adj. (ἐν, νύξ,) *nocturnal*; neut. ἐννυχον as adv. *in the night, by night*, Buttm. §115. 4. Mark 1: 35 πρῶτ' ἐννυχον λιαν, *very early, yet in the night*, i. q. ὄρθρον βαθείος Luke 24: 1.—adv. 3 Macc. 5: 5. fem. Hom. II. 11. 716.

Ἐνοικέω, ὦ, f. ἦσω, (οἰκέω,) *to dwell in, to inhabit*, c. c. ἐν, Sept. for עָשָׂה Jer. 49: 1. Xen. Oec. 4. 13. In N. T. metaph. *to dwell in or with any one, to be in or with*, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians, Rom. 8: 11. 2 Tim. 1: 14. of the divine presence and blessing, 2 Cor. 6: 16, comp. 1 Cor. 3: 16. Lev. 26: 12. Ex. 29: 45. Ez. 37: 27. So of ἡ πίστις 2 Tim. 1: 5. ὁ λόγος τοῦ Χρ. Col. 3: 16, — Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

Ἐνόνια, τά, see Ἐνεμι.

Ἐνόιης, ιητος, ἡ, (εἷς,) *oneness, unity*, Eph. 4: 3, 13. — Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν. τῆς πίστεως.

Ἐνοχλέω, ὦ, f. ἦσω, (ὀχλέω fr. ὄχλος,) *to excite tumult in; hence genr. to disturb, to trouble, to annoy*, sc. a community, person, etc. absol. Heb. 12: 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. 2: 22, 29.

Ἐνοχος, ον, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, pp. *held in, contained in*,

fastened in or on any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βάρος. In N. T. metaph. subject to, liable to, obnoxious to, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5: 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. v. 22 ἔνοχος εἰς τὴν γέννα i. q. ἔνοχος βάλλεσθαι εἰς γέννα. Comp. Num. 35: 31 ἔνοχος ἀναιρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in Eis 3. b. So Sept. ἔνοχ. τῷ θανάτῳ for מְנוֹחַ מוֹת Gen. 26: 11.—Aesch. 2. 36 τῷ νόμῳ. Luc. 15 accus. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῇ γραφῇ.—Construed also c. gen. Matth. l. c. Heb. 2: 15 ἔνοχοι δουλείας, as in Engl. subjects of bondage. So of punishment, ἔνοχος θανάτου, lit. a subject of death, i. e. guilty of death, Matt. 26: 66. Mark 14: 64. ἔν. αἰών. κρίσεως Mark 3: 29. — Dem. 1229. 11 ἔνοχος δεισμοῦ.

b) in the sense of chargeable with, guilty of, seq. gen. of that in or in respect to which crime is committed; 1 Cor. 11: 27 ἔν. τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2: 10 πάντων ἔνοχος. — Sept. Is. 54: 17. 2 Macc. 13: 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. in Alcib. 5. p. 140. init. ἔν. λειποταξίου. c. dat. Sept. Deut. 19: 10. Diod. Sic. I. 77 penult.

Ἑνταλμα, τος, τό, (ἐντέλλομαι) i. q. ἐντολή, mandate, precept, ordinance, Matt. 15: 9. Mark 7: 7. Col. 2: 22. Sept. for מִצְוָה Job 23: 12. Is. 29: 13.

Ἑνταφιάζω, f. ἄσω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια grave-clothes and ornaments, Eurip. Hel. 1404 or 1424. Ael. V. H. 1. 16,) to prepare for burial, i. e. to lay out in the ἐντάφια, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. 26: 12. John 19: 40. Sept. for מָצַח Gen. 50: 2, 3.—Test. XII Patr. p. 619 μηδεις με ἐνταφιάση πολυτελεῖ ἐσθῆτι κ. τ. λ. Plut. ed. Reisk. X. 138. 14 ὥσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἑνταφιασμός, ου, ὁ, (ἐνταφιάζω) preparation for burial, i. e. a laying

out, enbalming, etc. Mark 14: 8. John 12: 7.

Ἑντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω to cause to exist etc.) perf. pass. ἐντέταλμαι, with mid. or act. signif. Acts 13: 47. Herodian. 1. 9. 23. Buttm. § 136. 3; to enjoin upon, to charge with, to command, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. 28: 20 ὅσα ἐνετείλαμην ὑμῖν. 15: 4. 17: 9. Mark 10: 3. 11: 6. John 8: 5. 14: 31. 15: 14, 17. Acts 1: 2. 13: 47. seq. περί c. gen. of thing, Matt. 4: 6. Luke 4: 10. Heb. 11: 22. seq. ἵνα Mark 13: 34. seq. infin. Matt. 19: 7. Sept. for מְצַו Gen. 2: 16. 21: 4. Ex. 7: 2. al. saep. — Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. 9: 20 διαθήκης ἧς [ἡν] ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, which God enjoined upon or towards you, quoted from Ex. 24: 8 where Sept. διαθ. ἧς διεθετο πρὸς ὑμᾶς for Heb. מִצְוָה בְּרִית, but elsewhere Sept. often διαθήκην ἐνετείλατο ὑμῖν for Heb. מִצְוָה בְּרִית, e. g. Deut. 4: 13. Josh. 23: 16. Judg. 2: 20.

Ἑντεῦθεν, adv. strengthened form from ἔθεν, Buttm. § 116. 7, hence, thence, from this or that place, Matt. 17: 20. Luke 4: 9. 13: 31. 16: 26 in text. rec. John 2: 16. 7: 3. 14: 31. 18: 36. — Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al. — So ἐντεῦθεν καὶ ἐντεῦθεν, hence and hence, on this side and that side, on each side, John 19: 18. Rev. 22: 2. Sept. for מִזֶּה מִשָּׁם Num. 22: 24. מִזֶּה מִשָּׁם Dan. 12: 5.—Trop. of the cause or source, hence, James 4: 1.—Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἑντευξίς, εὼς, ἡ, (ἐντυχάνω,) pp. a falling in with, meeting with, coming together, Ael. V. H. 4. 20. access, audience, Pol. 16. 21. 8. ib. 25. 6. 6. petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55.—In N. T. supplication, prayer, sc. to God, 1 Tim. 2: 1. 4: 5.—Plut. Numa 14 penult. ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντευξεις. Clem. Alex. Strom. 7. 7.

Ἑνιμος, ου, ὁ, ἡ, adj. (ἐν, τιμή,) pp. in honour, i. e.

a) *honoured, estimable, dear*, Luke 7:2. 14: 8. Phil. 2: 29. Sept. for קִרְיָה Neh. 2: 16. 4: 14. נִכְבָּד Num. 22: 15. — Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

b) *precious, costly*, spoken of a stone, trop. 1 Pet. 2: 4, 6, comp. Is. 28: 16 where Sept. for קָרָךְ.—Dem. 1285. 18.

Ἐντολή, ἡς, ἡ, (ἐντέλλομαι,) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction*; John 10: 18 ἐντολήν λαβὼν παρὰ τοῦ πατρός. 12: 49, 50. Acts 17: 15. Col. 4: 10. Heb. 7: 5. al. Sept. for מִצְוָה 2 K. 18: 36. 2 Chr. 8: 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public charge, edict, from magistrates, John 11: 57. Sept. for מִצְוָה 2 Chr. 35: 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. 1: 14. — (β) of the precepts and teaching of Jesus, John 13: 34. 15: 12. 1 Cor. 14: 37. 1 John 2: 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. 7: 19. 1 John 3: 22, 23. al. Sept. and מִצְוָה Deut. 4: 2, 40. al. saep. — (δ) of the precepts of the Mosaic law, in whole or in part, Matt. 5: 19. 19: 17. 22: 36, 38, 40. Mark 10: 5, 19. Rom. 7: 8 sq. al. — (ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολή Θεοῦ, put either for *the law*, i. e. the Mosaic law, Matt. 15: 3, 6. Mark 7: 8, 9. Luke 23: 56. Sept. for תּוֹרָה 2 K. 21: 8. 2 Chr. 12: 1. — or, for the precepts given to Christians, *christian doctrines and duties*, 1 Tim. 6: 14. 2 Pet. 2: 21. 3: 2. AL.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pp. *in the place, spoken of one who belongs in any place, a resident, an inhabitant*, Acts 21: 12. — Porphy. de Abst. 1. 14. Plato Phaedr. p. 1232. D.

Ἐντός, adv. (ἐν,) *in, within*; also as prep. c. gen. Luke 17: 21 ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὰ ἐντός, *the inside*, Matt. 23: 26. Buttm. §125. 6, 7. Sept. for בְּקִרְבֵּי Ps. 39: 4. 109: 22. — Lucian. D. Deor. 14.

5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψω, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νότια Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in upon himself, to bring to reflection*, i. q. *to affect, to move*, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. 4: 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3: 14. Tit. 2: 8. Sept. for הִפְךָ Ps. 35: 26. 40: 15. 83: 18. כִּכְלֵם Is. 41: 11. Ez. 36: 32.—Esd. 8: 74. Ecclus. 4: 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. 21: 37 et Mark 12: 6 ἐντραπήσονται τὸν νῆον μου, i. e. Pass. as Mid. comp. Buttm. § 136. 2. Luke 18: 2, 4. 20: 13. Heb. 12: 9. — Wisd. 2: 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐνθρέψω, *to nourish up in any thing, to bring up or train up in*; hence Pass. trop. *to be skilled in, imbued with*, seq. dat. of thing, 1 Tim. 4: 6 ἐντρέφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρ. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phoen. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) *in trembling*, i. e. *trembling with fear, terrified*; hence ἐντρομος γίνομαι v. εἶμι, *to tremble*, Acts 7: 32. 16: 29. Heb. 12: 21. Sept. for מַרְעִיר Dan. 10: 11.—1 Macc. 13: 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ἡς, ἡ, (ἐντρέπω q. v.) *shame, a putting to shame*, 1 Cor. 6: 5 πρὸς ἐντρο. ὑμῶν λέγω. 15: 34. Sept. for בְּחִיבָה Ps. 35: 26. 69: 8, 20.

Ἐντροφάω, ὦ, f. ῥω, *to live delicately or luxuriously in, to revel in*, e. g.

ἐν ταῖς ἀγάπαις, 2 Pet. 2: 13 in some Mss. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. to revel in their frauds, or by means of them. Sept. for אֶל־הַיִּדְּיוֹת Is. 55: 2.—c. dat. Philo de Jos. II. p. 70. 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύξομαι, to fall in with, to light upon, seq. dat. genr. Xen. An. 4. 5. 19. to meet and talk with, Xen. Mem. 3. 2. 1. ib. 3. 6. 2. — In N. T. to come to, to address, to apply to, seq. dat. Acts 25: 24 πρὸς οὗ πᾶν τὸ πλήθος ἐνέτευχον μοι.—2 Macc. 4: 36. Pol. 4. 76. 9. Plut. Theseus 26 med. — In the sense of to intercede, to make intercession for or against any one, viz. seq. dat. expr. or impl. et ὑπὲρ v. κατὰ c. gen. Rom. 11: 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ. 8: 27, 34 ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. 7: 25. — 1 Macc. 10: 61, 63 κατὰ. Jos. Ant. 14. 10. 13 ὑπὲρ.

Ἐντυλίσσω v. τιῶ, f. ξω, to roll up in, to inwrap, trans. c. dat. of thing, Matt. 27: 59. Luke 23: 53. Also to fold or wrap together, John 20: 7.—Hesych. ἐντυλίξεν· ἐνέλιπσεν.

Ἐντυλόω, ὦ, f. ὥσω, (ἐντυπος fr. ἐν, τύπος) to instamp, to impress, to engrave, Pass. 2 Cor. 3: 7. — Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγραφόμενον.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὑβρίζω) to be contumacious in or towards any one, to treat with despite, to condemn, seq. acc. Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. — So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιαῖζω, also ἐνυπνιαζομαι depon. (ἐνύπνιον) to dream, intrans. spoken of visions in dreams, Acts 2: 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Buttm. §131. 3. Comp. Joel 2: 28 where Sept. for חֲזִיִּן Gen. 28: 11.—pp. Plut. Brut. 24 med. id. Cato Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιαζόμενοι, dreamers, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. somnio, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος,) pp. 'what comes in sleep,' a dream, spoken in N. T. of visions in dreams, Acts 2: 17, comp. in Ἐνυπνιαῖζω. Sept. for חֲזִיִּן Joel 2: 28. 1 K. 3: 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἐνώπιος, fr. ἐν, ὤψ,) prep. governing the gen. in the presence of, before, found only in the later Greek, Buttm. §146. 2. Sept. every where for בְּפָנַי, בְּפָנֶיךָ; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ θρόνου, before, in front of, Rev. 1: 4. 4: 5, 6, 10. 7: 9, 11, 15. al. So Sept. and בְּפָנֶיךָ Josh. 6: 4. 1 Sam. 5: 3. בְּפָנֶיךָ Gen. 30: 39. — Elsewhere of persons, before, in the presence of, in the sight of; Luke 1: 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1: 2. Luke 1: 19 Γαβριήλ, ὁ παρестηκὼς ἐνώπιον τοῦ θεοῦ, comp. in Ἀρχάγγελος. So προσκυνεῖν v. πίπτειν ἐνώπιόν τινος, to prostrate one's self before any one, Luke 4: 7. Rev. 3: 9. 4: 10. 5: 8. 15: 4. (Sept. for בְּפָנֶיךָ Ps. 22: 30.) Acts 9: 13 ἐνώπιον ἐθνῶν κ. τ. λ. Luke 13: 26 ἐφάγομεν ἐνώπιόν σου, see in Ἐσθίω. Luke 5: 18, 25. Acts 6: 6, 10: 4, 31. al. Sept. for בְּפָנֶיךָ Ez. 15: 26. Jer. 7: 10. בְּפָנֶיךָ Lev. 4: 4. Num. 17: 10.

b) as marking the manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, in the sight of God, i. e. God being present and witness, Rom. 14: 22. 2 Cor. 4: 2. 7: 12. Comp. Sept. and בְּפָנֶיךָ 1 Sam. 12: 7. 23: 18.—So in obtestations, before God, God being witness, Gal. 1: 20. 1 Tim. 5: 21. 6: 13. 2 Tim. 2: 14. 4: 1.

c) metaph. in the sight of, i. e. in the mind, will, purpose, judgment, of any one; Luke 1: 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15: 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and בְּפָנֶיךָ 1 Sam. 20: 1.) 16: 15 δικαιούντες ἑαυτοὺς ἐνώπιον ἀνθρώπων. Acts 8: 21. Rom. 12: 17. 2 Cor. 8: 21. al. So Sept. and בְּפָנֶיךָ Deut. 4: 25. 1 K. 11: 33, 38. al. בְּפָנֶיךָ Neh. 9: 28. Ps. 5: 9. 19: 15.—From the Heb. ἐνώπιόν τινός, where in Greek a dat. is usual, Luke

15: 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy to them, they rejoice. 24: 11 ἐφάνησαν ἐνώπιον αὐτῶν ὥστε λῆρος, i. e. seemed to them. Acts 6: 5 ἡρεσεν ὁ λόγος ἐνώπιον παντός κ. τ. λ. i. e. was pleasing to all. So Sept. and חַיִּיב Num. 13: 34. Deut. 1: 23. 2 Sam. 3: 36. Also in the phrase εὐρίσκω χάριν ἐνώπιόν τινος, to find favour in the sight of any one, Acts 7: 46, elsewhere παρὰ τινι, Luke 1: 30. So Sept. for חַיִּיב Ex. 33: 13, 17. Num. 11: 11. AL.

Ἐνώς, ὁ, indec. Enos, Heb. עֲנוֹשׁ (man), pr. name of a man, Luke 3: 38, comp. Gen. 4: 26.

Ἐνωτίζομαι, f. ἴσθαι, depon. Mid. (ἐν, οὗς ὠτός,) to receive in the ear, i. e. to give ear to, to listen to, seq. acc. Acts 2: 14. Sept. for יִשְׁמַעְךָ Gen. 4: 22. Job 37: 14. יִשְׁמַעְךָ Jer. 8: 6.—Wisd. 6: 2. Test. XII Patr. p. 520. Alex. Comm. 3. 9. Hesych. ἐνωτίζου· ἐν τοῖς ὠτίοις δέχου.

Ἐνώχ, ὁ, indec. Enoch, Heb. עֵנוֹךְ (dedicated), the patriarch who walked with God, Luke 3: 37. Heb. 11: 5. Jude 14, Comp. Gen. 5: 8 sq.

Ἐξ, see Ἐκ.

Ἐξ, οἱ, αἱ, τά, six, Matt. 17: 1. Mark 9: 2. AL.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) to give out intelligence, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. to announce abroad, i. e. by Hebraism, to make widely known, to celebrate, e. g. τὰς ἀρετὰς τοῦ Θεοῦ 1 Pet. 2: 9. Sept. for שִׁבַּח Ps. 9: 15. 79: 13. — Ecclus. 44: 15.

Ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) to purchase out, to buy up, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42, 2.—In N. T. to redeem, to set free, sc. out of service or bondage; Gal. 3: 13 ἐκ τῆς κατάρης τοῦ νόμου. 4: 5. Comp. in Ἀγοράζω b. —Mid. pp. to redeem for one's use, trop. Eph. 5: 16 et Col. 4: 5 ἐξαγοραζόμενοι τὸν καιρὸν, redeeming the time, i. e. rescuing and improving every oppor-

tunity to do good. — Comp. Marc. Antonin. 4. 28 καρδαντίον τὸ παρόν.

Ἐξάγω, f. ἄγω, (ἐκ, ἄγω,) to lead out, to conduct out, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts 5: 19. 16: 37, 39. seq. ἐκ 12: 17. Sept. for יִצְאָה Ps. 142: 8. Is. 42: 7. Also out of Egypt, Acts 7: 36. seq. ἐκ v. 40. 13: 17. Heb. 8: 9. Sept. for יִצְאָה Ex. 6: 7. Lev. 25: 38. Genr. Mark 15: 20. Acts 21: 38. seq. ἔσω Mark 8: 23. Luke 24: 50. So Sept. seq. ἔσω Gen. 15: 9. 19: 16. As a shepherd his flock, John 10: 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔσω Dem. 1278. 3.

Ἐξαίρω, ὦ, f. ἦσω, (ἐκ, αἰρέω,) aor. 2 ἐξείλον, aor. 2 mid. irreg. ἐξείλατο Acts 7: 10 et 12: 11 in some edit. see in Ἀραιέω; to take out, trans. i. e.

a) to pluck out, to tear out, e. g. an eye, Matt. 5: 29 τὸν ὀφθαλμόν. 18: 9. —Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3, 16.

b) to take out from a number, to select, Mid. to select for oneself, to choose, c. c. acc. Acts 26: 17. Sept. for יִבְרַח Deut. 31: 11. Job 36: 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. II. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out sc. of the power of any one to one's self, i. e. to rescue, to deliver, seq. acc. and c. c. ἐκ, Acts 12: 11 ἐξήλατό με ἐκ χειρὸς Ἡρώδου. 7: 10. Gal. 1: 4. c. ἐκ impl. Acts 7: 34. 23: 27. Sept. for יִצְאָה Gen. 32: 11. 37: 20, al. saep.—Dem. 256. 2. Pol. 1. 11. 11:

Ἐξαίρω, f. αῖρω, (ἐκ, αἰρέω,) to take up out of any place, to lift up from, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. to take away out of or from, to remove, trans. and seq. ἐκ c. gen. 1 Cor. 5: 13 τὸν πονηρὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So v. 2 in text. receipt. Sept. for יִצְאָה Deut. 19: 19. Judg. 20: 13, al. יִצְאָה Josh. 7: 13. יִצְאָה Ez. 14: 8.—Ael. 2. 24. Anthol. Gr. III. p. 96.

Ἐξαίτω, ὦ, f. ἦσω, (ἐκ, αἰτέω,) to ask out and out, to desire to have, to de-

mand; Mid. to demand for oneself, seq. accus. Luke 22: 31. Comp. Job 1: 6 sq. 2: 11 sq.—Test. XII Patr. p. 729. Dem. 546. 21. act. Diod. Sic. 11. 33.

Ἐξαίρνης, adv. (ἐκ, αἶρνης i. q. αἶφως, ἄφνω, q. v.) suddenly, unexpectedly, at once, Mark 13: 36. Luke 2: 13. 9: 39. Acts 9: 3. 22: 6. Sept. for עֲנִיָּה Prov. 24: 2. Jer. 6: 26. עֲנִיָּה Is. 47: 9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob. ad Phryn. p. 18. n. Buttm. § 115. n. 5.

Ἐξακολουθέω, ὦ, f. ἴσω, (ἐκ, ἀκολουθέω,) to follow out, i. e. trop. to copy after, to conform to, seq. dat. μύθοις 2 Pet. 1: 16. ἀστελείας 2: 2. τῇ ὁδῷ τινος 2: 15. Sept. for עֲנִיָּה Is. 56: 11. —Jos. Ant. proem. 4. Pol. 17. 10. 7.

Ἐξακόσιοι, αι, α, six hundred, Rev. 13: 18. 14: 20. Buttm. § 70. 4.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) pp. to smear out, i. e. to blot out, to expunge, trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. 3: 5. So Sept. for עֲנִיָּה Ps. 69: 29. Ex. 32: 31, 32. —Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of to abrogate a law, τὸ χειρόγραφον Col. 2: 14. Dem. 468. 1 νόμον. Lys. 96. 10. —Trop. for to pardon, τὰς ἁμαρτίας Acts 3: 19. So Sept. and עֲנִיָּה Ps. 51: 11. Is. 43: 25. Jer. 18: 23.—Lys. 106. 34.

b) by impl. to wipe off or away, as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. 7: 17. 21: 4.

Ἐξάλλομαι, f. αλοῦμαι, (ἐκ, ἄλλομαι,) to leap out, e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. to leap up or forth, sc. from the place where one sat or was, Acts 3: 8. Sept. for עֲנִיָּה Joel 2: 5.—Plut. Pelop. 32 med. Pomp. 58 pen.

Ἐξανίστασις, εως, ἦ, (ἐξανίστημι,) a rising up, Pol. 3. 55. 4. In N. T. resurrection from the dead, Phil. 3: 11.

Ἐξανιέλλω, f. εἰῶ, (ἐκ, ἀνιέλλω q. v.) to spring up out of any place, the ground, etc. spoken of plants, to

shoot forth, to sprout up, intrans. Matt. 13: 5. Mark 4: 5. Sept. of light, for עֲנִיָּה Ps. 112: 4.—Trans. of plants, Sept. for עֲנִיָּה Gen. 2: 9. Ps. 104: 14.

Ἐξανίστημι, f. στήσω, (ἐκ, ἀνίστημι,) trans. to cause to rise up out of, to raise up out of; intrans. to rise up out of. Buttm. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. to raise up sc. seed, offspring; Mark 12: 19 et Luke 20: 28 ἐξαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for עֲנִיָּה Gen. 19: 32, 34. עֲנִיָּה Gen. 4: 25.

b) intrans. in aor. 2 Act. to rise up out of sc. a place, a number or body of persons, etc. to stand forth, Acts 15: 5. Sept. for עֲנִיָּה Gen. 18: 16. 19: 1. Jüd. 3: 20.—Pol. 15. 31. 2. Dem. 284. 23.

Ἐξαπατάω, ὦ, f. ἴσω, (ἐκ intens.) i. q. ἀπατάω but stronger, to deceive wholly, to beguile, to seduce, i. e. to lead out of the right way into error, trans. Rom. 7: 11. 16: 18. 1 Cor. 3: 18. 2 Cor. 11: 3. 2 Thess. 2: 3. —Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

Ἐξάπινα, adv. later form for ἐξ-απίνης Ion. for ἐξαίρνης q. v. suddenly, unexpectedly, Mark 9: 8. Sept. for עֲנִיָּה Josh. 11: 7. Ps. 64: 5. Num. 6: 9. —Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

Ἐξαπορέομαι, οὔμαι, (ἐκ intens.) i. q. ἀπορέομαι but stronger, to be wholly without resource, to despair utterly, seq. gen. τοῦ ζῆν 2 Cor. 1: 8. comp. Buttm. § 132. 6. 1. absol. 2 Cor. 4: 8. Sept. for עֲנִיָּה Ps. 88: 16. —Plut. Alcib. 5 pen. Pol. 3. 48. 4.

Ἐξαποσιέλλω, f. σιελῶ, (ἐκ, ἀποσιέλλω,) to send away out of the place where one is, to send forth, trans.

a) genr. as an agent, messenger, etc. Acts 7: 12. 11: 22. 12: 11. Gal. 4: 4. seq. εἰς of place whither, etc. Acts 9: 30. 22: 21. Gal. 4: 6. Sept. for עֲנִיָּה Gen. 24: 40. Ex. 3: 12. Jer. 26: 22. —Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρὸς 3. 11. 1.

b) simply, *to send away, to dismiss, to let depart*, Acts 17: 14. Sept. for פָּרַץ Gen. 45: 24. 1 Sam. 9: 19, 26. — Pol. 10. 35. 2.—In a stronger sense, *to send away* sc. peremptorily, c. c. accus. et adj. Luke 1: 53 πλουτοῦντας ἔξαπ. κενούς. 20: 10, 11 αὐτὸν κενόν. So Sept. and פָּרַץ Gen. 31: 42. Deut. 15: 13. Job 22: 9. — Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποκρίτους ἔξαπ.

Ἐξαριῖζω, f. ἴσω, (ἐκ, ἀριῖζω fr. ἀριος q. v.) *to complete fully*, trans. spoken of time, *to finish, to bring to an end*, Acts 21: 5 τὰς ἡμέρας. Spoken of a religious teacher, *to make thoroughly perfect, to furnish out*, 2 Tim. 3: 17. — Jos. Ant. 3. 2. 2 πολεμῶν πρὸς ἀνθρ. τοῖς ἅπασιν καλῶς ἐξηρισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξασιράπτω, f. ψω, (ἐκ, ἀσιράπτω,) *to flash out*, as lightning, Sept. Ez. 1: 4. In N. T. of raiment, *to shine out, to glitter*, intrans. Luke 9: 29. comp. Matt. 17: 2. Sept. of armour, for קָרַץ Nah. 3: 3. קָרַץ Ez. 1: 7.

Ἐξαινῆς, adv. (ἐκ, αὐτῆς,) lit. *from this* sc. time, i. e. *forthwith, presently, immediately*, Mark 6: 25. Acts 10: 33. 11: 11. 21: 32. 23: 30. Phil. 2: 23. See in Ἐκ 2 b.—Pol. 2. 7. 7. Diod. S. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. ἐγῶ, (ἐκ, ἐγείρω,) *to wake out of sleep, to arouse out of sleep*; pp. implying also the rising up from the posture of sleep, trans. Eccus. 22: 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) *to raise up out of* sc. death, i. q. ἐγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. 6: 14. Sept. and יָרָץ Dan. 12: 2.

b) *to raise up*, i. e. *to cause to arise or exist*, spoken of Pharaoh, Rom. 9: 17, quoted from Ex. 9: 16 where Heb. יָרָץ, Sept. διετηρήθη.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγίρεται ὑπὲρ ἐμοῦ.

I. Ἐξεῖμι, (ἐκ, εἶμι to be,) see Ἐξεῖμι.

II. Ἐξείμι, (ἐκ, εἶμι to go,) *to go out of a place*, intrans. seq. ἐκ, Acts 13: 42 ἐκ τῆς συναγωγῆς. 27: 43 ἐπὶ τῇ

γῇ, i. e. out of the water. — c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8. — In the sense of *to go away, to depart out of a place*, absol. Acts 17: 15. 20: 7. — Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξελέγχω, f. ξω, (ἐκ intens.) i. q. ἐλέγχω but stronger, *to convict fully, to shew to be wholly wrong*, Dem. 92. 9. Xen. Oec. 2. 9. In N. T. *to rebuke sternly, to condemn, to punish*, Jude 15. So Sept. and יָרָץ Is. 2: 4. Mic. 4: 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) *to draw out, to drag out*, trans. pp. from a place, house, etc. Sept. for יָרָץ Gen. 37: 28. Herodian. 8. 8. 14. In N. T. trop. *to draw out* sc. from the right way, i. e. *to draw away, to hurry away*, James 1: 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκόμενος.—Test. XII Patr. p. 702 εἰς πορνείαν με ἐξεκύνσατο. comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐκόμενοι.

Ἐξέλω, see Ἐξαιρέω.

Ἐξέραμα, ατος, τό, (ἐξέρῶ to vomit out, eject, Dioscor. 8. 9.) *vomit*, that which is thrown up, 2 Pet. 2: 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26: 11, where Heb. יָרָץ, Sept. ἐπὶ τὸν ἑαυτοῦ ἔμετον.—Dioscor. 6. 19.

Ἐξερευνάω, ᾶ, f. ἴσω, (ἐκ, ἐρευνάω,) *to search out, to trace out, to explore*, trans. i. e. assiduously, diligently, [τὰ] περὶ τίνος, 1 Pet. 1: 10. Sept. for יָרָץ Prov. 2: 4. Zeph. 1: 13. יָרָץ 1 Chr. 19: 3. — 1 Macc. 3: 49. Pol. 14. 1, 13.

Ἐξέρχομαι, f. ἐξελεύσομαι, (comp. Buttin. § 188. V. 5. § 114 ἐρχομαι ult.) aor. 2 ἐξῆλθον, *to go or come out of any place, etc.* Sept. every where for יָרָץ. Spoken

a) of persons, *to go or come forth*, (α) with adjuncts implying the place out of which, etc. seq. gen. Matt. 10: 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16: 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. 8: 28 ἐκ τῶν μνημείων ἐξερχ. John 4: 30. Acts 16: 40. 1 Cor. 5: 10. al. (Sept. for יָרָץ Gen. 8: 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ἐξω, Matt. 26: 75. John 19: 4. Rev. 3: 12.

seq. ἔξω c. gen. Matt. 21: 17 ἔξω τῆς πόλεως. Heb. 13: 13. (Eurip. Phoen. 476 or 486.) Seq. ἀπό c. gen. of place, *to depart from*, Matt. 13: 1 ἐξελεύσονται ἀπὸ τῆς οἰκίας. 24: 1. Mark 11: 12. al. Seq. adv. Matt. 5: 26 ἐκείθεν. 12: 44 ὅθεν. comp. Aesop. Fab. 129. — (β) With an adjunct of person *out of* or *from* whom, etc. as of those *out of* whose bodies demons depart; seq. ἐκ c. gen. Mark 1: 25, 26. Luke 4: 35. al. seq. ἀπό, Matt. 12: 43. Luke 4: 35. absol. Acts 16: 18. Of those *from* whom, *from* whose presence, one goes forth with authority etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John 13: 3 ἀπὸ θεοῦ ἐξήλθε. 16: 30. (So Sept. for עֲלֵינוּ Gen. 4: 16. עֲלֵינוּ נִשְׁרָף Ex. 8: 8.) seq. παρὰ c. gen. John 16: 27 παρὰ τοῦ θεοῦ ἐξήλθον. 17: 8. comp. Sept. Num. 16: 35. So genr. *to depart from* any one, i. e. from his presence, intimacy, etc. Luke 5: 8 ἐξελθε ἀπ' ἐμοῦ. 2 Cor. 6: 17 ἐξέλθετε ἐκ μέσου αὐτῶν. — (γ) The place whence being not expressed but implied, *to go out*, i. e. *to go away*, *to depart*, etc. Matt. 9: 31 οἱ δὲ ἐξελεύσονται διεφθίμους κ. τ. λ. Mark 2: 12. Luke 4: 42. Acts 7: 7. Rev. 6: 2. al. So of demons departing from the body, Matt. 8: 32. Acts 8: 7. — (δ) With an adjunct of the place *whither* any one departs etc. seq. εἰς, Matt. 11: 7 τί ἐξήλθετε εἰς τὴν ἔρημον κ. τ. λ. Mark 8: 27. Luke 10: 10. John 1: 44. Acts 11: 25. al. saep. (Palaeph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark 1: 38 εἰς τοῦτο. Matt. 8: 34 εἰς ἀπάντησιν. Seq. ἐπὶ c. acc. Luke 8: 27 ἐξελεύσονται ἐπὶ τὴν γῆν, sc. from a vessel, Acts 1: 21. Seq. παρὰ c. acc. Mark 2: 13 ἐξήλθεν παρὰ τὴν θάλασσαν. Acts 16: 13. Seq. πρὸς c. acc. of pers. John 18: 29. 2 Cor. 8: 17.

b) metaph. of persons, (α) *to go forth from*, *to proceed from*, Matt. 2: 6 ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Acts 15: 24. Also from the Heb. ἐξέρχασθαι ἐκ τῆς ὁσάνους τινός, *to come forth out of the loins of* any one, i. e. *to descend from* any one, Heb. 7: 5. So Sept. and Heb. עֲלֵינוּ נִשְׁרָף Gen. 35: 11. 1 K. 8: 19. comp. Gen. 15: 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. — (β) John 10: 39 ἐξήλθεν ἐκ τοῦ χειρὸς αὐτῶν.

lit. 'he departed out of their hand,' escaped from their power.—(γ) 1 John 4: 1 πολλοὶ ψευδοπροφηταὶ ἐξελεύσονται εἰς τὸν κόσμον, i. e. *have gone forth*, gone abroad, into the world.

c) of things, *to go* or *come forth*, *to proceed from*, viz. (α) of a voice, doctrine, rumour, etc. Rev. 16: 17 ἐξήλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19: 5. Of doctrine, rumour, etc. *to go forth*, *to spread abroad*, 1 Cor. 14: 36 ἀφ' ἡμῶν ὁ λόγος τοῦ θεοῦ ἐξήλθεν. With place *whither* or *where*, seq. εἰς c. acc. Matt. 9: 26 ἐξήλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10: 18. John 21: 23. seq. ἐν c. dat. Luke 7: 17. 1 Thess. 1: 8. seq. κατὰ c. gen. Luke 4: 14. — (β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. 15: 18. ἐκ τοῦ στόματος, James 3: 10. of healing power or virtue, *to emanate*, ἐξ ἐαυτοῦ Mark 5: 30. παρ' αὐτοῦ Luke 6: 19. of an edict, *to be published*, *promulgated*, παρὰ Καίσαρος, Luke 2: 1. So of lightning, *to come out of*, *to appear from*, ἀπ' ἀναιολῶν, Matt. 24: 27. Sept. and נִשְׁרָף Zech. 9: 14. — (γ) of liquids, *for to flow out*, John 19: 34 ἐξήλθεν αἷμα καὶ ὕδωρ. Rev. 14: 20 ἐκ τῆς ληνού. — (δ) of a hope, *to depart*, i. e. *to be at an end*, *to vanish*, Acts 16: 19. So of time, Sept. ἐξήλθε τὸ ἔτος, for עֲלֵינוּ Gen. 47: 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1: 21. John 10: 9; see in Εἰσέρχομαι d. AL.

Ἐξεσσι impers. verb, particip. ἐξόν, (fr. ἔξιμι not otherwise in use,) *it is possible*, *one can*, referring to moral possibility or propriety, i. e. *it is lawful*, *it is right*, *it is permitted*, *one may*, Butt. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pres. marking prolonged or customary action, Matt. 14: 4 οὐκ ἔξεστι σοι ἔχειν αὐτήν. Mark 6: 18. Acts 16: 21. 22: 25. With the dat. impl. Matt. 12: 2, 10, 12. Luke 6: 2. — Xen. Mem. 1. 4. 9. Hi. 1. 26.—Seq. infin. aor. marking transient action, Matt. 20: 15 οὐκ ἔξεστι μοι ποιῆσαι ὃ θέλω κ. τ. λ. 19: 3. Mark 2: 26. 10: 2. Luke 20: 22. John 5: 10. 18: 31. Acts 21: 37. So part. ἐξόν ἦν Matt. 12: 4. ἐξόν sc. ἐστὶ i. q. ἔξεστι 2 Cor. 12: 4. With the dat.

impl. Matt. 22: 17. 27: 6. Mark 3: 4. 12: 14. Luke 6: 4. 14: 3. and so with part. ἐξόν sc. ἔστω Acts 2: 29.—Ael. V. H. 2. 7. Xen. An. 4. 3. 10. Oec. 7. 41 bis.—With the infin. implied, Mark 2: 24 ὁ οὐκ ἐξεστι sc. αὐτοῖς ποιεῖν. Luke 6: 9. Acts 8: 37. 1 Cor. 6: 12 bis. 10: 22 bis.

Ἐξετάζω, f. ἄσω, (ἐκ intens. ἐτάζω fr. εἶός, εἰσός, true, real,) pp. to *verify out*, i. e. to *examine*, to *explore*, sc. whether any thing is true or not, i. q. ἐτάζω but stronger and more used by the Attics; Passow in voc. Hence

a) genr. to *inquire out*, i. e. to *seek out the truth by inquiry etc.* seq. περί c. gen. Matt. 2: 8. seq. τίς interrog. 10: 11. Sept. for שָׁרָךְ Deut. 19: 18.—Eccclus. 11: 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. to *question*, to *ask*, seq. acc. of pers. John 21: 12.—Act. Thom. § 3. Phavor. ἐξετάζω· ἐρωτῶ.

Ἐξηγέομαι, οὖμαι, f. ἡσομαι, depon. Mid. (ἐκ, ἡγέομαι,) to *lead out*, i. e. to *take the lead*, be *leader*, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. to *lead or bring out*, i. e. to *make known*, to *declare*, trans.

a) genr. to *tell*, to *narrate*, to *recount*, Luke 24: 35 ἐξηγοῦντο τὰ ἐν τῇ ὁδοῦ. Acts 10: 8. 15: 12, 14. 21: 19. Sept. for כִּפַּר Judg. 7: 13.—Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, to *make known*, to *unfold*, e. g. τὸν θεόν, to *reveal*, John 1: 18. comp. Matt. 11: 27. So Sept. for הִרְיֶה Lev. 7: 57.—Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

Ἐξήκοντα, οἶ, αἶ, τὰ, *sixty*, Matt. 13: 8, 23. Mark 4: 8, 20. Luke 24: 13. 1 Tim. 5: 9. Rev. 11: 3. 12: 6. 13: 18.

Ἐξῆς, adv. (pp. gen. of obsol. ἐξή fr. ἔχω, ἔξω, Buttm. § 115. n. 3,) in *order*, *successively*, Sept. Deut. 2: 34. Xen. Athen. 1. 6.—In N. T. only c. art. as adj. ἡ ἐξῆς sc. ἡμέρα, the *following day*, the *next day*, comp. Buttm. § 125. 6, 7. in full Luke 9: 37. with ἡμέρα impl. 7: 11. Acts 21: 1. 25: 17. 27: 18.—Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. 7: 8. Pol. 1. 52. 4.

Ἐξηγέω, ὦ, f. ἡσω, (ἐκ, ἡγέω,) to *sound out*, to *sound abroad*, Sept. for הִרְיֶה Joel 4: 14. Pol. 30. 4. 7. In N. T. Pass. to *be sounded abroad*, trop. of the gospel etc. to *be proclaimed*, 1 Thess. 1: 8.—Hesych. ἐξηγεῖται· ἐξηλθεν, ἐκρηγύθη.

Ἐξίς, εως, ἡ, (ἔχω, ἔξω,) *habitude*, sc. of body Xen. Oec. 7. 2. of life, *habit*, Mem. 1. 2. 4. In N. T. *habitude*, as the result of long exercise, *practice*, Heb. 5: 14.—Eccclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

Ἐξίστημι, also ἐξισιάω Acts 8: 9, (comp. in Ἀποκαθίστημι,) aor. 1 ἐξίστησα, aor. 2 ἐξίστην, trans. to *put out of place*, Sept. for הִרְיֶה Ex. 23: 27. Josh. 10: 10. intrans. to *be put out*, to *be out of place*, etc. spoken of the joints, Test. XII Patr. p. 653. to *recede from*, to *yield*, Thuc. 2. 63. to *depart*, Xen. An. 1. 5. 14. See Buttm. § 107. II. 1.—In N. T. only trop. comp. Tittm. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. ἐξίστασα Buttm. § 107. II. 5, to *put out of oneself*, i. q. τοὺς ἀνθρ. τοῦ φρονεῖν ἐξίστημι, Xen. Mem. 1. 3. 12; hence genr. to *astonish*, to *fill with wonder*, Luke 24: 22 ἐξίστησαν ἡμᾶς. Acts 8: 9, 11.—Athen. I. p. 19. F. Luc. de Domo 19. Dem. 537, ult. ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

b) intrans. in perf. and aor. 2 Act. and in Mid. to *be beside oneself*, to *be out of one's mind*; Mark 3: 21 ἔλεγον γὰρ, ὅτι ἐξέστη. 2 Cor. 5: 13 εἰτε γὰρ ἐξέστημεν, sc. as is said of us. So Sept. trans. for הִרְיֶה Job 12: 17.—Jos. Ant. 10. 7. 3 ἐξέστημότα τῶν φρονῶν. Pol. 15. 29. 7 ἐξέστη τῶν φρονῶν. Diod. Sic. 14. 71.—Hence genr. to *be astonished*, *amazed*, *filled with wonder*, Matt. 12: 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2: 12. 5: 42 ἐξίστησαν ἐκστάσει μεγάλη, comp. in Ἀγαλλιάω b. (Sept. Gen. 27: 33. Ez. 26: 16.) Mark 6: 51 ἐν ἑαυτοῖς. Luke 2: 47 ἐξίσταντο ἐπὶ τῇ συνέσει κ. τ. λ. Matth. § 399. n. (Sept. Ex. 18: 9.) Luke 8: 56. Acts 2: 7, 12. 8: 13. 9: 21. 10: 45. 12: 16. Sept. for הִרְיֶה Ex. 19: 18. Ruth 3: 8. מִרְיָה Gen. 43: 33. Job 26: 11.—Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

Ἐξισχύω, f. ὕσω, (ἐκ intens.) i. q. ισχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. 3: 18. — Ecclus. 7: 6. Ael. V. H. 6. 13.

Ἐξοδος, ου, ῆ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus*, *journey out, departure*, Heb. 11: 22. Sept. for יצא inf. of יצא Ex. 19: 1. Num. 33: 38. al. — Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9. — Trop. of *departure* from life, *exit, decease*, Luke 9: 31. 2 Pet. 1: 15. — Wisd. 7: 6. Jos. Ant. 4. 8. 2 ἐπ' ἐξόδου τοῦ ζῆν.

Ἐξολθρείνω, f. εἴσω, (ἐκ intens.) i. q. ὀλοθρείνω but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts 3: 23. Sept. for מרחב Deut. 7: 10. c. ἐκ ברת Ex. 30: 33. 31: 13. al. — Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

Ἐξομολογέω, ὦ, f. ἦσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things* sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. 3: 6. Mark 1: 5. Acts 19: 18. James 5: 16. Sept. and דנה Dan. 9: 24. — Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν. — In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὄνομά τιος Rev. 3: 5 in text. rec. So seq. οὐ Phil. 2: 11. comp. Tob. 11: 17. — Hence Mid. *to make acknowledgement* sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. 11: 25. Luke 10: 21. Rom. 14: 11. 15: 9, quoted from Ps. 18: 50 where Sept. for דנה. also Ps. 57: 10. 1 Chr. 16: 4. 2 Chr. 30: 22. al. saep. — Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. 12: 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke 22: 6 ἐξομολόγησε. — So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

Ἐξόν, see Ἐξέστι.

Ἐξορκίζω, f. ἴσω, (ἐκ, ὀρκίζω,) *to exact an oath*, i. e. *to put to an oath*, to

adjure, trans. Matt. 26: 63. Sept. for עֲרִיצָה Gen. 24: 3. — Diod. Sic. 1. 21 med. Dem. 1265. 16.

Ἐξορκιστής, ου, ὁ, (ἐξορκίζω,) *an exorcist*, pp. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19: 13. — Anth. Gr. III. p. 23 ult. — Comp. for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

Ἐξορύσσω v. τιῶ, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark 2: 4 ἐξορύξαντες sc. τὴν στέγην, *digging out* or removing the tiles, earth, etc. But comp. in Ἀποσιεγάζω. — Xen. Oec. 19. 4. — Trop. Gal. 4: 15 ὀφθαλμοὺς ὑμῶν ἐξορύξαντες, denoting entire devotedness. Sept. pp. for קָרַךְ Judg. 16: 22. 1 Sam. 11: 2. — Jos. Ant. 6. 5. 1. Herodot. 8. 116.

Ἐξουθενόω, ὦ, f. ὠσω, (ἐκ intens.) i. q. οὐθενόω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark 9: 12. So Sept. for מָצַח 1 Sam. 15: 23, 26. 16: 1. Ps. 53: 6. מָצַח Ecc. 9: 16. 2 K. 19: 21. — 1 Macc. 3: 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in l. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

Ἐξουθενέω, ὦ, f. ἦσω, (ἐκ intens. and οὐθενέω fr. οὐθέν later form for οὐδέν, Buttm. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despite*, trans. Luke 18: 9 ἐξουθενοῦντας τοὺς λοιποὺς. 23: 11. Rom. 14: 3, 10. 1 Cor. 6: 4. 16: 11. Gal. 4: 14. 1 Thess. 5: 20. 1 Cor. 1: 28 et 2 Cor. 10: 10 ἐξουθενημένους, *contemptible, abject*. Sept. for מָצַח Prov. 1: 7. מָצַח Ez. 22: 8. 2 Chr. 36: 16. — Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182. — By impl. *to reject with scorn*, Acts 4: 11, comp. Matt. 21: 42. Sept. for מָצַח 1 Sam. 8: 7. — Psalt. Sal. 2: 5. Act. Thom. § 14.

Ἐξουσία, ας, ῆ, (ἔξέστι,) *power*, i. e.

a) the *power* of doing any thing,

ability, faculty; Matt. 9:8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John 19:11. Acts 8: 19. Rev. 13: 12. Seq. gen. of thing to be done, Luke 10: 19 ἐξ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. 9: 6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφεῖναι κ. τ. λ. i. e. is able to forgive. Mark 2: 10. Luke 5: 24. John 5: 27. seq. infin. aor. Luke 12: 5 ἐξουσίαν ἔχοντα ἐμβαλεῖν κ. τ. λ. John 10: 18 bis. 19: 10 bis. Rev. 9: 10. — Thuc. 4: 39. seq. gen. Ecclus. 9: 13. seq. infin. Thuc. 7: 12. Xen. Mem. 2. 6. 24, 35. — In the sense of *strength, force, efficiency*, Rev. 9: 3 bis. 9: 19. So Matt. 7: 29. Mark 1: 22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke 4: 32. καὶ ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark 1: 27. Luke 4: 36. — Dem. 111. 12 πολλοὺς ἂν τις οἰκείας ἴδοι παρ' ἡμῖν μετὰ πλειονος ἐξουσίας ὅ,τι βούλονται λέγοντας ἢ κ. τ. λ.

b) *power* sc. of doing or not doing, i. e. licence, liberty, free choice, Acts 1: 7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5: 4. Rom. 9: 21. 1 Cor. 7: 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. 8: 9. 9: 4, 5, 6, 12 bis, 18. 2 Thess. 3: 9. Rev. 22: 14. — Ecclus. 25: 25. Ael. V. H. 3: 35. Herodian. 1. 10, 12. Xen. Hi. 5. 2.

c) *power* sc. as entrusted, i. e. commission, authority, right, full-power; Matt. 21: 23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24, 27. Mark 3: 15. 11: 28 bis, 29, 33. Luke 20: 2 bis, 8. John 1: 12. Acts 9: 14. 26: 10, 12. 2 Cor. 10: 8. 13: 10. Heb. 13: 10. Rev. 13: 5. — 1 Macc. 10: 6. Jos. Ant. 2. 9. 5. Porphy. Vit. Pythag. 8. Diod. Sic. 17. 54 pen. Pol. 32. 15. 5.

d) *power* sc. over persons and things, dominion, authority, rule, viz.

(α) pp. and genr. Matt. 28: 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8: 9 et Luke 7: 8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13: 34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13: 2, 4. 17: 12, 13. 18: 1. Sept. for הָיָה לְיָדוֹ Ps. 136: 8, 9. Chald. הָיָה לְיָדוֹ Dan. 3: 24. 4: 21. — Ecclus. 17: 2. Diod. Sic. 1. 58. ib. 18. 50. Herodian. 3. 10. 12. ib. 7. 10. 4. — So seq. gen. of pers. to whom the power belongs,

Luke 20: 20 ἐξ. τοῦ ἡγεμόνος. Rev. 12: 10 ἐξ. τοῦ Χρ. Acts 26: 18 ἐξ. τοῦ σατανᾶς. Luke 22: 53 ἐξ. τοῦ σκοτους. Col. 1: 13. Seq. gen. of the object subjected to the power, Mark 6: 7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10: 1. John 17: 2. Seq. ἐπὶ c. gen. Rev. 2: 26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. 11: 6. 14: 18. 20: 6. Seq. ἐπὶ c. acc. in the same sense, Luke 9: 1. Rev. 6: 8. 13: 7. 16: 9. Seq. infin. c. ὥστε impl. Rev. 11: 6, comp. Matt. 10: 1. Seq. ἐπ' αὐτῷ c. gen. Luke 19: 17.

(β) meton. put for (1) what is subject to one's rule, dominions, domain, jurisdiction, Luke 4: 6. 23: 7 ἐκ τῆς ἐξ. Ἡρώδου. So Sept. and הָיָה לְיָדוֹ 2 K. 20: 13. Ps. 114: 2. — Herodian. 3. 8. 4. Plut. Reip. ger. praec. 19. Mor. V. p. 91. ed. Tauchn. — (2) in plur. or collect. those invested with power, as in Engl. the powers, viz. for rulers, magistrates, Luke 12: 11. Rom. 13: 1 ter, 2, 3. Tit. 3: 1. (Ecclus. 10: 4. Jos. B. J. 2. 8. 7.) So for the celestial and infernal powers, princes, potentates, e. g. angels, arch-angels, Eph. 1: 21. 3: 10. Col. 1: 16. 2: 10. 1 Pet. 3: 22. Comp. Test. XII Patr. p. 597, 598. Or demons, Eph. 6: 12. Col. 2: 15. Eph. 2: 2, see in Ἀήρ. Comp. Test. XII Patr. p. 546. So genr. of the powerful adversaries of the gospel, 1 Cor. 15: 24. Comp. in Ἀρχή d. — (3) 1 Cor. 11: 10 ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους, prob. 'emblem of power,' i. e. a veil or covering, (comp. v. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest spies or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for הָיָה לְפָנָיו Gen. 20: 16. Gesen. Lex. Heb. art. הָיָה.

Ἐξουσιάζω, f. ἄσω, (ἐξουσία,) to have power, to exercise power, seq. gen. Buttm. §132. 5. 3.

a) in the sense of to have leave, to be permitted. 1 Cor. 7: 4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

separate power or liberty over his own body, to use it as he will. Sept. for עַל־עַצְמוֹ Ecc. 5: 18. 6: 2. — Dion. Hal. 9. 44 ἐξουσιάζων i. e. licentius agens.

b) to exercise authority, to rule, to reign, Luke 22: 25 οἱ ἐξουσιάζοντες αὐτῶν, *their rulers, princes*. Sept. for לְשֹׁרֵר Neh. 9: 37. Ecc. 10: 4. עַל־עַצְמוֹ Neh. 5: 15. 8: 9. — Pass. seq. ὑπὸ τίνος, *to be ruled by*, i. e. *to be under the power of*, *to be in bondage to*, trop. 1 Cor. 6: 12.

Ἐξοχή, ἡς, ἡ, (ἐξέχω to be prominent, prominence, projection, e. g. a point, corner, etc. Sept. for עַל־ Job 39: 28. Herodian. 4. 15. 6. In N. T. metaph. eminence, distinction, Acts 25: 23 ἀνδρες οἱ κατ' ἐξοχὴν ὄντες, i. q. οἱ ἐξοχοί.

Ἐξυπνίζω, f. ἰσω, (ἐξυπνος,) to wake out of sleep, trans. trop. of the dead, John 11: 11. Sept. pp. for γρηῖ 1 K. 3: 15. גִּרְיָ Job 14: 12.—pp. Test. XII Patr. p. 568, 660. Plut. M. Anton. 30. also Vol. X. p. 75, 76, ed. Reisk. — A word of the later Greek instead of the earlier ἀφυπνίζω, Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 676.

Ἐξυπνος, ου, ὁ, ἡ, adj. (ἐκ, ὑπνος,) pp. out of sleep, i. e. *wakened, awake*, Acts 16: 27 ἐξυπνος δὲ γενόμενος, i. e. *awaking*.—Esdr. 3: 3.

Ἐξω, adv. of place, (ἐκ, ἐξ,) also prep. c. gen. Buttm. § 146. 2, out, without, viz.

a) of place where, *without, out of doors, foris*, after verbs not implying motion, as ἐστάναι etc. John 18: 16 Πέτρος εἰσὶν καὶ πρὸς τῇ θύρᾳ ἔξω. Matt. 12: 46, 47. 26: 69. Mark 3: 31, 32. So genr. *without* a place or city, *abroad*, Mark 1: 45 ἔξω ἐν ἐρήμοις τόποις. Luke 1: 10. Rev. 22: 15. Sept. for עַל־חַוָּה Gen. 24: 31. Ezra 10: 13. — Herodian. 4. 2. 11. Xen. Cyr. 7. 5. 31. An. 7. 6. 24. — So οἱ ἔξω as adj. *external, those without*, Buttm. § 125. 6, 7. Acts 26: 11 εἰς τὰς ἔξω πόλεις, *even to foreign cities*. (Sept. 2 K. 16: 18. Xen. H. G. 6. 1. 5.) Trop. of those not belonging to one's society, church, etc. *not Christians*, 1 Cor. 5: 12, 13. Col. 4: 5. 1 Thess. 4: 12. of those not belonging to the number of the apostles, Mark 4: 11.

(Xen. Oec. 10. 8.) So ὁ ἔξω ἡμῶν ἀνθρώπος, *our outward man*, the body, 2 Cor. 4: 16.—As a prep. seq. gen. *out of, outside of*, Luke 13: 33 ἔξω Ἰερουσαλὴμ. Heb. 13: 11, 12, 13.—Ael. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

b) of place whither, *out, forth, out of doors, foras*, sc. from a place, after verbs implying motion or direction, John 19: 4 ἄγω ἡμῖν αὐτὸν ἔξω. Matt. 5: 13 εἰ μὴ βληθῇ καὶ ἔξω. 13: 48. Luke 14: 35. 1 John 4: 18. John 11: 43 δεύρο ἔξω. Acts 5: 34 ποιῆσαι ἔξω. 16: 30 προαγαγὼν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24: 50. ἐξέρχομαι Matt. 26: 75. John 19: 4, 5. al. ἐκβάλλω, Luke 8: 54. Acts 9: 40.—Pol. 1. 50. 2. Xen. H. G. 4. 4. 16. An. 5. 5. 19.—As prep. seq. gen. Matt. 21: 17 ἐξηλθεν ἔξω τῆς πόλεως. v. 39. Mark 5: 10. 8: 23. Acts 4: 15. 14: 19.—Herodian. 4. 2. 11. Xen. An. 5. 7. 15. AL.

Ἐξωθεν, adv. of place, (ἐξω,) *from without*, i. e. *outwardly, externally*, viz.

a) pp. Matt. 23: 27, 28. Luke 11: 39. 2 Cor. 7: 5. Sept. for עַל־חַוָּה Gen. 6: 14. Ex. 25: 11. al.—Herodian. 2. 8. 10. Thuc. 2. 49. Xen. Mem. 2. 1. 14.—So ὁ ἔξωθεν as adj. *outward, external*, 1 Pet. 3: 3. Rev. 11: 2. τὸ ἔξωθεν *the outside* Matt. 23: 25. Luke 11: 40. *that from without*, Mark 7: 18. Trop. οἱ ἔξωθεν, *those from without*, i. e. *not Christians*, 1 Tim. 3: 7. Comp. Buttm. § 125. 6, 7.—Xen. H. G. 5. 1. 22.

b) i. q. ἔξω, *out of, without*, as prep. seq. gen. Mark 7: 15 ἔξ. τοῦ ἀνθρώπου. Rev. 14: 20 ἔξωθεν τῆς πόλεως, *in some edit.* Sept. for עַל־חַוָּה Ex. 40: 20. Lev. 24: 3. עַל־חַוָּה Jer. 11: 6. 44: 17, 21.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

Ἐξωθεῖω, ὤ, f. ἡσω and ἐξώσω, (ἐκ, ὠθεῖω Buttm. § 114,) *to thrust out, to drive out*, sc. from a place, viz.

a) pp. of a nation, *to expel*, trans. and seq. ἀπό, Acts 7: 45. Sept. for עַל־חַוָּה Deut. 13: 5. Jer. 8: 3. עַל־חַוָּה Joel 4: 6. — Psalt. Sal. 17: 6. Ael. V. H. 3. 17 med. Pol. 2. 69. 9.

b) as a naval term, *to thrust forward* a ship from the sea towards the shore, *to propel, to drive out on shore*, trans. Acts 27: 39 αἰγιαλὸν, εἰς ὃν

ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξῶθουν ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Ἐξώτερος, α, ον, compar. from ἔξω, outer, uttermost, Matt. 8: 12 τὸ σκότος τὸ ἐξώτερον uttermost darkness, i. e. far remote from the light and splendour of the feast within (v. 11), and put for the infernal regions or Tartarus. 22: 13, 25: 30. Sept. for יָצִיץ in the sense of outer, exterior, Ez. 10: 5. 40: 20.

Ἐορτάζω, f. ἄσω, (ἐορτή,) to keep a festival, to keep holyday, intrans. 1 Cor. 5: 8. Sept. for יָצִיץ Ex. 5: 1. Ps. 42: 5. —Jos. Ant. 5. 1. 4. Hdian. 5. 6. 12. Xen. Ath. 3. 2.

Ἐορτή, ἡς, ἡ, a feast, festival, holyday, Col. 2: 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἐορτῆς ἢ νομηνίας. Acts 18: 21 et John 5: 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for יָצִיץ Ex. 10: 9. Hos. 2: 11. Am. 8: 10. יָצִיץ Lev. 23: 2. Num. 10: 10. —Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1. —Spoken of the passover and the festival of unleavened bread connected with it, the paschal festival, see in Ἄζυμος and Δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2: 41. John 13: 1. ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2: 23. ἡ ἐορ. τῶν ἁζύμων Luke 22: 1. ἡ ἐορτή simply Matt. 26: 5. 27: 15. Mark 14: 2. 15: 6. Luke 2: 42. 23: 17. John 4: 45 bis. 6: 4. 11: 56. 12: 12, 20. 13: 29. Sept. for יָצִיץ Ex. 12: 14. 34: 25. and ἐ. τῶν ἁζύμων Ex. 23: 15. 34: 17. —Also of the feast of tabernacles, ἡ ἐορτὴ ἡ σκηνοπηγία, John 7: 2, 8 bis, 10, 11, 14, 37. Sept. for יָצִיץ Deut. 16: 16. 31: 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) annunciation, announcement, viz.

a) pp. 1 John 1: 5 in text. rec. where later edit. ἄγγελία. Sept. for פְּרִשְׁתָּהּ Ez. 7: 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. order, mandate, Acts 23: 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. promise, viz. (α) pp. promise given, 2 Cor. 1: 20 ὅσα γὰρ

ἐπαγγελίαι τοῦ Θεοῦ. Eph. 6: 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. 1: 13 τῷ πνεύματι τῆς ἐπαγγελίας, the spirit promised, Buttm. § 123. n. 4. 1 Tim. 4: 8. 2 Pet. 3: 4. v. 9, see in Βραδύνομ. Sept. for פְּרִשְׁתָּהּ Esth. 4: 7.—1 Macc. 10: 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6. —So of special promises, e. g. made to Abraham, Acts 7: 17 coll. v. 6. Rom. 4: 20 coll. v. 18. Heb. 6: 15 coll. v. 14. Heb. 7: 6. 11: 9 bis γῇ ἐπαγγελίᾳ i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. 9: 9. Gal. 4: 23. of a spiritual seed Rom. 9: 8. Gal. 4: 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13: 23, 32. 26: 6. of future blessings and the enjoyment of God's favour, Acts 2: 39. Rom. 4: 13, 14, 16. 9: 4. 15: 8. 2 Cor. 7: 1. Gal. 3: 16, 17, 18 bis, 21, 22, 29. Eph. 2: 12. 3: 6. Heb. 6: 12, 17. 11: 17. of the salvation in Christ, 2 Tim. 1: 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it, Heb. 4: 1. 8: 6. 9: 15. 1 John 2: 25.

(β) meton. put for the thing promised, Heb. 11: 13, 33, 39. of the salvation in Christ 10: 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς, Luke 24: 49. Acts 1: 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβὼν, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised effusions of the Spirit, Acts 2: 33. Gal. 3: 14. Comp. Buttm. § 123. n. 4. —Test. XII Patr. p. 725. Psalt. Sal. 12: 8 ὅσοι κυρίου κληρονομήσαι ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. ἐλῶ, (ἐπὶ, ἀγγέλλω,) to bring word to or up to, i. e. to announce, e. g. events etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, to announce oneself, sc. as doing or about to do any thing, to promise; with perf. pass. ἐπήγγελμαι in mid. signif. Rom. 4: 21. Buttm. § 136. 3. but also as Pass. Gal. 3: 9. 2 Macc. 4: 27. Buttm. § 113. n. 6.

a) genr. to promise, c. c. acc. et dat.

expr. or impl. James 1: 12 *στέφανον τῆς ζωῆς ὃν ἐπηγγέλατο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.* 2: 5. 2 Pet. 2: 19. 1 John 2: 25. Rom. 4: 21. Tit. 1: 2. Heb. 6: 13. seq. dat. et infin. Mark 14: 11. Acts 7: 5. absol. Heb. 10: 23. 11: 11. 12: 26. Pass. impersonal c. dat. Gal. 3: 19 *ᾧ ἐπιγγέλλεται*, i. e. to whom the promise was made. So Sept. and *אֶשְׁרָא* Esth. 4: 6. —Jos. Ant. 3. 1. 5. Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. *θεοσέβειαν* 1 Tim. 2: 10. *γνώσιν* 6: 21.—Wisd. 2: 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

Ἐπάγγελμα, τος, τό, (*ἐπαγγέλλομαι*), a promise, 2 Pet. 1: 4. 3: 13. —Dem. 397. 3.

Ἐπάγω, aor. 1 particip. *ἐπάξας* 2 Pet. 2: 5, (on which form see in *Ἄγω*) *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. 14: 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. 2: 1 *ἀπώλειαν*. v. 5. Sept. seq. *ἐπὶ* for *בְּ* Gen. 6: 17. Ex. 11: 1. Lev. 26: 25. —Philo Leg. ad Cai. p. 1018 *κίνδυνον ἐπ.* Palaeoph. 6. 7. Hesiod. *Ἔργ.* 242. —Seq. *ἐπὶ*, Acts 5: 28 *ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα*, *to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for *בְּ* Gen. 20: 9. *בְּ* Ex. 34: 7. —Dem. 275. 4.

Ἐπαγωνίζομαι, f. *ισομαι*, (*ἐπὶ, ἀγωνίζομαι*), *to contend upon* i. e. *for* or *about*, seq. dat. of thing *for* which, Jude 3.—Plut. Num. 8. c. dat. of pers. *with* or *against* whom, Plut. Fab. Max. 23.

Ἐπαθροίζω, f. *οἶσω*, (*ἐπὶ, ἀθροίζω* *to collect*), trans. *to collect together to* or *upon* any place etc. Mid. intrans. *ἐπαθροίζομαι*, *to collect together to* or *upon, to crowd together upon*, Luke 11: 29.—Plut. M. Anton. 44.

Ἐπαίνετος, ου, ὅ, *Epenetus*, a Christian, Rom. 16: 5.

Ἐπαινέω, ὦ, (*ἐπὶ, αἰνέω*), Att. f. *έσομαι*, Rom. 15: 11. Xen. H. G. 3. 2. 6. Butt. §113. 6. n. 7. but also fut. *έσω*, 1 Cor. 11: 22. Xen. An. 5. 5. 8. Dem. 414. 8.—lit. *to praise upon*, i. e. *to applaud, to laud, to commend*, trans.

Luke 16: 8. Rom. 15: 11. 1 Cor. 11: 2, 17, 22 bis. Sept. for *הַשִּׁיב* Ecc. 8: 15. *הַשִּׁיב* Gen. 12: 15. Ps. 10: 3.—Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

Ἐπαινος, ου, ὅ, (*ἐπὶ, αἶνος*), lit. *praise upon*, i. e. *applause, commendation, praise*. Eph. 1: 6 *εἰς ἔπαινον τῆς δόξης* x. τ. λ. v. 12, 14. 2 Cor. 8: 18. Phil. 1: 11. 1 Pet. 1: 7. Meton. *object of praise*, something praiseworthy, Phil. 4: 8. Sept. for *הַשִּׁיב* 1 Chr. 16: 27. *הַשִּׁיב* 22: 4. —Ecc. 44: 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14.—In the sense of *approbation, commendation*, Rom. 2: 29 *οὐ ὅ ἐπ. οὐκ ἐξ ἀνθρ.* 13: 3.—Meton. *reward*, 1 Cor. 4: 5. 1 Pet. 2: 14.—Wisd. 15: 19.

Ἐπαίρω, f. *αῖρω*, (*ἐπὶ, αἶρω*), *to take up, to raise up*, trans.

a) pp. as a sail, *to hoist up*, Acts 27: 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts 1: 9. comp. Mark 16: 19 et Luke 24: 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke 24: 50. 1 Tim. 2: 8. So Sept. for *הַשִּׁיב* Ex. 17: 11. *הַשִּׁיב* Ps. 134: 2. —Xen. Eq. 12. 6.—Trop. *to lift up*, e. g. *τοὺς ὀφθαλμούς*, i. e. to look upon, Matt. 17: 8. Luke 6: 20. 16: 23. 18: 13. John 4: 35. 6: 5. 17: 1. (Sept. for *הַשִּׁיב* Gen. 13: 10. Ez. 18: 6.) *τὴν φωνήν* i. e. to cry out with a loud voice, Luke 11: 27. Acts 2: 14. 14: 11. 22: 22. (Sept. for *הַשִּׁיב* Judg. 2: 4. 9: 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) *τὴν κεφαλὴν ἐπ.* i. e. to take courage, Luke 21: 28. *τὴν πτέρναν ἐπὶ τινα*, *to lift up the heel against*, sc. in order to attack and injure, John 13: 18, quoted from Ps. 41: 10 where Sept. is different. Sept. *ἐπῆρε τὸ δόρυ ἐπὶ* for *הַשִּׁיב* 1 Sam. 20: 32.

b) Mid. *ἐπαίρωμαι*, *to lift up oneself, to rise up*, sc. against any thing, seq. *κατά*, 2 Cor. 10: 5 *πάν ὑψωμα ἐπαίρόμενον κατὰ τῆς γν. τοῦ θεοῦ.* Sept. for *הַשִּׁיב* Ezra 4: 19. Dan. 11: 14.—Metaph. *to be lifted up, to become elated*, 2 Cor. 11: 20. Sept. for *הַשִּׁיב* Jer. 13: 15. *הַשִּׁיב* Prov. 19: 18.—Philo de Fortid. p. 736. Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.

Ἑπαισχύνομαι, only Mid. (αἰσχύνω,) aor. 1 pass. ἐπαισχύνθη and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif. Butt. § 136. 2; *to shame oneself upon, in, at any thing, to be ashamed of*, seq. accus. Mark 8: 38 bis, ὃς γὰρ ἂν ἐπαισχυνθῇ με κ. τ. λ. Luke 9: 26 bis. Rom. 1: 16. 2 Tim. 1: 8, 16. Heb. 11: 16 see below. absol. 2 Tim. 1: 12. Comp. Matth. § 414. 12.—Sept. Job 34: 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπὶ c. dat. Rom. 6: 21 ἐφ' οἷς νῦν ἐπαισχ. So Sept. for עָפַר Is. 1: 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. 2: 11. So Heb. 11: 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ θεός, θεός ἐπικαλεῖσθαι αὐτῶν, where the latter construction is epexegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Butt. § 151. I. 6.—Diod. Sic. 1. 83.

Ἑπαιτέω, ὦ, f. ἴσω, (ἐπὶ, αἰτέω,) pp. *to ask thereto or for more*; hence *to beg, to ask alms*, absol. Luke 16: 3. Sept. for לָאָץ Ps. 109: 10. — Ecclus. 40: 28. Hom. II. 23. 593 ed. Wolf.

Ἐπακολουθέω, ὦ, f. ἴσω, (ἐπὶ, ἀκολουθέω,) *to accompany, to attend upon, to follow upon*. Mark 16: 20 διὰ τῶν ἐπακολουθοῦντων σημείων, the accompanying signs. seq. dat. 1 Tim. 5: 24 τοῖς δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἀμαρτίαι, and some they follow after, i. e. are manifest only subsequently. Sept. for עָקַבְתָּ Job 31: 7. Prov. 7: 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med. — Metaph. 1 Pet. 2: 21 ἵνα ἐπακ. τοῖς ἵχνεσιν αὐτοῦ, *to follow upon his footsteps*, i. e. to follow his example. Sept. for עָקַבְתָּ Deut. 12: 30. — Philo de Humanit. p. 385. 44. — 1 Tim. 5: 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολούθησε, *has followed close upon every good work*, i. e. been studious of, devoted to. Sept. for עָקַבְתָּ Josh. 14: 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάθεσιν.

Ἐπακούω, (ἐπὶ, ἀκούω,) f. ούσω see in Ἀκούω, *to hear to, to hearken upon*, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14. In N. T. *to hear to, to hearken to*, i. e. to hear and answer prayer, seq. gen. 2 Cor. 6: 2 ἐπήκουσά σου. Sept. for עָנָה Gen. 35:

3. 1 Sam. 7: 9. עָנָה Gen. 17: 20. 2 K. 13: 4. — Hdian. 4. 5. 9. Luc. Timon 34.

Ἐπακροάομαι, ὦμαι, depon. Mid. (ἐπὶ, ἀκροάομαι,) *to hear to, to hearken upon or to*, i. q. ἐπακούω q. v. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπακροάσεις for עָנָה 1 Sam. 15: 22.

Ἐπ' ἂν, conj. for ἐπὶ ἂν, *whenever, so soon as*, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. 2: 8 ἐπ' ἂν δὲ εὗρητε. Luke 11: 22, 34. — Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

Ἐπ' ἀνάγκης, adv. (pp. neut. of obsol. ἐπ' ἀνάγκης, fr. ἐπὶ, ἀνάγκη,) *necessarily, and τὸ ἐπ' ἀνάγκης necessary* Acts 15: 28. Butt. § 115. 4. § 125. 6. — Jos. Ant. 16. 11. 2. Arr. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

Ἐπ' ἀνάγω, f. ἄξω, (ἐπὶ, ἀνάγω,) 1. *to lead up upon*, in N. T. as a nautical term, *to lead [a ship] up or out upon the sea, to put out to sea*, εἰς τὸ βάθος, Luke 5: 4. absol. v. 3. See in Ἀνάγω b.

— 2 Macc. 12: 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. *to lead back upon or to a place, to cause to return*, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. *to return to*, e. g. εἰς τὴν πόλιν, Matt. 21: 18. See Ἄγω 3. — 2 Macc. 9: 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

Ἐπαναμνησέω, f. μνήσω, (ἐπὶ, ἀναμνησέω,) pp. *to call up the mind upon*, i. e. *to remind of, to put in mind upon or of*, seq. accus. of pers. Rom. 15: 15.—Dem. 74. 7.

Ἐπαναπαύω, f. αύσω, (ἐπὶ, ἀναπαύω,) *to cause to rest upon*, Eustath. praef. Iliad. p. 1. 20. Mid. *to rest oneself upon, to lean upon*, Sept. for עָנָה 2 K. 7: 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, *to rest upon*, metaph. viz.

a) *to abide upon, to remain with*, Luke 10: 6 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εὐαγγέλιον. So Sept. and עָנָה Num. 11: 25, 26. 2 K. 2: 15.

b) *to confide in, to rely upon*, seq. dat. Rom. 2: 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

§ 399. c. Sept. c. *ἐπὶ τινα* for *יַעֲזִיב* Mic. 3: 11.—c. dat. 1 Macc. 8: 12. Arr. Diss. Ep. 1. 9. 9.

Ἐπανέρχομαι, aor. 2 *ἐπανήλθον*, (*ἐπὶ, ἀνέρχομαι*), *to come back upon or to a place, to return hither, thither, etc.* absol. Luke 10: 35. 19: 15. Sept. for *נָחַץ* Gen. 33: 18. *נָחַץ* Gen. 50: 5. — 2 Macc. 4: 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

Ἐπανίστημι, (*ἐπὶ, ἀνίστημι*), in N. T. only Mid. *ἐπανίσταμαι*, f. *στήσομαι*, *to rise up upon* i. e. against any one, seq. *ἐπὶ τινα* Matt. 10: 21. Mark 13: 12. Sept. for *קָם* 1 Sam. 17: 35. Mic. 7: 6. *קָם* Dan. 11: 14.—seq. dat. Pol. 2. 53. 2. Hdot. 3. 61, 62. absol. Thuc. 5. 23.

Ἐπανόρθωσις, εως, ἡ, (*ἐπανορθόω*) *to right up again, to set to rights again, to restore*, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,) *a setting to rights, reparation, restitution*, e. g. of a city 1 Macc. 14: 34. of laws etc. Jos. Ant. 11. 5. 5. Dem. 707. 7. of a loss Pol. 1. 11. 2. — In N. T. trop. *correction, reformation*, sc. of heart and life, 2 Tim. 3: 16. — *ἐπ. τοῦ βίου* Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

Ἐπάνω, adv. (*ἐπὶ, ἄνω*), also prep. c. gen. Buttm. § 146. 2. pp. *up above*, i. e. *above, over, upon, etc.*

a) as an adv. of place, *above, over*, Luke 11: 44. Matt. 2: 9. Of number, *above, more than*, 1 Cor. 15: 6. Mark 14: 5 where the gen. of price depends on the verb. So Sept. for *מֵעֵל* Ex. 30: 14. Lev. 27: 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, *above, over*, Matt. 27: 37 *ἐπάνω τῆς κεφαλῆς αὐτοῦ*. Luke 4: 39. Rev. 20: 3. Sept. for *עַל* Is. 14: 14. *עַל מַמְצָר* Is. 14: 13. Gen. 22: 9. So *upon*, Matt. 5: 14 *ἐπάνω ὄρους κειμένη*. 21: 7 bis. 23: 18, 20, 22. 28: 2. Luke 10: 19. Rev. 6: 8. Sept. for *עַל* Gen. 40: 17. *עַל פָּנָי* Gen. 1: 29. 7: 18.—1 Macc. 6: 46. — Spoken of dignity, *over*, Luke 19: 17, 19 *γίνου ἐπάνω πέντε πόλεων*. John 3: 31.—Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

Ἐλαρχέω, ὤ, f. ἔσω, (*ἐπὶ, ἀρχέω*), as in comm. Engl. *to hold up or in*, i. e. *to hold back* sc. from going further, *to restrain, to ward off*, c. c. acc. et dat. Hom. II. 2. 873. — In N. T. by impl. *to aid, to relieve*, seq. dat. 1 Tim. 5: 10, 16 bis. — Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

Ἐπαρχία, ἄς, ἡ, (*ἐπαρχος* prefect, fr. *ἐπὶ, ἀρχή*), *province, prefecture*, sc. of the Roman empire, Acts 23: 34. 25: 1. — Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called *ἐπαρχος* Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.

Ἐπαυλις, εως, ἡ, (*ἐπὶ, αὐλῆς*), *a fold, stall*, Sept. for *גִּבְרָה* Num. 32: 16, 24. Pol. 5. 35. 13. *country-dwelling, cottage, tent*, etc. Sept. for *בֵּית* Josh. 15: 44, 47. Diod. Sic. 12. 45. In N. T. genr. *house, dwelling, abode*, Acts 1: 20, quoted from Ps. 69: 26 where Sept. for *בֵּית*. — Judith 3: 3.

Ἐπαύριον, adv. of time, (*ἐπὶ, αὐριον*), *upon the morrow, tomorrow*; hence in N. T. *ἡ ἐπαύριον* sc. *ἡμέρα, the morrow, the next day*, comp. Buttm. § 125. 6, 7. So Matt. 27: 62. Mark 11: 12. John 1: 29, 35, 44. 6: 22. 12: 12. Acts 10: 9, 23, 24. 14: 20. 20: 7. 21: 8. 22: 30, 32. 25: 6, 23. Sept. for *מָחָר* Gen. 19: 34. Lev. 23: 11, 16.

Ἐπανιοφόρος, see in *Ἀνιόφορος*.

Ἐπαφράς, ᾧ, ὁ, *Eraphras*, a Christian, Col. 1: 7. 4: 12. Philem. 23. This name is not improbably contracted from *Ἐπαφρόδιτος* q. v. both designating the same person.

Ἐλαφρίζω, f. ἔσω, (*ἐπὶ, ἀφρίζω*), *to foam upon, to foam out*, trop. *to pour out like foam*, trans. Jude 13. Comp. Is. 57: 20.—pp. Mosch. Id. 5. 5.

Ἐπαφρόδιτος, ου, ὁ, *Eraphroditus*, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in *Ἐπαφράς*.

Ἐπεγείρω, f. ἐγῶ, (*ἐπὶ, ἐγείρω*), *to wake up, to rouse up*, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. *to rouse up upon* i. e. *against any one, to excite against*,

trans. and seq. ἐπὶ τινα Acts 13: 15. κατὰ τινος 14: 2. Sept. for עַל־כֵּן 2 Chr. 21: 16. כִּי־כֵן 1 Sam. 22: 8. Am. 6: 14.

Ἐπεί, conjunct. (ἐπί,) as, spoken of time and motive, viz.

a) of time, as, when, after that, seq. indic. aor. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα κ. τ. λ. Sept. for אַחֲרַיִר Gen. 46: 30. אַחֲרַיִר אֲשֶׁר Josh. 7: 8. — Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, as, since, because, in as much as, always in the apodosis, which however may stand first; seq. indic. Matt. 18: 32 ἐπεὶ παρεκάλεσάς με. 27: 6. Mark 15: 42. Luke 1: 34. John 13: 29. 19: 31. 1 Cor. 14: 12. 2 Cor. 11: 18. 13: 3. Heb. 2: 14. 5: 2, 11. 6: 13. 11: 11. ἐπεὶ μήποτε, since never, Heb. 9: 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, since therefore, Heb. 4: 6. ἐπεὶ ἄρα, since then, since in that case, 1 Cor. 5: 10. 7: 14. — 3 Macc. 2: 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14. — Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of for, i. e. by impl. for then, for else, for otherwise, etc. comp. Buttm. § 149. p. 423. Passow ἐπεὶ no. 2. Matth. § 618. Rom. 3: 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14: 16. 15: 29. Heb. 10: 2. So Rom. 11: 6 bis, ἐπεὶ ἡ χάρις οὐδέτι γίνεται χάρις κ. τ. λ. i. e. for then, for otherwise, etc. v. 22. Heb. 9: 26. — Sept. Job 35: 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδὴ, conj. (ἐπεὶ, δὴ,) as indeed, as now, spoken in N. T. only of a ground or motive, i. e. since indeed, since now, because now, in as much as, and always in the apodosis, which however may stand first; seq. indic. Matt. 21: 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11: 6. Acts 13: 46. 14: 12. 15: 24. 1 Cor. 1: 21, 22. 14: 16. 15: 21. 2 Cor. 5: 4. Phil. 2: 26. — Sept. Jer. 48: 7. Job 9: 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404. — Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεὶ a.

Ἐπειδὴπερ, conj. (ἐπειδὴ, πέρ enclit.) since now, in as much as now, i. q. ἐπειδὴ but stronger, Luke 1: 1. — Jos.

Ant. 5. 1. 20. Aeschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπειδὴ, aor. 2 to pres. ἐγοράω, see in Εἶδω; to look upon, to behold, Sept. for רָצָה Jon. 4: 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. to look upon, to regard, to attend to, e. g. for good, with kindness, Luke 1: 25. ἐν ἡμέραις αἷς ἐπείδεν ἀφελεῖν i. q. ἐπείδέν με ἀφελεῖν κ. τ. λ. So Sept. and רָצָה Ex. 2: 25. Ps. 31: 8. Also for evil, with disfavour, seq. ἐπὶ c. accus. Acts 4: 29 ἐπιδε τὰς ἀπειλὰς αὐτῶν. So Sept. and רָצָה Ex. 5: 21.

Ἐπειμὶ, (ἐπί, εἰμι to go,) to go upon, to come on, to approach, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14. — In N. T. part. ἐπιών, ἐπιούσα, ἐπιόν, Buttm. § 108. V, spoken only of the succeeding day or night, the coming, the following, the next, Acts 7: 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts 16: 11. 20: 15. 21: 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23: 11 τῇ δὲ ἐπ. νυκτὶ. Sept. for בָּיִת Prov. 27: 1. — Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπειπερ, conj. (ἐπεὶ, πέρ enclit.) since indeed, since now, i. q. ἐπεὶ but stronger, Rom. 3: 30. See Herm. ad Vig. p. 403, 786. — Plat. de Rep. V. p. 452.

Ἐπειωαγωγή, ἥς, ἥ, (ἐπί, εἰσαγωγή,) lit. a leading in upon, i. e. the bringing in, introduction, sc. of some thing additional, trop. Heb. 7: 19 ἐπεισ. κρείττονος ἐλπίδος. — pp. Jos. Ant. 11. 6. 2.

Ἐπειτα, adv. (ἐπί, εἴτα,) marking succession in time, thereupon, then, afterwards, next, comp. Buttm. § 149. p. 429. Matth. § 603 ult. Luke 16: 7 ἐπειτα ἐτέρῳ εἶπεν. Gal. 1: 21. James 4: 14. Sept. for אַחֲרַיִר Prov. 20: 17. — Hom. Il. 1. 121. Xen. An. 4. 8. 11. — For the sake of emphasis, placed between a verb and preceding participle, Mark 7: 5, coll. v. 2. Buttm. § 144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John 11: 7

ἔπειτα μετὰ τοῦτο. Gal. 1: 18 ἔπ. μετὰ ἔτη τρία. 2: 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. 12: 28. 15: 6, 7, 23. Heb. 7: 27. So πρῶτον—ἔπειτα, *first—then, next,* etc. 1 Cor. 15: 46. 1 Thess. 4: 17. Heb. 7: 2. James 3: 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔπ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἑπέκεινα, adv. (ἐπ' ἐκείνα, Buttm. §115. n. 5,) *beyond*, seq. gen. Acts 7: 43 ἐπέκεινα Βαβυλῶνος. Sept. for כְּעֵבֶר אֲמֹר. Am. 5: 7. Gen. 35: 21. — Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἑπεκτείνω, f. τεῖνω, (ἐπὶ, ἐκτείνω,) *to stretch out upon, to extend towards*; Mid. *to reach forth towards*, seq. dat. trop. Phil. 3: 14.—Suid. συνοριζώμενοι ἐπιθυμοῦντες, ἐπεκτείνόμενοι.

Ἑπενδύτης, ου, ὁ, (ἐπενδύω,) *upper garment, tunic*, i. e. the usual tunic, Att. χίτων, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. indusium. John 21: 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for כְּטוֹן 1 Sam. 18: 4. 2 Sam. 13: 18. — Suid. ὑποδύτην· τὸ ἐσώτερον ἱμάτιον, ἐπενδύτην δὲ τὸ ἐπάνω. Moeris, χιτωνίσκος καὶ χίτων Ἀττικά· ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

Ἑπενδύω or ὑνῶ, f. ὑσω, (ἐπὶ, ἐνδύω or ὑνῶ q. v.) *to put on over*, Jos. Ant. 5. 1. 12. — In N. T. only Mid. *to put on over* sc. one's other garments etc. *to clothe upon*, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in Γυμνός b. — pp. Plut. Pelop. 11 ἐπενδ. ἐσθήτας γαναικίας τοῖς θώραξι.

Ἑπερχομαι, f. ἐπελεύσομαι Buttm. §108. V. 5. §114 ἐρχομαι ult. aor. 2 ἐπ-ῆλθον, *to go or come upon or over* any place etc. seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and נָחַד Ez. 47: 9. In N. T. *to come on, upon, to*, any place or person, viz.

a) of place, *to come to*, i. e. *to come thither, to arrive*, absol. Acts 14: 19 ἐπ-ῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for

נָחַד Judg. 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, *to come upon*, e. g. in a hostile sense, *to invade, to attack*, Luke 11: 22. Sept. and נָחַד 2 Sam. 30: 23. 2 Chr. 22: 1. — absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24. — So of evils, calamities, etc. *to come upon, to befall*, seq. ἐπὶ c. acc. Luke 21: 35. Acts 8: 24. 13: 40. Sept. and נָחַד Judg. 9: 57. 2 Chr. 20: 8. Mic. 3: 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπὶ c. acc. Luke 1: 35. Acts 1: 8. Comp. Sept. for כְּעֵבֶר 1 Sam. 11: 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. *coming on, impending, future*; Eph. 2: 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James 5: 1. Luke 21: 26. Sept. for נָחַד Is. 41: 22. חִירָא Is. 44: 7. 45: 11. — Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἑπερωτάω, ῶ, f. ῥώω, (ἐπὶ, ἐρωτάω,) *to ask at or of any one, to inquire of*, viz.

a) genr. and c. c. dupl. accus. Mark 11: 29 ἐπερωτήσω ὑμᾶς κατὰ ἓνα λόγον. Luke 20: 40. See Buttm. § 131. 4, 5. Matth. § 417. c. Sept. for נָחַד 2 Sam. 14: 18.—Hdot. 9. 93. — Seq. accus. et περί c. gen. of thing, Mark 7: 17 ἐπηρώτων αὐτὸν περὶ τῆς παραβολῆς. Comp. Matth. 1. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12.—Seq. accus. of person and λέγων or the question itself, Matt. 12: 10 καὶ ἐπηρώτησαν αὐτὸν, λέγοντες. Mark 5: 9. Luke 3: 10, 14. Acts 1: 6. 1 Cor. 14: 35. al. Absol. Matt. 22: 35. Acts 23: 34. Sept. for נָחַד Gen. 38: 21. 43: 7. — 2 Macc. 3: 37. Xen. H. G. 6. 4. 2. Oec. 6. 6. — In the sense of *to require, to demand*, seq. acc. of pers. and infin. Matt. 16: 1. So Sept. and נָחַד Ps. 137: 3.

b) in a judicial sense, *to question, to interrogate*, c. c. dupl. accus. John 18: 21. seq. acc. of pers. et λέγων, Matt. 27: 11. Acts 5: 27. absol. Luke 23: 6.

c) from the Heb. ἐπερωτάω τὸν θεόν, *to ask or inquire after God*, i. e. *to seek*.

God, comp. in Ἐκζητέω c. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for עָרַב. AL.

Ἐπερώτημα, αἰτος, τό, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of a question put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. examination, profession; 1 Pet. 3: 21 βάπτισμα, συνειδήσεως ἄγ. ἐπερώτημα εἰς θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203sq. in Bibl. Repos. IV. p. 272sq. — Others render ἐπ. εἰς θεόν, inquiry, longing, after God, comp. ἐπερωτάω εἰς 2 Sam. 11: 7. So Bretschneider in Lex. Winer § 30. 2. p. 159. — Others still, desire, petition to God, sc. for salvation; comp. Heb. עָרַב לְנַפְשׁוֹ, Sept. ἐπερωτάω ἐν, Judg. 1: 1. 18: 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφέχω, aor. 2 ἐπέσχον, (ἐπί, ἔχω,) to have or hold upon, e. g. θρηνην πόδας ἐπέχε Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τόχον σκόπῳ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, to fix the mind upon, to give heed to, to mark, seq. dat. and with νοῦν implied. Acts 3: 5 ὁ δὲ ἐπέχεν αὐτοῖς. 1 Tim. 4: 16. seq. πῶς, Luke 14: 7. — Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. αἰεὶ τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. to hold up or on, i. q. to hold back or in, viz. (α) in the sense of to retain, not to lose, trop. Phil. 2: 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgement and practice of the christian doctrine. — Hesych. ἐπέχοντες κρατοῦντες. — (β) more usually to keep back, to detain a person, Hdot. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with εαυτὸν impl. (comp. ἄγω 3), to hold one's self back, i. e. to remain, to stay, Acts 19: 22 αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. Sept. for עָרַב Gen. 8: 10. עָרַב 2 Chr. 18: 5, 14. — 2 Macc. 5: 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπερεάζω, f. ἄσώ, (ἐπήγεια threat, insult, fr. ἐπί and Hom. ἀρεῖά,) to misuse, to treat despitely, to insult, trans. Matt. 5: 44. Luke 6: 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdian. 7. 7. 7. — In the sense of to traduce, to accuse falsely, seq. accus. 1 Pet. 3: 16. — Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. on, upon, viz.

I. With the genitive. E. g.

1. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest upon, on, in, and of motion upon, to, towards; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place where, after words implying rest upon, on, in, etc. (α) genr. and seq. gen. of place; Matt. 4: 6 ἐπὶ χειρῶν ἀροῦσι σε. 9: 2 ἐπὶ κλίνης βεβλημένοι. 9: 6. 16: 19 bis, ἐπὶ τῆς γῆς. 18: 19. 24: 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27: 19 καθήμενον αὐτοῦ ἐπὶ τοῦ βήματος. (Jes. Ant. 4. 8. 12.) Mark 8: 4 ἐπὶ ἐρημίας, i. e. on or in the desert. v. 6. 14: 51. Luke 4: 29 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδοῖ. (Diod. Sic. 3. 47.) Luke 5: 18. 12: 3. John 6: 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking on the lake. 19: 31 ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ. 20: 7. Acts 8: 28. 20: 9 ἐπὶ τῆς θυρίδος, upon or in the window. 21: 40. James 5: 5. Rev. 1: 20 ἐπὶ τῆς δεξιᾶς μου, i. e. on or in the hollow of my hand, coll. v. 16. 4: 9 καθ' ἐπὶ τοῦ θρόνου. 5: 10, 13 ἐπὶ τῆς θαλάσσης ἃ ἐστι, i. e. on the bottom of the sea, in the deep. 7: 3. 10: 1. 19: 19 καθεῖμ. ἐπὶ τοῦ ἵππου. 20: 11. al. saep. So Luke 22: 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης upon the table; and so v. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things upon my table, in Engl. at my table; comp. Winer § 51. g. p. 322. Also Matt. 21: 19 ἰδὼν σικκὴν μίαν ἐπὶ τῆς ὁδοῦ, upon the way, i. e. by the way-side. John 21: 1 ἐπὶ τῆς θαλάσσης, i. e. on the shore of the lake. So Sept. and עָרַב 2 K. 2: 7. Dan. 8: 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. 8: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῆ

πάν ὄῃμα. Mark 12: 26 et Luke 20: 37 ἐπὶ τῆς βιάτου, i. e. on or in the passage, section, of the bush, etc. comp. Rom. 11: 2 in Ἐν 1. a. Seq. gen. of pers. Acts 21: 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' αὐτῶν, having a vow upon them.

(β) in the sense of *before*, in *presence of*, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up before, to stand before a court,' etc. Matt. 23: 14 ἂν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος. Mark 13: 9. Acts 23: 30. 24: 19, 20 σιάτος μου ἐπὶ τοῦ συνεδρίου. 25: 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 10, 26. 26: 2. 1 Cor. 6: 1, 6. 1 Tim. 6: 13. So genr. 2 Cor. 7: 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting before Titus, comp. εἴ τι αὐτῷ κεκαύχημαι ibid. Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὁλλῶν μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction *upon*, *to*, *towards*, etc. with subsequent rest upon. Matt. 26: 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματός μου. Mark 4: 26 βάλλη τὸν σπόρον ἐπὶ τῆς γῆς. 9: 20. 14: 35. Luke 8: 16. 22: 40 γινόμενος δὲ ἐπὶ τοῦ τόπου. John 6: 2 σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, which he did upon, to, the sick. (Act. Thom. 16. Others, *on*, in the case of, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐπ' ἐμοῦ, in my case, by my example.) John 6: 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. on the shore. 19: 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21: 11. Acts 5: 30 κρεμάσαντες ἐπὶ ξύλου. (Sept. for ἔνυ Gen. 40: 19.) Acts 10: 11. Heb. 6: 7. James 5: 17. Rev. 10: 2. 13: 16 ἵνα δώσωιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρός κ. τ. λ. Trop. ἐπὶ καρδίας Heb. 8: 10. 10: 16. — Sept. Job 17: 16. Jos. Ant. 4. 5. 1. Hdt. 6. 3. 4 ἐπὶ βήματος ἀνελθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σόρδεων ἔφευγε. ib. 3. 3. 27 ἀναβάντας ἐφ' ἵππων.

2. Of time *when*, as in Engl. *upon* a time, i. e. *on*, *at*, *in*, *during*, etc. Heb. 1: 2 et 2 Pet. 3: 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. — Luc. D. Mort. 11. 2 ἐπὶ μῦς ἡμέρας. Hdt. 5. 117. — Of time as marked

by cotemporary persons, events, etc. Buttm. § 147. n. 4. Matt. 1: 11 ἐπὶ τῆς μετοικεσίας Βαβ. i. e. at the time of. Acts 11: 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2: 26. Luke 3: 2. 4: 27. — Sept. Zech. 1: 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15, 22. — So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, in my prayers, i. e. when I pray, Rom. 1: 10. Eph. 1: 16. Philem. 4. — Diod. Sic. 4. 3 ἐπὶ τῶν δειπνῶν.

3. Tropically, spoken a) of dignity, authority, etc. upon, over, Matt. 2: 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, over Judea. Rom. 9: 5 et Eph. 4: 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8: 27 ὃς ἦν ἐπὶ πάσης τῆς γᾶς αὐτῆς. 12: 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπὶ, Matt. 24: 45. Luke 12: 14. Acts 6: 3. (So Sept. for עָלָיו Gen. 39: 5.) Rev. 2: 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9: 11. 17: 18. 20: 6. Comp. in Ἐξουσία d. a. So genr. Sept. and ἔνυ Gen. 44: 1, 4. Dan. 6: 7. — Athen. 13. 7 ὁ ἐπὶ τῆς Ἐφέσου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, *on*, *of*, *concerning*, only after verbs of speech, writing, etc. comp. Passow ἐπὶ I. C. ult. Gal. 3: 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός. — Ael. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπὶ c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, lit. upon the truth, i. e. of a truth, truly, i. q. ἀληθῶς, Mark 12: 14, 32. Luke 4: 25. Acts 4: 27. 10: 34. So Sept. for עָלָיו Job 9: 2. 19: 4. עָלָיו Dan. 2: 47. — Esdr. 6: 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδείας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπὶ c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐπί II. A. Buttm. § 142. n. 4. Winer § 52. c. p. 335.

a) of place *where*, after words implying rest *upon, on, in*, etc. comp. above in I. 1. a. (α) pp. Matt. 14: 8, 11, ἐπὶ πῖνακι. Mark 2: 4 ἐφ' οὗ κατέκειτο. 4: 38. 6: 39 ἐπὶ τῷ χόρτῳ ἀνακλίνειαι. v. 55 ἐπὶ τοῖς κραββάτοις. 11: 7. Luke 11: 44 λήθον ἐπὶ λήθῃ. 21: 6. John 11: 38. Acts 27: 44. Rev. 19: 14 ἐφ' ἵπποις λευκοῖς. al. saep. — Hdian. 8. 1. 8 ἐπὶ πεδίῳ. Hdot. 5. 12 ἄγγελος ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ. — (β) As implying close proximity, contact, *upon, at, close by*, Matt. 24: 33 ἔγγυς ἐστὶ ἐπὶ θύραις. John 4: 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5: 2. Acts 3: 10 ἐπὶ τῇ πύλῃ. v. 11. 5: 9 ἐπὶ τῇ θύρᾳ. Rev. 21: 12. Comp. Matth. § 586. γ. Winer l. c. — Jos. Ant. 4. 8. 1. Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. — (γ) Seq. dat. plur. of persons, i. q. *with, among*, Acts 28: 14 ἐπ' αὐτοῖς ἐπιμείναι. 2 Cor. 7: 7 ἐφ' ὑμῖν sc. ὄν. — Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατὸς ὢν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon, to, towards*, etc. and including the idea of subsequent rest *upon*. (α) genr. Matt. 9: 16 et Mark 2: 21 οὐδεὶς ἐπιβάλλει ἐπιβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8: 7 λήθον ἐπ' αὐτῇ βαλέτω. Acts 8: 16. Matt. 16: 18. Eph. 2: 10. So Mark 5: 33 ὁ γέγονεν ἐπ' αὐτῇ. Acts 5: 35 ἐπὶ τοῖς ἀνθρ. τοῦτοις τί μέλλετε πράσσειν. Trop. Heb. 10: 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. 2, Job 29: 9. — Hdian. 2. 9. 7 ἄράμενον ἐπὶ τοῖς νότοις. Xen. An. 5. 2. 12. Hom. Il. 1. 55 ἐπὶ φρεσὶ θεῖναι. Luc. Toxar. 23 ἐπράξεν ἐπ' αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2. — (β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9: 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18: 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and 2 Sam. 14: 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke 12: 52, 53, διαμεμερισμένοι τρεῖς ἐπὶ δυοὶ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί. Rev. 12: 17 ὠργίσθη ἐπὶ τῇ

γυναικί. — Ecclus. 7: 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Ael. V. H. 4. 5 ἐπὶ τὰ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of time *when*, chiefly as marking a definite period of time, *upon, at, in*, viz.

a) genr. Heb. 9: 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during the reading, whenever it is read*. Phil. 1: 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at every mention, as often as I think of you*. Heb. 9: 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during the first covenant, while it was in force*. So as implying merely co-existence in time, 2 Cor. 7: 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in, during, under all our afflictions*. Eph. 4: 26 ὁ ἥλιος μὴ ἐπιδυνέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during, i. e. while your wrath continues; comp. Deut. 24: 15, where Sept. for 22. — Judith 1: 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, during. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δειπνῷ. Mem. 1. 5. 2.*

b) in the sense of *after*, immediately following *upon*, Acts 11: 9 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. *immediately after Stephen*. John 4: 27 ἐπὶ τούτῳ, *upon this, thereupon*. — Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τούτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. 24: 47 et Luke 12: 44 ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474. — Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon or to* something already mentioned or implied, *upon, unto, besides*. Matt. 25: 20, 22, ἄλλα τάλαντα ἐκέδησα ἐπ' αὐτοῖς. Luke 3: 20. 16: 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6: 16. Col. 3: 14. 1 Cor. 14: 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2: 27 λύπη ἐπὶ λύπῃ in text. rec. Heb. 8: 1. Comp. Buttm. l. c. Passow Ἐπὶ H. C. Matth. § 586. γ, ult. — Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπὶ τούτοις, *praeterea*. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) of that *upon* which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) genr. Matt. 4: 4 et Luke 4: 4 ζῆν οὐκ ἐπ' ἄρτω μόνον, ἀλλ' ἐπὶ παντὶ ὀνόματι κ. τ. λ. *to live upon*, i. e. *to sustain or support life upon*, quoted from Deut. 8: 3 where Sept. for לַעֲלֹכָה.—Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plut. Alcib. 1. init. ἐπὶ τούτοις μόνοις ζῆν. Comp. Kypke on Matt. 1. c. — So after words implying hope, trust, confidence *upon* or *in* any person or thing. Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 1 Tim. 6: 17. (2 Macc. 2: 18.) Mark 10: 24 πεποιθότας ἐπὶ τοῖς χρήμασιν. Luke 11: 22. al. Luke 24: 25 πιστεύειν ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. 2: 6. Acts 14: 3 παρόψινιζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. *resting upon hope*, Acts 2: 26. Rom. 4: 18. 8: 20. Tit. 1: 2. al.—Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι πονῶν.—Here belongs the phrase ἐπὶ τῷ ὀνόματι τιнос, *upon the name of any one*, i. e. *to do any thing upon or in the name of a person, on the ground of, under colour of his name etc.* comp. Winer 1. c. marg. Acts 4: 17, 18 διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. *resting upon his name, upon him as the ultimate teacher and author*. 5: 28, 40. Luke 24: 47. So Luke 9: 49 ἐπὶ τῷ ὄν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. *resting the efficacy of their exorcism upon thy name*. Also Matt. 24: 5. Acts 2: 38 βαπτισθήτω ἐπὶ τῷ ὄν. I. Χρ. *be baptized upon the name of Christ*, i. e. *the baptism being grounded upon the profession of his name, etc.* Matt. 18: 5 ὃς ἐὰν δέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. *as resting upon or professing my name, as a Christian*. Mark 9: 37. Luke 9: 48. So Sept. for עַל־ Deut. 18: 20. — Luc. Pisc. 15 γοήτας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μισὰ πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῶν θεῶν ὀνόματι ποιεῖν. 917. 23.

(β) of the subject of an action or of discourse, *upon, in reference to*. Mark 6: 52 οὐ συνῆκαν [τὸ σημεῖον τὸ πεποιημένον] ἐπὶ τοῖς ἄρτοις, i. e.

wrought *upon* or *in respect to* the loaves.—Hdot. 3. 14 ταῦτ' ἐποίησε τὸ καὶ ἐπὶ τῇ θιγατρί.—Of discourse, etc. on, of, concerning; John 12: 16 ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα. Luke 23: 38. Rev. 10: 11 προφητεύσαι ἐπὶ λαοῖς κ. τ. λ. 22: 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11: 4. Comp. Winer § 52. c. γ. Matth. § 586. ε. — Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Deor. 10. 12 λόγους ἐπὶ τινι. Thuc. 2. 34.

(γ) of a condition, law, sanction, *upon* or *under* which alone any thing takes place. 1 Cor. 9: 10 ἐπ' ἐλπίδι ἀροτριᾷ κ. τ. λ. Heb. 7: 11. 8: 6 διαθήκη ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθεῖται i. e. *under the sanction of, etc.* 9: 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. *a testament is only valid the testator being dead*. 10: 28 ἐπὶ δυνὶ ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. *was put to death under two or three witnesses*, comp. Deut. 17: 6 where Sept. for עַל-לְשׁ, coll. Deut. 19: 15 where Sept. ἐπὶ στόματος for עַל-לְשׁ. See Matth. § 585. β. Passow ἐπὶ II. F. — Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, *upon, at*, i. e. *on account of, because of*. Matt. 19: 9 μὴ ἐπὶ πορνείᾳ. Luke 2: 20 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν κ. τ. λ. 5: 5 ἐπὶ τῷ ὀνόματί σου χαλάσω τὸ δίκτυον. Acts 3: 16 ἐπὶ τῇ πίστει. 4: 21. 26: 6. 1 Cor. 1: 4. 8: 11. 2 Cor. 9: 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts 21: 24, see in Δαπανάω. Comp. Matth. § 585 ult. Passow ἐπὶ II. E. Winer § 52. c. β. — Jos. Ant. 4. 5. 2 ἑκαμνον ἐπὶ δίψει. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10. — Hence ἐφ' ᾧ, *for ἐπὶ τούτῳ ὅτι, on this account that, because*, Rom. 5: 12. 2 Cor. 5: 4. Phil. 4: 10. Comp. Buttin. § 150. p. 435.—Diog. Laert. 2. 12. 5. Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὐ χῆριν.

(ε) of the occasion *upon* or *at* which, in connexion with which, any thing takes place, *upon, at, over*, after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.

Comp. Matth. § 399. n. 1. Passow *ἐπί* II. E. Matt. 18: 13 *χαίρει ἐπ' αὐτῷ μᾶλλον* κ. τ. λ. Luke 1: 14, 47 *ἡγαλλίασε ἐπὶ τῷ θεῷ*. 15: 7. Rev. 11: 10. al. Mark 3: 5 *συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς κ.* 10: 22, 24. Luke 19: 41 *ἐκλαυσεν ἐπ' αὐτῇ*. Acts 8: 2. James 5: 1. Rom. 18: 9, 11. al. Matt. 14: 14 *ἐσπλαγχνίσθη ἐπ' αὐτοῖς*. Mark 6: 34. al. Matt. 7: 28 *ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ*. 22: 33. Luke 1: 29 *διεταράχθη ἐπὶ τῷ λόγῳ*. 5: 9. 9: 43. Acts 3: 12.—Jos. Ant. 6. 6. 3 ἡ ἐπὶ τῇ νίκῃ χαρά. Xen. Mem. 2. 6. 35 *χαίρειν ἐπί*. Test. XII Patr. p. 521 *πενθῶν ἐπὶ τῇ ἁμαρτίᾳ*. Luc. D. Deor. 12: 1. ib. 25. 3 *ἐπ' αὐτῷ δακρύουσα*. ib. Toxar. 24. Ael. V. H. 12. 41 *ἐκπλαγείς ἐπί*. Xen. Cyr. 1. 4. 27. — So of the occasion of penitence and shame, 2 Cor. 12: 21 *μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ*. Rom. 6: 21 *ἐφ' οἷς νῦν ἐπαισχύνεσθε*.—Xen. Mem. 2. 2. 8 *ἐφ' ᾧ ῥοσχύνθη*.

(5) of the object, purpose, end of any action, etc. *upon, unto, for*; comp. Winer § 52. c. δ. Matth. § 585. β. Gal. 5: 13 *ἡμεῖς γὰρ ἐπ' ἑλευθερίᾳ ἐκλήθητε*. 1 Thess. 4: 7. Eph. 2: 1. 2 Tim. 2: 14. Phil. 3: 12 *ἐφ' ᾧ, that for which*. So Acts 15: 14 *ἐπὶ τῷ ὀνόματι αὐτοῦ* in text. rec. where later edit. omit *ἐπί*.—Wisd. 2: 23. Hdian. 2. 1. 18 *ἐπ' ὀλέθρῳ, ἐπὶ σωτηρίᾳ*. Thuc. 1. 73. Xen. Mem. 2. 3. 19. An. 5. 7. 34 *ἄγεσθαι ἐπὶ θανάτῳ*.—Hence *ἐφ' ᾧ, for what, wherefore*, Matt. 26: 50 in text. rec. for which others *ἐφ' ὃ*.

(η) of the norm or model *upon* or to which any thing is adjusted or conformed, *upon, after, according to*. Luke 1: 59 *ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ*. So Sept. and Ezra 2: 61. Neh. 7: 63. — Esdr. 4: 63. Plut. Rom. 19 ult. *καλεῖσθαι μὲν Ῥώμην ἐπὶ Ῥωμύλῳ τὴν πόλιν*. Plato Parm. p. 147. D. — Also Rom. 5: 14 *οὐ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς κ. τ. λ.* 2 Cor. 9: 6 bis, *ὁ σπείρων ἐπ' εὐλογίας*, i. e. adv. bountifully.—Aeschyl. Supp. 628, [636.] *ἐπ' ἀληθείᾳ*.

III. With the Accusative. E. g.

1. Of place, and generally combining the ideas of rest and motion *upon*; where sometimes however the idea of motion *upon* is more prominent, and

rarely, rest *upon*. Comp. Winer § 53. I. Matth. § 586. c.

a) as implying rest and motion combined, where it marks an extension or spreading out *upon* or *over* any thing, a stretching or spreading out in various directions, distribution *upon, over, among*; hence pp. *along upon, along over, throughout*, etc. or else simply, *upon, over, at, among*, the direction of the implied motion being determined by the adjuncts. E. g.

(α) genr. Matt. 27: 45 *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*. 10: 34 *βαλεῖν εἰρήνην, μάχαιραν, ἐπὶ τὴν γῆν*. 14: 19 *τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῖς χόρτοις*. v. 26 *ἐπὶ τὴν θάλασσαν περιπατοῦντα*. v. 28, 29. 15: 35. 18: 12 *ἐπὶ τὰ ὄρη πορευθεὶς about upon the mountains*. 22: 9. 24: 16. Mark 4: 38 *ἐπὶ τὸ προσκεφάλαιον καθέδων* i. e. stretched *upon*. Luke 5: 36 *ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον*. John 9: 6. Acts 7: 11. 21: 3. Rev. 2: 17. 7: 1. 11: 8. 20: 4 *οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον*. v. 9. al. So Matt. 13: 2 ὄχλος *ἐπὶ τὸν αἰγιαλὸν εἰστίκει*, stood or had stationed themselves *along upon* the shore. Rev. 15: 2. Matt. 19: 28 *καθίσεσθε ἡμεῖς ἐπὶ δώδεκα θρόνους*, i. e. *along upon* the row or circle of thrones, as in Rev. 4: 4. 20: 4.—Hom. Od. 11. 577 *ἐπ' ἐνέαια κεῖτο πέλεσθρα*. 14. 120 *ἐπὶ πολλὰ ἀλήθην*. Palaeoph. Fab. 1. 10 *ἀπ' ἐτρεχον ἐπὶ τὰ ὄρη*. Diod. Sic. 1. 27 *ὁ στρατεύσας ἐπὶ πᾶσαν χώραν*. Hdian. 4. 11. 12. Xen. H. G. 6. 5. 21.—So with accus. plur. of persons *upon, over, towards* all of whom, Matt. 5: 45 bis *ἐπὶ πονηροὺς καὶ ἀγαθοὺς κ. τ. λ.* 12: 49 *ἐκτείνας τὴν χεῖρα ἐπὶ τοὺς μαθήτας*. Acts 19: 12. Rev. 14: 6 in some edit.—Hom. II. 10. 213 *κλέος πάντας ἐπ' ἀνθρώπους*.

(β) where the motion is directed to a higher place, implying elevation or placing *upon*, i. e. *up upon, up over, up to, out upon*, etc. or simply *upon, over*. Matt. 4: 5 *ἵστησω αὐτὸν ἐπὶ πτερίγιον τοῦ ἱεροῦ*. 5: 23. 9: 18. 13: 48 *ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν*. 21: 5 *ἐπιβεβηκώς ἐπὶ ὄνον* i. e. mounted *upon*. 22: 16 *φενεγέωσαν ἐπὶ τὰ ὄρη*. 27: 29. Mark 8: 25. 10: 16 *τιθεὶς τὰς χεῖρας ἐπ' αὐτά*. 11: 2. 15: 22 *καὶ φέροντι αὐτὸν ἐπὶ Γολγοθᾶ τόπον*. Luke 5: 11, 19 *ἀναβάντες ἐπὶ τὸ δῶμα*. 8: 27. Acts 17: 19.

20: 13. 27: 43, 44 see in Διασώζω. Rom. 12: 20. — Palaeph. Fab. 1. 9 ἀναβιβάζαντες ἐπὶ τοὺς ἵππους, and so Xen. Coun. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.—So of a yoke, burden, taken up and placed upon any one, Matt. 11: 29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς. Acts 15: 10. Matt. 23: 4 φορτία — ἐπιτιθέασιν ἐπὶ τοὺς ὄμους τῶν ἀνθρ. trop. of a covenant, Heb. 8: 8. — Metaph. spoken of fear, evils, guilt, punishment, which come upon any one as a burden, as something laid upon one; so after γίνεσθαι, ἐπέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23: 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1: 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21: 34, 35 ὡς παρὶς ἐπελεύσεται ἐπὶ πάντας. John 3: 36. 18: 4. Acts 5: 28. 8: 1. 13: 11 χεῖρ κυρίου ἐπὶ σέ. 18: 6. Rom. 1: 18. 15: 3. 1 Pet. 5: 7. In like manner of good, prosperity, etc. Matt. 10: 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν sc. τὴν οἰκίαν. Luke 10: 6. Gal. 6: 16. Acts 21: 34 χάρις ἦν ἐπὶ πάντας. Rom. 3: 22. — So of a lot i. e. any thing imposed by lot, Acts 1: 26 ἐπέσεν ὁ κληρὸς ἐπὶ Ματθαίαν. Sept. for לַמָּוֶת לְיָהוֹנָתָן. 1: 7. for לַמָּוֶת לְיָהוֹנָתָן Lev. 16: 9.—Comp. Diod. Sic. 4. 42 ἐπ' ἀνελθεῖν [τὸν κληρὸν] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. 10: 29 ἐν ἐξ αὐτῶν οὐ πέσεται ἐπὶ τὴν γῆν. 13: 5, 7. 21: 44. 26: 7 κατέχευ ἐπὶ. Luke 22: 44. Acts 2: 3. Rev. 8: 10. 16: 2. 22: 5 ὁ θεὸς φωτιεῖ ἐπ' αὐτούς, sc. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἔπιπτον. Xen. Oec. 18. 7.—Trop. of the divine Spirit or power descending and abiding upon any one. Matt. 3: 16 τὸ πνεῦμα καταβαίνει καὶ ἐρχόμενον ἐπ' αὐτόν. 12: 18. Luke 1: 35. 2: 25. 24: 49, al. 2 Cor. 12: 9. Rev. 7: 15.

b) of place *whither*, implying motion upon, to, towards, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. 26: 39. Luke 5: 12. Rev. 7: 11, al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15: 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ. John 21: 20.

Acts 10: 25 περὶ ἐπὶ τοὺς πόδας, upon, i. e. at his feet. Also Luke 9: 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Phil. 3: 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον. — Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπὸν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς c. accus. Matt. 3: 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, upon the Jordan, i. e. to the region of Jordan. 12: 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. 5: 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. 27: 27. Mark 11: 13. Luke 24: 24. John 6: 16. Acts 1: 21. 21: 32, 35. 2 Thess. 2: 1. 2 Tim. 4: 4. Heb. 6: 1. Rev. 7: 17. 18: 7, al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτὸ i. e. upon or to the same place, together, Matt. 22: 34. Acts 4: 26. 1 Cor. 11: 20. also 1 Cor. 7: 5, see in Εἰμί II. h. ε. — Palaeph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ρώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεῦθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, upon, unto, i. e. up before. Matt. 10: 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσεσθε. Luke 12: 11, 58. Acts 16: 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτὸν ἐπὶ τοὺς Ἐφόρους. Comp. An. 6. 6. 6 ἄγει πρὸς.) Of an oracle, miracle, testimony, etc. upon, unto. Luke 3: 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννῃ. Acts 4: 22 ἐφ' ὃν ἐγεγόνει τὸ σημεῖον. 2 Thess. 1: 10 τὸ μαρτύριον ἡμῶν [γεγόμενον] ἐφ' ὑμᾶς. (So לְיָהוֹנָתָן לְיָהוֹנָתָן 1 Chr. 22: 8, Sept. dat. μοί. Usually Heb. לְיָהוֹנָתָן, Sept. πρὸς, Jer. 1: 4, 11, al.) Also as implying accession, addition, Matt. 6: 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. 22: 18.

(β) where the motion or direction upon implies also an affection of the mind for or against. E. g. favourable, kindly, Luke 1: 48. 9: 38 ἐπίβλεψαι ἐπὶ τὸν νιόν μου. 1 Pet. 3: 12 οἱ ὁφθ. κυρίου ἐπὶ τοὺς δίκαιους, i. e. are directed upon, quoted from Ps. 34: 16 where Sept. for לְיָ, comp. Ps. 31: 8. — So of disfavour, upon, against, Acts 4: 29 comp. in Ἐπίδον. 1 Pet. 3: 12 πρόσσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is directed against, quoted from Ps. 34: 17 where Sept. for יָ. In a hostile

sense, Matt. 10: 21 ἐπαναστήσονται τέκνα ἐπὶ γονεῖς. Luke 14: 31 ἐρχομένῳ ἐπ' αὐτόν. 22: 52, 53. John 13: 18. Acts 7: 57 ὤρμησαν ἐπ' αὐτόν. Acts 13: 50, 51. 19: 16. 2 Cor. 10: 2. 2 Thess. 2: 4. So Sept. and ᾤ Gen. 16: 12. — Diod. Sic. 2. 19. ib. 15. 41. Hdtan. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4. — Trop. of conduct or testimony *against* any one, Mark 10: 11 μοιχᾷται ἐπ' αὐτήν. Luke 9: 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1: 23 μαρτυροῦμεν τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν.

(γ) trop. of measure, extent, *upon, unto*, i. e. *up to, about*, Rev. 21: 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345. — Ael. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διήκει σταδίων. Xen. An. 1. 7. 15. — So ἐφ' ὅσον, *in so far as, in as much as*, Matt. 25: 40. Rom. 11: 13. ἐπὶ πλεῖον, *further on, further, the more*, Acts 4: 17. 2 Tim. 2: 16. 3: 9. Comp. Vig. p. 628. — ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13. ἐπὶ πλεῖον Ael. V. H. 1. 30 ult. Plato Phaedr. p. 261.

c) rarely of place *where*, after words signifying rest *upon, on, in, at*, where however the idea of previous motion *upon* is implied. Rev. 5: 1 ἐπὶ τὴν δεξιάν, *upon* i. e. *in* his right hand. 20: 1. — comp. Hom. II. 7. 238. Xen. An. 6. 4. 1. — After verbs of sitting or standing, *upon, at, by, etc.* Matt. 9: 9 καθήμενον ἐπὶ τὸ τελώνιον. Acts 10: 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 11: 11. Rev. 3: 20. 8: 3. Comp. above in I. 1. a. II. 1. a. β. — Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς θύρας. ib. 3. 3. 68. — So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14: 10. 26: 16. Rev. 11: 11. — Also ἐπὶ τὸ αὐτό, *lit. upon the same place*, as adv. *together*, Luke 17: 35. Acts 1: 15. Comp. in *ἄντρος* III. a. β.

2. Of time, viz. a) time how long, *during, for*, Luke 4: 25 ἐκλήσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία. 13: 31. 18: 20. 19: 8, 10. Heb. 11: 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169. — Palaeph. 28. 2. Thuc. 2. 35. Xen. An. 6. 6. 36. — So ἐπὶ χρόνον, *for a time*, Luke 18: 4. (Hdt. 9. 22.) ἐφ' ὅσον χρόνον, *so long as*, Rom. 7: 1. Gal. 4: 1. ἐφ' ὅσον sc. χρόνον, *so long as*, Matt. 9: 15. (Arr.

Diss. Ep. 4. 10. 16.) ἐφ' ἱκανόν sc. χρόνον, *a long while, long*, Acts 20: 11. So adverbially, ἐπὶ πολὺ, *επιπολύ, long*, Acts 28: 6. ἐπὶ πλεῖον, *longer, further*, Acts 20: 9. 24: 4. — *επιπολύ* Luc. Toxar. 20. Thuc. 2. 64. ἐπὶ πλεον Hdtan. 8. 6. 7.

b) implying a term or limit of time *upon* the coming of which any thing is done or assigned, *upon, at, about*. Mark 15: 1 εὐθέως ἐπὶ τὸ πρωῒ. Luke 10: 35 ἐπὶ τὴν αὔριον. Acts 3: 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς. — Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. 10. 8. 7. — Joined with an adverb in the later usage, e. g. ἐπὶ τρις, *up to thrice*, i. e. *thrice*, Acts 10: 16. 11: 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48. — Comp. εἰς τρις Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically, spoken a) of power, authority, care over, *upon, over*; Luke 1: 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9: 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10: 19. Acts 7: 10. Rom. 5: 14. Heb. 2: 7. 3: 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13: 7. al. So Luke 2: 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποιμνὴν αὐτῶν. Sept. and ᾤ Gen. 39: 5. Comp. Lob. ad Phryn. p. 474. — Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάναί. H. G. 3. 4. 20.

b) as marking accession or addition, *upon, over*, Phil. 2: 27 λύπη ἐπὶ λύπῃ, where text. rec. has ἐπὶ c. dat. see above in II. 3. b.

c) of an object or substratum *upon, over, in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53. p. 345. E. g.

(α) of the subject of an action or of discourse, *upon, over, in respect to*. Mark 15: 24 βάλλοντες κλήρον ἐπ' αὐτά. (Plut. Rep. 10. p. 617. E. εἶψαι κλήρους ἐπὶ τινα.) 1 Cor. 7: 36 see in Ἀσχημονέω b. James 5: 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. *in his behalf*, in allusion also perhaps to the posture. Winer l. c. p. 345 marg. — So of a subject of discourse, writing, etc. *upon, of, concerning*. Mark 9: 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. v. 13. Rom. 4: 9. 1 Tim. 1: 18. Heb. 7: 13. Sept. for ᾤ Jer. 25. 13. — Palaeph. 49. 3 ἐφ' ὃν ἄσμα ἐποίησε.

(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*. E. g. in kindness, Matt. 14: 14 ἐπιλαγχνίσθη ἐπ' αὐτούς. 15: 32. Luke 6: 35 χρηστός ἐστὶν ἐπὶ τοὺς ἀχ. κ. τ. λ. Rom. 9: 23. 11: 22. Eph. 2: 7. Sept. for עַל Gen. 47: 29. — Theophil. ad Autol. I. p. 71 χρηστός ἐστὶν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. — So in hostility, *against*, Matt. 12: 26 ἐφ' ἐναντήν ἐμερίσθη. Mark 3: 26. Luke 11: 17. Acts 7: 54 ἔβρουχον τοὺς ὁδόντας ἐπ' αὐτόν. — Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδιαν. Xen. Mem. 2. 3. 10. — Hence also of the object of trust, confidence, hope, Matt. 27: 43 πέποιθεν ἐπὶ τὸν θεόν. Acts 9: 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11: 17. Rom. 4: 5. 2 Cor. 2: 3. Heb. 6: 1 πίστις ἐπὶ θεόν. 1 Tim. 5: 5 ἡλπικεν ἐπὶ τὸν θεόν. 1 Pet. 1: 13. 3: 5. — Also of the occasion or object *upon or over* which joy or sorrow is felt, Rev. 18: 20 εὐφραίνου ἐπ' αὐτήν in text. rec. others ἐπ' αὐτῇ. Luke 23: 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1: 7. So Sept. of joy, for עַל Is. 61: 10. Ps. 32: 11. of sorrow, for עַל Zech. 12: 10.

(γ) of that on which the will or intention is directed, the end, purpose, aim of an action etc. *upon, for, for the sake of, after*. Matt. 3: 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26: 55 ὡς ἐπὶ λησίνη. Luke 7: 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15: 4. 23: 48. Comp. Buttm. §147. n. 4 ult. Matth. § 586. c. — Palaeph. 19. 1. ib. 40. 4. Hdot. 3. 14 ἵεναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12. — So of a result, 2 Tim. 3: 13 ἐπὶ τὸ χεῖρον. Heb. 12: 10.

(δ) from the Heb. spoken of persons *upon or over* whom a name is called, who are called by that name, implying property, relation, etc. James 2: 7. Acts 15: 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, quoted from Amos 9: 12 where Sept. for עַל עַשׂ נִקְרָא, as also 2 Sam. 12: 28. Jer. 14: 9. Comp. Gesen. Lex. art. נִקְרָא Niph. β. — Bar. 2: 15.

NOTE. In composition ἐπί implies 1. motion *upon, towards, against*, as ἐπάγω, ἐπέρχομαι, etc. 2. rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, etc.

3. accession, addition, as ἐπισυνάγω, ἐπαιτέω. 4. succession, as ἔπειμι, ἐπιτάσσω. 5. repetition or renewal, as ἐπανόρθωσις. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπί no. V, ult. AL.

Ἐπιβαίνω, f. ἵσσομαι, *to go upon, to tread upon*, intrans. Sept. γῆν ἐφ' ἧς ἐπέβη for עָרָב Deut. 1: 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon or into, to arrive in* a country, province, etc. εἰς τὴν Ἀσίαν Acts 20: 18. τῇ ἐπαρχίᾳ 25: 1. — Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῇ Σικελίᾳ. Thuc. 1. 103 c. gen.

b) *to go up upon, to mount*, intrans. e. g. ἐπὶ ὄνον Matt. 21: 5. So of a ship, *to embark*, sc. εἰς τὸ πλοῖον Acts 21: 6. τῷ πλοίῳ 27: 2. absol. 21: 2. Sept. for עָרָב Jer. 46: 9. עָרָב 1 Sam. 25: 20. Gen. 24: 61. — Hom. Il. 5. 255 ἵππων ἐπιβ. Thuc. 1. 111 et Xen. H. G. 3. 4. 1 ἐπὶ τὸ πλοῖον. Thuc. 7. 70 ταῖς ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon or over, to lay upon*, trans.

a) pp. and seq. dat. Mark 11: 7 ἐπεβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7: 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. seq. ἐπὶ c. acc. for עָרָב Num. 4: 6, 7. Hos. 7: 12. עָרָב Num. 19: 2. — Hdian. 6. 8. 11. Xen. An. 3. 5. 10. Ven. 10. 7. — In the sense of *to put upon*, i. e. to sew on sc. a patch, Matt. 9: 16. Luke 5: 36. — Hesych. ἐπιβαλεῖ· ἐπιθῆσκει seu ἐπιθῆσκει. — In the phrase ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, seq. ἐπὶ τινα or dat. *to lay hands upon*, i. e. (a) *to seize, to do violence to* a person, seq. ἐπὶ τινα Matt. 26: 50. Mark 14: 46. Luke 20: 19. 21: 12. John 7: 30, 44. Acts 5: 18. 21: 27. seq. dat. Acts 4: 3. and by attraction, Acts 12: 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινας, for ἐπὶ τινας ὥστε κακῶσαι αὐτούς, comp. Buttm. § 151. I. 4. So Sept. for עָרָב, seq. ἐπὶ τινα Gen. 22: 12. seq. dat. Esth. 6: 2. — Seq. dat. Pol. 3. 5. 5. Diod. Sic. lib. 38 init. ed. Tauchn. or X. p. 205. ed. Bip. — (β) in the sense of *to lay hold of, to undertake*, Luke 9: 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. So Sept. for עָרָב Deut. 12: 7, 18.

b) intrans. or pp. with *ἑαυτὸν* implied, *to cast oneself upon*, i. e. *to rush upon, to fall upon*; comp. Buttm. §113. n. 2. §130. n. 2. Matth. §496. 1. Winer §39. 1. So seq. *εἰς* c. acc. Mark 4: 37 *τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον*. Also absol. 14: 72 *καὶ ἐπιβαλὼν ἔκλειε*, i. e. *rushing forward* sc. out of the hall, comp. Matt. 26: 75 et Luke 22: 62. (1 Macc. 4: 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, *ἐπιβαλὼν* sc. *ἑμαυτὸν*, i. e. covering his face or head, comp. 2 Sam. 15: 30. 19: 4. Jer. 14: 3, 4. Others, by impl. *beginning*, as in 2 Macc. 12: 38.—Hence impers. *to fall upon, to fall to*, i. e. *to pertain or belong to any one*, Luke 15: 12 *τὸ ἐπιβάλλον (μοι) μέρος*, i. e. the portion which falls to me.—1 Macc. 10: 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ἦσω, lit. *to burden upon*, in N. T. only metaph. *to be burdensome upon*, e. g. in a pecuniary sense, seq. accus. 1 Thess. 2: 9. 2 Thess. 3: 8. In 2 Cor. 2: 5 *ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς*, *that I may not burden you all*, i. e. bear too hard upon you all in my censure. Others take *ἵνα μὴ ἐπιβαρῶ* as parenthetic, *that I may not be too severe*, and then π. ὑμᾶς depends on *λελύπηκεν*.—Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιβάζω, f. ἄσω, *to cause to mount*, trans. e. g. an animal for riding, seq. *ἐπὶ* c. acc. Luke 10: 34 *ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδ. κτῆνος*. With *ἐπὶ* impl. Luke 19: 35. Acts 23: 24. Sept. for *בִּרְכֵּי* 1 K. 1: 33. 2 K. 9: 28.—Hdian. 3. 7. 12 c. gen. Diod. Sic. 2. 11 c. *πρός* τι.

Ἐπιβλέπω, f. ψω, *to look upon, to fix the eyes upon*, Sept. seq. *ἐπὶ* c. acc. for *בִּרְכֵּי* Num. 21: 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. *to look upon, to have respect to*, seq. *ἐπὶ* c. acc. sc. in kindness, favour, Luke 1: 48. 9: 38. in partiality, James 2: 3. Sept. for *רָחַם* 1 Sam. 1: 11. 9: 16. *רָחַם* Lev. 26: 9. 1 K. 8: 28. Ps. 25: 16.—Judith 13: 4.—So *ἐφορᾷ* Jos. B. J. 6. 2. 4.

Ἐπίβλημα, αἶος, τό, (ἐπιβάλλω,) lit. *any thing put on, an addition*, hence *a patch*, Matt. 9: 16. Mark 2: 21. Luke 5: 36 bis.—Sept. Is. 3: 20. Arr. Alex. M.

6. 29. 8 *τάπητα ἐπιβλημάτων Βαβυλωνίων*.

Ἐπιβοάω, ὤ, f. ἦσω, (*ἐπὶ* intens.) *to cry out upon, to exclaim vehemently*, absol. Acts 25: 24.—*τινὶ* Pol. 10. 12. 5. Thuc. 5. 65. c. acc. *to invoke*, Wisd. 14: 1.

Ἐπιβουλή, ἦς, ἡ, (βουλή,) pp. *counsel upon or against*; hence *plot, conspiracy, insidia*, Acts 9: 24. 20: 3, 19. 23: 30.—Sept. Esth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβρεύω, f. εἴσω, (γαμβρεύω fr. γαμβρός,) *to contract affinity with, to intermarry with*, Sept. for *תְּקַיְמָהּ* Gen. 34: 9. 1 Macc. 10: 54, 56. of a son-in-law 1 Sam. 18: 21, 22.—In N. T. *to marry by right of affinity*, trans. Matt. 22: 24, (comp. Mark 12: 19. Luke 20: 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. 25: 5 sq. comp. Ruth. c. 4. Gen. 38: 8, 12. See Jahn §157. Sept. for *תְּקַיְמָהּ* Gen. 38: 8.—Test. XII Patr. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (*ἐπὶ, γῆ*,) *upon earth*, i. e. *earthly, terrestrial*, viz. belonging on earth or to the earth, as *τὰ σώματα* 1 Cor. 15: 40 bis. 2 Cor. 5: 1. persons, Phil. 2: 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) *τὰ ἐπίγεια*, *earthly things*, i. e. relating to earth and to this life, John 3: 12. Phil. 3: 19. *σοφία ἐπίγειος*, *earthly wisdom*, i. e. imperfect and perverse, James 3: 15.—M. Antonin. 6. 23 or 30 *εἰς καρπὸς τῆς ἐπιγείου ζωῆς*.

Ἐπιγίνομαι, *to arise upon, to come on*, intrans. e. g. of a wind, *to spring up*, Acts 28: 13.—Thuc. 3. 74 *εἰ ἄνεμος ἐπ-εγένετο*. Pol. 1. 54. 6.

Ἐπιγινώσκω, f. γνῶσομαι, pp. *to know thereupon*, i. e. by looking on as a spectator, Hom. Od. 18. 30. Hence genr. with *ἐπὶ* intens. *to know fully*, both in an inchoative and completed sense; see in *Γινώσκω* init.

1. *to know fully*, inchoative, i. e. *to come to know, to gain or receive full knowledge of, to become fully acquainted with*, etc.

a) genr. seq. acc. of thing expr. or impl. Luke 1: 4 *ἵνα ἐπιγνῶς τὴν ἀσφύ-*

λεῖαν. Acts 22: 24. 2 Pet. 2: 21 bis. 1 Cor. 14: 37 where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. Seq. *περί* c. gen. Acts 24: 8. absol. 1 Cor. 13: 12. Sept. for ידע Jer. 5: 5. Jon. 1: 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. Oec. 9. 12. Plato Apol. Soc. 7. — Seq. acc. of pers. τὸν νῖδον, τὸν πατέρα, Matt. 11: 27 bis. So with *ἀπό* *τινος*, to know from or by any thing, Matt. 7: 16, 20. — Pol. 1. 65. 6 *ἐκ* *τινος*.

b) in the sense of *to know well* sc. from others, to ascertain, to find out, to learn, seq. *ὅτι*, Luke 7: 37 *ἐπιγινούσα ὅτι ἀνάκειται* κ. τ. λ. 23: 7. Acts 19: 34. 22: 29. 28: 1. absol. Acts 9: 30. — 1 Macc. 6: 17. absol. Thuc. 1. 132.

c) in the sense of *to perceive, to be fully aware of*, seq. acc. Luke 5: 22 *ἐπιγ. τοὺς διαλογισμούς*. Mark 5: 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. *ὅτι* Mark 2: 8. Luke 1: 22.

d) in the sense of *to recognise, to know*, sc. by sight or person, seq. acc. of person, Matt. 14: 35. Mark 6: 33, 54. Luke 24: 16, 31. Acts 3: 10. et 4: 13, where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. So of things, Acts 12: 14 *ἐπιγ. τὴν φωνήν* *τινος*. 27: 39 *τὴν γῆν οὐκ ἐπεγίνωσκον*, i. e. did not know it from any other. Sept. for ידע Gen. 42: 7, 8. Judg. 18: 3. 1 Sam. 26: 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. *to know fully*, in a completed sense, to have a full knowledge of, etc.

a) genr. and seq. acc. of thing, Roin. 1: 32 τὸ δικάσιμα τοῦ θεοῦ *ἐπιγόντες*. Col. 1: 6. 1 Tim. 4: 3. Seq. acc. of pers. in attraction with *ὅτι*, 2 Cor. 13: 5, comp. above in 1. d. Absol. Acts 25: 10. Pass. 1 Cor. 13: 12 καὶ *ἐπεγνώσθη*ν. So Sept. for ידע Job 34: 27. ידע Ez. 6: 7.

b) in the sense of *to acknowledge* sc. as being what one is or professes to be, as a prophet, apostle, teacher, etc. Matt. 17: 12 Ἰλίας ἢ δὲ ἄλλος, καὶ οὐκ ἐπέγνωσαν αὐτόν. 2 Cor. 1: 14. 6: 9. So of doctrines, an epistle, etc. 2 Cor 1: 13 bis. Sept. and ידע of a prophet, Jer. 28: 9. — Ecclus. 44: 23 of an heir. 12: 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, to know and approve, to acknowledge and care for, to cherish, seq. acc. 1 Cor. 16: 18 *ἐπιγινώσκετε οὖν τοὺς τοιοῦτους*. So Sept. and ידע Num. 16: 5. ידע Ps. 142: 5. Ruth 2: 10, 19. See in Γινώσκω 2. c.

Ἐπίγνωσις, εἰς, ἡ, (ἐπιγινώσκω), pp. full knowledge, i. e.

a) the act of coming to a full knowledge of any thing, cognition, acknowledgement, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. 2: 4. 2 Tim. 2: 25. 3: 7. Tit. 1: 1. ἐπιγ. ἀγαθοῦ Philem. 6. ἐπιγ. τοῦ κυρίου. 2 Pet. 1: 3. 2: 20. So ἐπιγ. ἀμαρτίας Rom. 3: 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, full knowledge, spoken of what is known, in N. T. of God, Christ, divine things etc. Rom. 1: 28 τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, to retain God in knowledge, i. e. to retain a knowledge of him. 10: 2. Eph. 1: 17. 4: 13. Phil. 1: 9. Col. 1: 9, 10. 2: 3. 10. 2 Pet. 1: 2, 8. Heb. 10: 26 μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας. Sept. for ידע Prov. 2: 5. Hos. 4: 1. 6: 6.

Ἐπιγραφή, ἥς, ἡ, (ἐπιγράφω), an inscription, superscription, e. g. on coin, Matt. 22: 20. Mark 12: 16. Luke 20: 24. on the breast or over the head of one crucified, stating his name and crime, Mark 15: 26. Luke 23: 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274. —Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, to make a mark upon, to graze upon, sc. as a weapon, Hom. Il. 4. 139. In N. T. to inscribe, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark 15: 26. Acts 17: 23. Rev. 21: 12. Sept. for ידע Num. 17: 2, 3.—Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17. — Trop. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8: 10, and νόμους ἐπὶ τῶν διανοιῶν 10: 16, both quoted from Jer. 31: 33, where Heb. ידע, Sept. γράφω. So Sept. ἐπιγράφω for ידע Prov. 7: 3.

Ἐπιδείκνυμι, f. δέξω, to shew up, to shew before any one, i. e. genr. to shew, to exhibit, trans. the idea of motion up to, towards, any one being implied.

a) pp. Matt. 22: 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke 20: 24. 24: 40. Mid. Acts 9: 39 ἐπιδεικνύμεναι χιτῶνας, i. e. shewing *their* tunics, etc. So Luke 17: 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, *shew yourselves*, i. e. present yourselves before the priests. — Hdot. 2. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—So of deeds, miracles, *to shew forth, to exhibit*, Matt. 16: 1. — Luc. Somn. 10. Aeschin. 60. 8.—In the sense of *to point out before* or *to any one*, e. g. αὐτῷ τὰς οἰκοδομὰς, Matt. 24: 1.—Hdot. 3. 105. Xen. Oec. 9. 4.

b) trop. *to shew sc.* by arguments, *to demonstrate, to prove*, c. acc. Heb. 6: 17, c. acc. et infin. Acts 18: 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

Ἐπιδέχομαι, f. δέξομαι, depon. Mid. *to receive upon* or *up to oneself*, i. e. genr. *to receive, to admit*, in N. T. in kindness, hospitably, trans. 3 John 10. Acts 28: 30' in some edit.—1 Macc. 12: 8. Pol. 22. 1. 3. — Trop. *to admit, to assent to*, 3 John 9. — Ecclus. 51: 26. Pol. 6. 24. 7.

Ἐπιδημέω, ὤ, f. ἴσω, (ἐπιδημος,) *to be among one's people, to be at home*, Xen. Cyr. 7. 5. 7 εἶτε ἐπιδημῶν—εἶτε καὶ ἀποδημῶν. — In N. T. *to come among a people* sc. as a stranger, *to reside as a stranger*, intrans. Acts 2: 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17: 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners. — Jos. Ant. 5. 7. 3. Hldian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιατάσσομαι v. ἀτίομαι, f. ἄξομαι, (ἐπί and Mid. διατάσσομαι,) *to arrange upon, to superadd unto* sc. of oneself, e. g. other and further conditions, trop. Gal. 3: 15. — Comp. ἐπιδιαθήκη, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. δώσω, *to give upon* i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19. — In N. T. *to give forth* sc. from oneself *upon* or *to another, to give over, to deliver over*, i. e. to put into one's hands, trans.

a) genr. Matt. 7: 9 μὴ λίθον ἐπιδώσει αὐτῷ. v. 10. Luke 11: 11 bis, 12. Luke 4: 17 ἐπεδόθη αὐτῷ βιβλίον Ἰσ. 24: 30, 42. John 13: 26. Acts 15: 30. — Test.

XII Patr. p. 702 ἐπιδ. τὴν διαίταν. Diod. Sic. 14. 47 ἐπιστολάς. Hldian. 7. 6. 19.

b) trop. *to give over, to commit to*, as a ship to the wind, Acts 27: 15 ἐπιδόντες [sc. τὸ πλοῖον v. τὰ ἱστία τῷ ἀνέμῳ] ἐφερόμεθα. — Plut. de Fort. Rom. 319. D. or VII. p. 267. ed. R. ἐπιδίδου τῇ τυχῇ τὰ ἱστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων. Luc. Hermotin. 28. comp. Achill. Tat. 1. p. 45 δούς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. See Wetstein and Elsner in loc.

Ἐπιδιορθόω, f. ὥσω, pp. *to make straight upon*, i. e. *to put further to rights, to arrange further*, trans. In N. T. only Mid. Tit. 1: 5 τὰ λείποντα ἐπιδιορθώσῃ. Comp. Matth. § 496. 7.—Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω or δύνω q. v.) *to go down upon*, spoken of the sun, *to set upon* or *during* any thing, seq. ἐπὶ τινι, Eph. 4: 26, comp. in Ἐπί II. 2. a. So Sept. and אֵיב Deut. 24: 15.

Ἐπιείκεια, ας, ἡ, (ἐπιεικής,) *propriety, probity, moderation*, Dem. 919. 4. In N. T. *gentleness, clemency*, Acts 24: 4. 2 Cor. 10: 1.—2 Macc. 2: 22. Jos. Ant. 6. 7. 4. Hldian. 5. 1. 12.

Ἐπιεικής, ἐός, οὗς, ὁ, ἡ, adj. (εἰκός fr. ζοικα,) pp. *fitting upon*, i. e. *fit, suitable, proper*, hence neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, *propriety, probity, moderation*, Phil. 4: 5. — Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76. — By impl. *mild, gentle, clement*, 1 Tim. 3: 3. Tit. 3: 2. James 3: 17. 1 Pet. 2: 18. Sept. for פָּזַח Ps. 86: 5. — Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hldian. 1. 2. 5.

Ἐπιζητέω, ὤ, f. ἴσω, *to seek for, to inquire after*, trans.

a) genr. Acts 12: 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὑράν. Luke 4: 42 in later edit. Sept. for שָׁאַל Ecce 7: 28. — Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25.—In the sense of *to seek at the hands of any one, to require, to demand*, Matt. 12: 39 σημεῖον ἐπιζητεῖ. 16: 4. Mark 8: 12. Luke 11: 29. So Phil. 4: 17 τὸ δόμα. Acts 19: 39 τὴν περὶ ἐτέραν. —

1 Macc. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. 6: 32 ταῦτα τὰ ἔσθῃ ἐπιζητεῖ. Luke 12: 30. Rom. 11: 7. Phil. 4: 17 τὸν καρπὸν. Heb. 11: 14. 13: 14. — Ecclus. 40: 26. comp. Diod. Sic. 17. 101. — Seq. infin. *to desire earnestly*, Acts 13: 7 ἐπεζητήσεν ἀκούσαι τὸν λόγον τ. θεοῦ. — Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὁ, ἡ, (θάνατος,) *appointed to death, condemned*, 1 Cor. 4: 9. — Dion. Hal. Ant. 7. 35.

Ἐπίθεσις, εως, ἡ, (ἐπιθήμη,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts 8: 18. 1 Tim. 4: 14. 2 Tim. 1: 6. Heb. 6: 2. Comp. Num. 27: 18, 23. Deut. 34: 9. Gen. 48: 14. Matt. 19: 13. — genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ὦ, f. ἴσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts 20: 33 ἀγγυρίου—οὐδενὸς ἐπεθύμησα. 1 Tim. 3: 1. See Buttm. §132. 5. 3.—1 Macc. 11: 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—Seq. infin. aor. Matt. 13: 17 ἐπεθ. ἰδεῖν. Luke 15: 16. 16: 21. 17: 22. 1 Pet. 1: 12. Rev. 9: 6. Luke 22: 15 ἐπιθυμία ἐπεθύμησα τοῦτο πᾶσα φαγεῖν, comp. in Ἀγαλλιάω b. Seq. infin. pres. Heb. 6: 11. — Susann. 15, aor. Xen. Cyr. 1. 4. 6, pres. ib. 1. 4. 25, aor.—Seq. κατά τινος Gal. 5: 17. absol. 1 Cor. 10: 6. James 4: 2. — Sept. for תַּחַת Deut. 14: 26. 2 Sam. 3: 21. Prov. 21: 10.

b) spoken of unlawful desire, *to covet*, Rom. 7: 7 et 13: 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20: 17 where Sept. for תַּחַת, also Deut. 5: 18 for תַּחַת. — In regard to a woman, *to lust after*, seq. gen. Matt. 5: 28.—Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οῦ, ὁ, (ἐπιθυμέω,) *a desirer, one eager for any thing*, 1 Cor. 10: 6 ἐπιθυμηταὶ κακῶν. Sept. for תַּחַת Num. 11: 34.—Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) *earnest desire, longing*, viz.

a) genr. Luke 22: 15 see in Ἐπιθυμέω a. Phil. 1: 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι. 1 Thess. 2: 17. Rev. 18: 14. Sept. for תַּחַת Hos. 10: 10. תַּחַת Prov. 10: 24. 11: 23. תַּחַת Dan. 9: 23. 10: 3, 11. — Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, appetite, lust*, viz. (α) genr. Col. 3: 5 ἐπιθυμίαν κακὴν. Mark 4: 19. Rom. 6: 12. 7: 7, 8. 13: 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6: 9. 2 Tim. 3: 6. 4: 3. Tit. 3: 3. James 1: 14, 15. 1 Pet. 1: 14. 4: 2, 3. 2 Pet. 1: 4. 3: 3. Jude 16, 18. So ἐπιθυμία σαρκός, i. e. carnal desires, appetites, Gal. 5: 16, 24. Eph. 2: 3. 2 Pet. 2: 18. 1 John 2: 16. ἐπιθ. σαρκικάι, 1 Pet. 2: 11. ἐπ. κοσμικάι, worldly desires, Tit. 2: 12. ἐπ. τῶν ὀφθαλμῶν, 1 John 2: 16. ἐπ. μiasμοῦ, i. e. polluted desires, 2 Pet. 2: 10, comp. Buttm. § 123. n. 4. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, etc. Further, ἐπιθυμία τῆς ἀπάτης, deceitful lusts, Eph. 4: 22, comp. Buttm. 1. c. ἐπ. νεωτερικάι, youthful lusts, 2 Tim. 2: 22. So Sept. for תַּחַת Prov. 21: 25, 26. — Ael. V. H. 3. 18. Plat. Phaedon. p. 82. C, οἱ ὁρθῶς φιλόσοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν. Xen. Mem. 1. 2. 24, 64. — (β) Spoken of impure desire, lewdness, Rom. 1: 24. 1 Thess. 4: 5.—Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. — (γ) Meton. *lust*, i. e. object of impure desire, that which is lusted after, John 8: 44. 1 John 2: 17. So Sept. and תַּחַת Dan. 11: 37.

Ἐπικάθίζω, f. ἴσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans. Matt. 21: 7 ἐπεκάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec. they set him upon them. So Sept. for תַּחַת 1 K. 1: 38, 44. Comp. in Καθίζω.—Intrans. *to sit upon*, e. g. as others here read, ἐπεκάθισεν ἐπάνω αὐτῶν, i. e. he sat upon them. So Sept. for תַּחַת Gen. 31: 34. Lev. 15: 20. Comp. Pol. 4. 61. 6. Buttm. §113. 2.

Ἐπικαλέω, ὦ, f. ἴσω, *to call upon*, viz.

1. *to call upon* sc. for aid, in N. T.

only Mid. to call upon for aid in one's own behalf, to invoke, trans.

a) pp. of invocation addressed to Christ for aid, Acts 7: 59 Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα. So Sept. for אָרָךְ 1 Sam. 12: 17, 18. 2 Sam. 22: 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 θεόν. Xen. Cyr. 7. 1. 35 τοὺς θεοὺς. — Hence genr. to invoke, to pray to, to worship, spoken of God, τὸν κύριον, Rom. 10: 12, 14. 2 Tim. 2: 22. seq. τὸ ὄνομα κυρίου, Acts 2: 21. 9: 14. Rom. 10: 13. Sept. genr. for אָרָךְ Deut. 33: 19. for אָרָךְ Joel 3: 5. Gen. 4: 25. 26: 25. al. Also of Christ, seq. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ. 1 Cor. 1: 2. Acts 22: 16. so Acts 9: 21.

b) in adjurations, imprecations, etc. to call upon, to invoke sc. as a witness; 2 Cor. 1: 23 μάρτυρα τὸν θεὸν ἐπικαλούμαι ἐπὶ τὴν ἐμὴν ψυχὴν.—Pol. p. 874 pen. (ed. Gronov. 1670,) ὑμεῖς δὲ τότε τοὺς θεοὺς ἐπικαίεσθε μαρτύρας. Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c) in a judicial sense, to call upon, to invoke a higher tribunal or judge, i. e. to appeal to, e. g. Καίσαρα, Acts 25: 11, 12, 25. 26: 32. 28: 19. seq. infin. Acts 25: 21 Παύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ. i. e. demanding by appeal that etc.—Plut. Marcell. 2 pen. τοὺς δημάρχους ἐπικαλούμενος. ib. Caes. 4 init.

2. to call a name upon, i. e. to name in addition, to surname, c. dupl. acc. Matt. 10: 25 ἐπεκάλεσαν in later edit. Sept. and אָרָךְ Num. 21: 3. Judg. 6: 32. So Mid. 1 Pet. 1: 17 εἰ πατέρα ἐπικαίετε τὸν κρινόντα κ. τ. λ. i. e. if ye call him your Father, comp. Jer. 3: 19 where Sept. Mid. for אָרָךְ. — Elsewhere only Pass. to be surnamed, viz.

a) pp. Matt. 10: 3 ὁ ἐπικληθεὶς Θαδδαῖος. Luke 22: 3. Acts 1: 23. 4: 36. 10: 5, 18, 32. 11: 13. 12: 12, 25. 15: 22. Also Heb. 11: 16. So Sept. for אָרָךְ Dan. 10: 1. אָרָךְ impers. Mal. 1: 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James 2: 7 et Acts 15: 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, upon whom my name is called, i. e. who are called or surnamed by my name, implying property, relation, etc. quot-

ed from Amos 9: 12 where Sept. for אָרָךְ, as also 2 Sam. 12: 28. Jer. 14: 9. al. Comp. Gesen. Lex. art. אָרָךְ Niph. β.—Baruch. 2: 15.

Ἐπικάλυμμα, αἰος, τό, (ἐπικαλύπτω,) a covering, Sept. for אָרָךְ Ex. 26: 14. אָרָךְ 2 Sam. 17: 19. In N. T. trop. a cloak, pretext, 1 Pet. 2: 16. —Menand. Frag. p. 30 πλοῦτος δὲ πολλῶν ἐπικαλυμμῶν ἐστὶν κακῶν. Comp. Kypke II. p. 431.

Ἐπικάλυπτω, f. ψω, to cover over, pp. Sept. for אָרָךְ Num. 4: 11. Xen. Ven. 8. 1. In N. T. trop. to cover over sins, i. e. to forgive, to pardon, Rom. 4: 7 quoted from Ps. 32: 1, where Sept. and אָרָךְ.

Ἐπικαίρατος, ου, ὁ, ἡ, adj. (καίρατος,) pp. 'one upon whom a curse rests,' i. e. accursed, devoted to curses, doomed to punishment, John 7: 49. Gal. 3: 10. Sept. for אָרָךְ Gen. 9: 25. Deut. 27: 15 sq. — Wisd. 3: 13. 14: 8.—So Gal. 3: 13 ἐπικαίρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλον, quoted from Deut. 21: 23, where Heb. אָרָךְ, Sept. κεκατηραμένος.

Ἐπείκειμαι, f. εἰσομαι, (κείμαι,) to lie upon, to be laid upon, intrans.

a) pp. seq. ἐπὶ τινι, John 11: 38 λίθος ἐπέκειτο ἐπ' αὐτῷ. absol. John 21: 9.—2 Macc. 1: 21. Xen. Oec. 19. 13 τινί.—Metaph. to be laid upon, imposed, e. g. necessity 1 Cor. 9: 16. by law Heb. 9: 10.—Thuc. 8. 15 of a fine.

b) by impl. to lie heavy upon, to press upon, c. dat. Luke 5: 1 ἐν τῷ τὸν ὄχλον ἐπικείσθαι αὐτῷ. So of a tempest, absol. Acts 27: 20. — Jos. Ant. 6. 14. 2 τοὺς πολέμους ἐπικείσθαι βαρεῖς αὐτῷ. Xen. Cyr. 7. 1. 28.—Trop. to press upon, to be urgent, sc. with entreaties, absol. Luke 23: 23. — Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

Ἐπικούρειος, ου, ὁ, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17: 18.

Ἐπικουρία, ας, (ἐπικουρος) helping, fr. ἐπὶ, κοῦρος, help, Acts 26: 22.—Wisd. 13: 18. Xen. Cyr. 6. 1. 53.

Ἐπικρίνω, f. νῶ, to judge upon, i. e. to confirm by a like judgment, Plut.

Lycurg. 6 pen. Hdian. 6. 1. 4. In N.T. to give judgment upon, to adjudge, seq. infin. Luke 23: 24.—3 Macc. 4: 2. Diod. Sic. 5, 71. Dem. 238. 12.

Ἐπιλαμβάνω, f. λήψομαι, to take hold upon, to seize upon, to surprise, seq. accus. Hdot. 8. 116. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, to take hold upon, to lay hold of, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a part is implied; see Buttm. §132. 6, 3. Matth. §330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts 9: 27. 16: 19. 18: 17. See Matth. § 632. 7.

a) genr. to take hold of, e. g. τῆς χειρός, to take the hand, i. e. to take by the hand, Mark 8: 23. Acts 23: 19. trop. Heb. 8: 9. Sept. for רָיַתְהָ Jer. 31: 32. Zech. 14: 13. — Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some part is laid hold of, e. g. in order to lead, to conduct, etc. Luke 9: 47. Acts 17: 19. apparently c. accus. Acts 9: 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matt. 14: 31. Luke 14: 4. trop. Heb. 2: 16 bis. Sept. for רָיַתְהָ Judg. 19: 25. Is. 4: 1. — Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A. — With the idea of violence, to lay hold of, to seize, sc. by force, as a prisoner etc. Luke 23: 26. Acts 21: 30, 33. seq. accus. apparently, see above, Acts 16: 19. 18: 17. So Sept. for רָיַתְהָ Judg. 6: 12. 16: 21.—Pol. 8. 20. 8. ib. 8. 22. 5. Xen. Cyr. 7. 1. 31. — Trop. spoken of language, to lay hold of one's words, i. e. to cavil at, to censure, Luke 20: 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου. v. 26. — Isocr. 223. B, ἐπιλ. τῶν εἰρημένων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. to lay hold of in order to obtain and possess, 1 Tim. 6: 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπελαβόμεθα. Ael. V. H. 14. 27.

Ἐπιλανθάνω, f. ἐπλήσω, to cause to forget upon i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπελάθου, to forget upon or over something else, Hom. Od. 1. 57. In N. T. and genr. Mid. to forget.

a) pp. and seq. infin. aor. Matt. 16: 5 et Mark 8: 14 ἐπελάθοντο ἄρτους λαβεῖν. seq. ὁποῖος James 1: 24. Sept. c. gen. for פָּחַץ Gen. 40: 23. al.—Ael. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21. —

b) in the sense of to neglect, not to mind, not to care for, seq. gen. Heb. 6: 10 ἐπιλ. τοῦ ἔργου ἡμῶν. 13: 2, 16. seq. accus. Phil. 3: 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. §132. 5. 3. Matth. § 357. b, and n. 2, Sept. for פָּחַץ, c. gen. Deut. 4: 23. 6: 12. c. acc. 2 K. 17: 38. Ps. 119: 83. — c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28. — So Pass. perf. particip. Luke 12: 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ, is not forgotten, neglected, before God. So Sept. particip. for פָּחַץ Is. 23: 16.

Ἐπιλέγω, f. ξω, to speak or say upon i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. to say or utter upon, i. e. by impl. to name, to call, John 5: 2 ἡ ἐπιλεγόμενη ἐβραϊστί Βηθσάδα.

2. to choose upon, i. e. in addition or succession to another, Mid. to choose for oneself, c. accus. Acts 15: 40 ἐπιλέξαμενος Σίλαν. So Sept. for רָיַתְהָ, Act. Ex. 17: 9. 18: 25. Mid. 2 Sam. 10: 9. —Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

Ἐπιλείπω, f. ψω, pp. to leave or forsake upon i. e. in or during any thing; hence by impl. to fail, not to suffice, seq. acc. of pers. Heb. 11: 32 ἐπιλείπει γάρ με διη. ὁ χρόνος. Comp. Matth. § 412. 7.—Isocr. p. 4. A, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείψει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

Ἐπιλησμονή, ἧς, ἡ, (ἐπιλανθάνομαι) forgetfulness, James 1: 25 ἀκροατῆς ἐπιλησμονῆς, i. e. a forgetful hearer, for ἀκρ. ἐπιλησμών, Buttm. § 123. n. 4. —Ecclus. 11: 27. ἐπιλησμών Xen. Mem. 4. 8. 8.

Ἐπίλοιπος, ου, ό, ή, adj. (ἐπί, λοιπός,) *remaining over, remaining*, spoken of time, 1 Pet. 4: 2. So Sept. for עָרָר Is. 38: 10. עָרָר Lev. 27: 18. —Isocr. 39. Α, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ή, (ἐπλύω q. v.) *solution*, i. e. in N. T. trop. *exposition, interpretation*, 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς ιδίας ἐπιλύσεως οὐ γίνεται, i. e. 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in v. 21. Comp. in Ἰννομιαι I. c. α. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions. —Aquila for עֲרִירָה Gen. 40: 8 where Sept. διασάφεις. Philo de Vita cont. p. 901. Α. Heliodor. 1. 18 ὀνειράτων ἐπίλυσις. 4. 9 τῶν χρησθέντων ἐπίλυσιν. See Bibl. Repos. II. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in 1 Pet. p. 114 sq.

Ἐπιλύω, f. ὕσω, *to let loose upon*, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, *to break open thereupon*, Hdian. 4. 12. 14.—In N. T. trop. *to solve*, trans. the idea of *further* being implied, viz.

a) in the sense of *to explain, to interpret*, Mark 4: 34. Sept. for עָרָר Gen. 41: 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of *to determine upon* sc. a doubtful question, Acts 19: 39.

Ἐπιμαρτυρέω, ὦ, f. ἥσω, *to testify upon, to attest*, c. c. accus. et infin. 1 Pet. 5: 12.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ή, (ἐπιμέλωμαι) *care for, attention*. Acts 27: 3 ἐπιμελείας τεχνῶν, i. e. *to enjoy the kind attentions of his friends*. —2 Macc. 11: 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλωμαι, or ἐόμαι, οὔμαι, f. ἥσομαι, (μέλω, see Passow s. voc. 3.) *depon*. Passive, see Buttm. § 113. 3.

§ 136. 2. *to have care upon or over, to take care of or for*, seq. gen. e. g. of the sick, Luke 10: 34, 35. of the church, 1 Tim. 3: 5. Comp. Buttm. § 132. 5. 3. Sept. for עֲרִירָה Gen. 44: 21.—Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελῶς, adv. (ἐπιμελής,) *carefully, sedulously*, Luke 15: 8. Sept. for Ch. עֲרִירָה Ezra 6: 8, 12, 13.—2 Macc. 8: 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. 1 ἐπέμεινα, *to remain upon*, i. e. in addition, longer, whence genr. *to remain, to continue*, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts 15: 34. 21: 4. seq. ἐν c. dat. of place, 1 Cor. 16: 8. Phil. 1: 24. seq. ἐπὶ c. dat. of pers. Acts 28: 14. seq. πρὸς c. acc. of pers. 1 Cor. 16: 7. Gal. 1: 18. with an accus. of time how long, Acts 10: 48. 21: 10. 28: 12, 14. Sept. for עֲרִירָה Ex. 12: 39.—c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ ὁδῷ Xen. Cyr. 5. 3. 52.

b) trop. *to continue in any state, course, etc. to be constant in, to persevere in*, c. c. dat. as τῇ πίστει Col. 1: 23. τῇ χάριτι Acts 13: 43. τῇ ἀμαρτίᾳ Rom. 6: 1. So Rom. 11: 22, 23. 1 Tim. 4: 16 ἐπιμένε αὐτοῖς, i. e. *in one's duties*.—Jos. Ant. 8. 7. 5. Xen. Oec. 14. 7.—Seq. particip. Acts 12: 16 ἐπέμεινε κρούων, as in Eng. *he continued knocking*. John 8: 7.—Philo de Agric. p. 197. D, εἰν δ' ἀπειθῶν ἐπιμένῃ. Comp. Buttm. § 144. 4, and n. 3.

Ἐπινεύω, f. εὔσω, *to nod or wink upon*, i. e. *to assent to by a nod or wink*, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. *to assent, to consent*, intrans. Acts 18: 20.—2 Macc. 14: 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ή, (ἐπί, νοῦς,) pp. *thought upon*, i. e. *cogitation, purpose*, Acts 8: 22.—Wisd. 15: 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιορκέω, ὦ, f. ἥσω, (ἐπιόρκος q. v.) comm. fut. ἐπιορκήσομαι, Buttm. § 113. 4, and n. 7. *to forswear oneself*, i. e. *to swear falsely, not to fulfil one's oath*, absol. Matt. 5: 33.—Esdr. 1: 48. Wisd. 14: 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

Ἐπιόρκος, ου, ὁ, ἡ, adj. (ἐπὶ, ὄρκος,) *for swearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπιόρκον ὄρκον ὤμοσε. In N. T. of persons, as subst. a *for-swearer, a perjurer*, 1 Tim. 1: 10. — Hesych. ἐπιόρκον ὄρκον μὴ φροντίζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιούσα, fem. part. see in Ἐπειμι.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the particip. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *tomorrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for tomorrow, but today, σήμερον, derive ἐπιούσιος from ἐπὶ and οὐσία being, existence, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἡ ὁ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πεσοῦμαι, aor. 2 ἐπέπεσον, perf. ἐπιπέτωκα, to *fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. to *throw oneself upon*, seq. dat. Acts 20: 10 ἐπέπεσεν αὐτῷ, i. e. upon his body, comp. 1 K. 17: 21. 2 K. 4: 34 sq. — Seq. ἐπὶ c. acc. Luke 15: 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20: 37. So Sept. and ᾠδὴ Gen. 46: 30. 50: 1. (Philo de Joseph. p. 563. c. dat.) John 13: 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2. — In the sense of to *rush or press upon*, seq. dat. Mark 3: 10 ὥστε ἐπιπίπτειν αὐτῷ. — In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. to *fall upon, to come upon* or *over* any one, seq. ἐπὶ c. acc. of pers. e. g. φόβος Luke 1: 12. Acts 19: 17. (Sept. and ᾠδὴ Ex. 15: 16.) ἔκστασις Acts 10: 10. (Sept. and ᾠδὴ Dan. 10:

7.) ἄγλος 13: 11. ὀνειδισμοὶ Rom. 15: 3, comp. Ps. 69: 10 where Sept. and ᾠδὴ. — Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπὶ τοῖς Ἀθηναίοις.—So of the Spirit, τὸ πνεῦμα, to *descend upon*, seq. ἐπὶ τινα, Acts 10: 44. 11: 15. ἐπὶ τινι 8: 16. So ᾠδὴ Ez. 11: 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or τιω, f. ξω, to *strike upon, to give blows upon, to beat*, Hom. 11. 10. 500. In N. T. trop. to *chide, to rebuke*, seq. dat. 1 Tim. 5: 1.—Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12.

Ἐπιπνίγω, f. ξω, to *choke upon, to strangle*, in some Mss. Luke 8: 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ὦ, f. ἦσω, (ποθέω fr. πόθος,) to *desire upon* i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D. — In N. T. by impl. to *desire earnestly, to long for*, seq. infin. Rom. 1: 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5: 2. 1 Thess. 3: 6. 2 Tim. 1: 4. Seq. acc. of thing, τὸ γάλα 1 Pet. 2: 2. So Sept. for תַּחַת Mic. 7: 1. תַּחַת Ps. 119: 174. Seq. acc. of person, to *long after, to regard with longing, to love*, 2 Cor. 9: 14. Phil. 1: 8. 2: 26. Comp. Eccelus. 25: 21. — Diod. Sic. 17. 101. — Seq. πρὸς τι, to *incline towards, to tend to*, James 4: 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρὸς θεόν for תַּחַת Ps. 42: 2.

Ἐπιπόθησις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7: 7, 11.—Aquila for תַּחַת Ex. 23: 11.

Ἐπιπόθησις, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4: 1.

Ἐπιποθία, ας, ἡ, (ἐπιποθέω, i. q. ἐπιπόθησις,) *earnest desire*, Rom. 15: 23.

Ἐπιπορεύομαι, f. εὔσομαι, to *go or come upon*, i. e. to a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for תַּחַת Ez. 39: 14.—2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

Ἐπιφράπτω, f. ψω, to *sew upon*, trans. and seq. ἐπὶ c. dat. Mark 2: 21

ἐπιβλημα ἐπιόρωται ἐπὶ ἱματίῳ παλαιῷ.
Comp. Sept. Job 16: 15.

Ἐπιόρω, f. ῥω, to throw or cast upon, trans. and seq. ἐπὶ c. acc. Luke 19: 35 ἐπιόρω τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21: 7 et Mark 11: 7. Sept. for עָרַב Num. 35: 20. Ez. 43: 24. — Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care etc. to cast off upon, in filial confidence 1 Pet. 5: 7, quoted from Ps. 55: 23 where Sept. for עָרַב.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) lit. 'having a mark upon,' e. g. of money, stamped, coined, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. noted, i. e. in a good sense, distinguished, eminent, Rom. 16: 7. — 3 Macc. 6: 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20. — In a bad sense, notorious, Matt. 27: 16. — Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

Ἐπισιτισμός, οῦ, ὁ, (ἐπισιτίζω to supply with food, fr. σιτίζω, σῖτος,) food, victuals, Luke 9: 12. Sept. for עָרַב Josh. 1: 11. 9: 5, 11. — Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

Ἐπισκέπτομαι, f. ῥομαι, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434. — To look upon, to look at, i. e. genr. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.

a) to look at sc. in order to select, to look out, to seek out, e. g. persons for office, trans. Acts 6: 3. Sept. for עָרַב Lev. 13: 36. Ezra 6: 1. עָרַב Ez. 20: 40. — Diod. S. 12. 11 οὗτος δὲ ἐπισκεψάμενος — ἐξελέξατο.

b) to look upon, i. e. to visit, to go to see, to look after, seq. accus. (α) pp. Acts 7: 23 ἐπισκέψασθαι τοὺς ἀδελφούς. 15: 36. Sept. and עָרַב Judg. 15: 1. — Xen. Cyr. 5. 4. 10. — So of those who visit the sick or poor, Matt. 25: 36, 43. James 1: 27. — Ecclus. 7: 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. — (β) From the Heb. spoken of God, who is said to visit men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke 1: 68, 78. 7: 16 ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Acts 15: 14 ὁ θεὸς ἐπισκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. 2: 6 ὅτι ἐπισκέπη αὐτόν, quoted from Ps. 8: 5

where Sept. for עָרַב, as also Gen. 50: 24, 25. Ps. 106: 4. — Ecclus. 46: 14. Test. XII Patr. p. 549. — In Sept. often also to visit in order to punish, for עָרַב Ps. 89: 33. Jer. 14: 10. Ecclus. 2: 14.

Ἐπισκευάζω, f. ἄσω, (σκευάζω,) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2. — In N. T. only Mid. to furnish out oneself upon, i. e. to make preparation for a journey, absol. Acts 21: 15 in later edit. See in Ἀποσκευάζω.

Ἐπισκηνόω, ῶ, f. ὠσω, pp. to pitch tent upon, and genr. to come and dwell upon or in, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, to descend and abide upon, to rest upon, e. g. ἐπ' ἐμέ 2 Cor. 12: 9.

Ἐπισκιάζω, f. ἄσω, (σκιάζω,) to cast a shadow upon, to overshadow, c. accus. Matt. 17: 5. Luke 9: 34. c. dat. Mark 9: 7. Acts 5: 15. Sept. c. dat. for עָרַב Ps. 91: 4. c. ἐπὶ τι for עָרַב Ex. 40: 32. — Anth. Gr. I. p. 114 τῦμβος ἐπισκίασεν. Ael. V. H. 3. 1 med. — Trop. of a divine power and influence, to overshadow, to rest upon, Luke 1: 35 δύνάμεις ὑψίστου ἐπισκίασι σε. — Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύνάμεις ὑψίστου ἐπελθοῦσα τῇ παρθέῳ, ἐπισκίασεν αὐτήν κ. τ. λ.

Ἐπισκοπέω, ῶ, f. ἦσω, (σκοπέω,) to look upon, to behold, Xen. Ven. 12. 21. to inspect, Xen. H. G. 3. 2. 11. to visit sc. the sick etc. Xen. Oec. 15. 9. — In N. T. to look after, to see to, to take care of, absol. 1 Pet. 5: 2 ἐπισκοποῦντες taking care of sc. τὸ ποίμνιον. Seq. neg. μή τις, to take care lest, Heb. 12: 15. Sept. for עָרַב Deut. 11: 12. — Lyeurg. 159. 33. Xen. Oec. 9. 14. Lac. 2. 2.

Ἐπισκοπή, ἡς, ἡ, (ἐπισκοπέω, ἐπισκοπος,) visitation, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said to visit men for good, comp. in Ἐπισκέπτομαι b. β. Luke 19: 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was pres-

ent to favour thee. 1 Pet. 2: 12. So Sept. for עֲשֶׂה Job 10: 12. עֲשֶׂה Job 34: 9.—Esd. 6: 5. — In Sept. also for evil, in order to punish, Ex. 13: 19. Is. 10: 3. Jer. 10: 15. Wisd. 14: 11.

b) of the duty of visiting, inspecting, i. e. charge, office, genr. Acts 1: 20 quoted from Ps. 109: 8, where Sept. for עֲשֶׂה, as also Num. 4: 16.—Spoken of the office of an ἐπίσκοπος, i. e. the care and oversight of a christian church, 1 Tim. 3: 1.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) an inspector, overseer, guardian, e. g. of treaties etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for עֲשֶׂה 2 Chr. 34: 12, 17. of cities e. g. a prefect, Sept. for עֲשֶׂה Is. 60: 17. Jos. Ant. 10. 4. 1. or a patron, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staats-haush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, an overseer, superintendent, Acts 20: 28. Phil. 1: 1. 1 Tim. 3: 2. Tit. 1: 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to πρεσβύτερος, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts 20: 17, 28. Tit. 1: 5, 7. 1 Pet. 5: 1, 2.—Afterwards, a bishop.

Ἐπιστάω, ὧ, f. ἄσω, to draw upon, to draw to, e. g. τὴν θύραν, to shut, Xen. H. G. 6. 4. 36. In N. T. Mid. to draw upon or over sc. in respect to oneself, viz. to draw over the prepuce again, 1 Cor. 7: 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7: 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. 1: 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons מְשֻׁמְשֵׁי, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg.

Hor. Heb. 1159 sq. — Hesych. μὴ ἐπισπάσθω· μὴ ἔλκεται τὸ δέσμα.

Ἐπίσταμαι, f. στήσομαι, strictly Mid. to ἐπίστημι with Ionic form, and used to express the particular sense of ἐπίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 230. Passow in ἐπίστημι 1. d. Hence pp. to fix one's mind upon, i. e. to understand, to know how, seq. infin. Xen. Mem. 1. 1. 9 bis. In N. T.

a) to know well, to have knowledge of, seq. acc. of thing, Acts 18: 25 ἐπιστάμενος μόνον τὸ βίπτισμα Ἰω. James 4: 14. of pers. Acts 19: 15 Παῦλον ἐπίσταμαι. seq. περὶ τούτων Acts 26: 26. ὡς Acts 10: 23. ὅτι Acts 15: 7. 19: 25. 22: 19. πῶς 20: 18. ποῦ Heb. 11: 8. Sept. for עֲשֶׂה Deut. 28: 36. Josh. 2: 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8. —Seq. acc. and particip. Acts 24: 10 ὄντα σε κριτὴν ἐπιστάμενος. Comp. Buttm. § 144. 4. b. —Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of to understand, to comprehend, c. accus. Mark 14: 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6: 4. Jude 10. Sept. for עֲשֶׂה Is. 41: 20.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐπίσταμαι to be set over,) pp. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Oec. 21. 3. of a military officer, Sept. for עֲשֶׂה 2 K. 25: 19. of a director in gymnastics, παιδοτρέτης, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staats-haush. der Ath. I. p. 218. — In N. T. only in Luke and addressed in the voc. to Jesus, master, as having the authority of a teacher, ἡραββί, among his disciples, comp. master and teacher in English, Luke 5: 5. 8: 24, 45. 9: 33, 49. 17: 13. So ἡραββί Mark 8: 5, and κύριος Matt. 17: 4, coll. Luke 9: 33. So διδάσκαλος Mark 4: 38, coll. Luke 8: 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ἐλῶ, to send upon, to send to, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) to send word by letter, to give direction by letter, absol. Acts 21: 25. c. dat.

Acts 15: 20 ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχου x. τ. λ. where for the infin. with τοῦ see Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. p. 269.—Jos. Ant. 8. 2. 7. Hdian. 4. 12. 7. Xen. II. G. 1. 5. 2.

b) in later usage, simply to send a letter, i. q. to write to, seq. dat. Heb. 13: 22. — Ael. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, ονος, ὁ, ἡ, (ἐπί-σταναι), knowing, endowed with knowledge, James 3: 13. Sept. for כָּכָר Deut. 1: 13. 4: 6. — Eccclus. 10: 25. Xen. Oec. 21. 5.

Ἐπιστηρίζω, f. ἴσω, to place firmly upon, Pass. or Mid. to rest or lean upon, to be supported on, Sept. for עָנָה 2 Sam. 1: 6. עָנָה Is. 36: 6. Lucian. adv. Indoct. 6.—In N. T. trop. to confirm, to establish, trans. Acts 14: 22 τὰς ψυχὰς τῶν μαθητῶν. 15: 32, 41. 18: 23.

Ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω), an epistle, letter, Acts 15: 30. 23: 25, 33. Rom. 16: 22. 1 Cor. 5: 9. 16: 3. 2 Cor. 3: 1. 7: 8 bis. 10: 9, 10, 11. Col. 4: 16. 1 Thess. 5: 27. 2 Thess. 2: 2, 15. 3: 14, 17. 2 Pet. 3: 1, 16. Trop. 2 Cor. 3: 2, 3. Sept. for עָנָה Ezra 4: 8, 11. עָנָה Neh. 6: 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3. — By impl. letter of authority, despatch, Acts 9: 2. 22: 5. So Sept. for עָנָה Neh. 2: 7, 8.—Xen. Ag. 8. 3.

Ἐπιστοιμίζω, f. ἴσω, (ἐπί, στόμα), pp. to put upon the mouth, i. e. to stop the mouth sc. with a bit or curb, Philostr. Icon. 2. 18. to check, to curb, Philo de Agric. p. 201. B. In N. T. trop. to stop the mouth, to put to silence, seq. acc. Tit. 1: 11.—Dem. 85. 4 ἐπιστοιμῶν τοὺς αὐτῶ ἀντιλέγοντας. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπιστράφην (Buttm. § 96.3, 5. § 100. n. 5) with mid. signif. Buttm. § 136. 2, to turn upon, to turn towards, trans. Hom. II. 3. 370. trop. τὸ νόημα εἰς τι Theogn. 1079.[1083.] τὰς ὕψεις εἰς ἐναντίην Hdian. 5. 3. 15. In N. T. trans. and intrans.

1. trans. in a moral sense, to turn upon or to, to convert unto, Luke 1: 16

πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφαι καρδίας πατέρων ἐπὶ τέκνα. So Sept. for כָּכָר Ezra 6: 22, comp. Mal. 4: 6. — Eccclus. 48: 10. — In the sense of to turn back again upon, to cause to return, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5: 19, 20. Sept. pp. for כָּכָר 1 K. 13: 18, 19, 20.—pp. Xen. II. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἐναντίον implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto, etc.

a) Act. intrans. (α) pp. Acts 9: 40 πρὸς τὸ σῶμα. Trop. e. g. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, i. e. to turn to the service and worship of the true God, Acts 9: 35. 11: 21. 14: 15. 15: 19. 26: 18, 20. πρὸς κύριον 2 Cor. 3: 16. 1 Thess. 1: 9. ἐπὶ τὸν ποιμένα 1 Pet. 2: 25. Sept. for כָּכָר Deut. 31: 18. pp. Gen. 24: 49. עָנָה 1 Chr. 12: 19. עָנָה Josh. 19: 34. Hos. 5: 4. Am. 5: 6, 8. — Eccclus. 17: 25. pp. Susann. 47. Pol. 7. 11. 4. — (β) by impl. to turn about upon or towards. Rev. 1: 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ x. τ. λ. absol. Acts 16: 18. Sept. for כָּכָר Judg. 18: 21.—Xen. Eq. 8. 12. Ven. 10. 15. — Hence, (γ) to turn back upon, to return unto, pp. and seq. ὀπίσω Matt. 24: 18. εἰς τὰ ὀπίσω Mark 13: 16. Luke 17: 31. (Ael. V. H. 1. 6.) seq. εἰς c. acc. Matt. 12: 44. seq. ἐπὶ c. acc. 2 Pet. 2: 22. [Luke 17: 4.] absol. Luke 2: 20 in text. rec. Acts 15: 36. So of the breath or spirit returning to a dead body, Luke 8: 55. Sept. for עָנָה Ruth 1: 7, 10. 2 Sam. 6: 20. 1 K. 2: 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, to return, to be converted, absol. Luke 22: 32. Acts 3: 19. So Matt. 13: 15. Mark 4: 12. Acts 28: 27, all quoted from Is. 6: 10 where Sept. for עָנָה. Also to evil, to turn back unto, Gal. 4: 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2: 21 ἐπιστρέφαι ἐκ τῆς ἐντολῆς sc. ἐπὶ τὴν φθοράν, coll. v. 19.

b) Mid. intrans. with aor. 2 pass. see above. (α) by impl. to turn about upon or towards, Matt. 9: 22 ὁ δὲ Ἰησοῦς ἐπιστράφεις. Mark 8: 33. John 21: 20. ἐπ. ἐν τῷ ὄχλῳ, Mark 5: 30. Sept. for

נָחַם Num. 23: 6. — Wisd. 16: 7. Xen. Cyr. 6. 4. 10.—(β) *to turn back upon, to return unto*, Matt. 10: 13 ἡ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for נָחַם Ruth 1: 11, 12, 15. — Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return* sc. *to good, to be converted*. John 12: 40 ἐπιστραφῶσι, comp. Is. 6: 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ἥς, ἡ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion*, sc. *to good, to Christianity*, Acts 15: 3. — Ecclus. 18: 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. ἄξω, (συνάγω,) *to lead or bring together upon a place, to gather together, to assemble*, trans. Matt. 23: 37 bis. 24: 31. Mark 1: 33. 13: 27. Luke 12: 1. 13: 34. Sept. for עָשָׂה Is. 52: 12. Zech. 14: 2. יָבִיחַ 1 K. 18: 20. יָבִיחַ 2 Chr. 20: 26. — 2 Macc. 2: 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. 2: 1. Heb. 10: 25. — 2 Macc. 2: 7 assembly.

Ἐπισυντρέχω, f. θρέξομαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark 9: 25.

Ἐπισυνίστασις, εὖς, ἡ, (ἐπισυνίσταμαι *to come together upon*,) *a concourse, crowd*, whence ποιεῖν ἐπισυνίστασιν *to excite a concourse, to raise a tumult*, Acts 24: 12. Sept. for נָחַם Num. 16: 40.—Esd. 5: 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. — Spoken of a *crowd, constant ingress* of persons coming to any one, 2 Cor. 11: 28 ἡ ἐπισυνστάσις μου ἡ καθ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

Ἐπισηαλής, εὖς, οὖς, ὁ, ἡ, (ἐπὶ σφάλλωμαι,) lit. '*near upon falling*,' i. e. *ready to fall, not firm, metaph. insecure, dangerous*, Acts 27: 9 ἐπισηαλοῦς τοῦ πλοῦς. — Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισχύω, f. ἴσω, (ἐπὶ, ἰσχύω,) *to strengthen upon* i. e. *in addition, to make stronger*, trans. τὴν πόλιν Xen. Oec. 11. 13. — In N. T. intrans. *to be*

stronger, to grow stronger, trop. *to be more violent, to grow more fierce*, Luke 23: 5 ἐπισχυὸν λέγοντες.—So of power 1 Macc. 6: 6. Ecclus. 29: 1.

Ἐπισωρεύω, f. εἴσω, *to heap up upon, to accumulate*, trans. τοὺς νεκροὺς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. 4: 3. — Plut. de vitand. aer. alien. c. IX. p. 298 ult. ed. R. Artemid. 3. 66.

Ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. 7: 6, 25. 2 Cor. 8: 8. of God, for will, decree, Rom. [14] 16: 26. 1 Tim. 1: 1. Tit. 1: 3. genr. Tit. 2: 15 μετὰ πάσης ἐπιταγῆς *with all injunction*, i. e. *strongly, severely*.—Esd. 1: 16. Wisd. 14: 16. Pol. 13. 4. 3.

Ἐπιτάσσω or τιώ, f. ξω, (τάσσω,) *to arrange upon*, e. g. soldiers i. e. *to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station* sc. *as a garrison*, 1 Macc. 4: 61. — In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark 1: 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4: 36. 8: 25. Sept. for פָּקַד Gen. 49: 32. Esth. 3: 12.—2 Macc. 9: 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνῆκον. c. acc. impl. Mark 9: 25.—Jos. Ant. 1. 9. Xen. Oec. 7. 23. — Seq. dat. and infin. aor. Mark 6: 39. Luke 8: 31. inf. pres. Acts 23: 2. —Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark 6: 27 ἐπέταξεν ἐνεχ-θῆναι τὴν κεφαλὴν. — Sept. Dan. 6: 9. Xen. Lac. 5. 8.—Absol. Luke 14: 22.

Ἐπιτελέω, ὦ, f. ἴσω, (ἐπὶ intens.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke 13: 32 ἰάσεις. Rom. 15: 28. 2 Cor. 7: 1 ἐπ. ἀγνοσύνην, i. e. *to practise*. 8: 6, 11 bis. Phil. 1: 6. Heb. 8: 5 ἐπ. τὴν σκηνήν, i. e. *to make*. Sept. for עָשָׂה Zech. 4: 9. יָבִיחַ Num. 23: 23. — 2 Macc. 3: 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26. — Heb. 9: 6 τὰς λατρείας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdot. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,

intrans. and seq. dat. of manner, Gal. 3: 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελειῶτε; *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. ἄρξομαι καὶ ἐπιτέλω for אֶרְכֶּנּוּ 1 Sam. 3: 12.

c) trop. spoken of sufferings etc. to accomplish, i. e. to undergo, to endure, Pass. 1 Pet. 5: 9.—Mid. ἐπιτελειῶμαι τὰ τοῦ γήρως, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδειος, α, ον, (ἐπιτηδῆς adv. see in Passow,) *apt, proper*, Wisd. 4: 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James 2: 16 τὰ ἐπιτήδεια τοῦ σώματος, *things needful for the body*, i. e. the necessities of life.—1 Macc. 14: 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. τίθω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. On 3 plur. pres. ἐπιτιθέασι Matt. 23: 4, see Buttm. §107. n. I, 1. for the imper. pres. ἐπιτίθει 1 Tim. 5: 22, see Buttm. l. c. n. I, 5. and for the accent in imperat. aor. 2 ἐπίθες Matt. 9: 18, see Buttm. l. c. n. I, 13.—To place or put upon, to lay upon, to impose, trans.

a) pp. and (α) genr. seq. ἐπὶ c. accus. Matt. 23: 4 φορτία ἐπιτιθέουσιν ἐπὶ τοῖς ὤμοις τῶν ἀνθρ. Luke 15: 5. Acts 15: 10 ἐπιτίθεναι ζυγὸν ἐπὶ τὸν τράχηλον x. τ. λ. Mark 4: 21 λύχρον ἐπὶ τὴν λυχρίαν. Matt. 27: 29. John 9: 15. Acts 28: 3. So Sept. for יָשַׁח Gen. 21: 14. Josh. 10: 24. גָּחַח Gen. 25: 20, 30. — Palaeph. 32. 14. Xen. Cyr. 7. 3. 14. — Seq. acc. and dat. Acts 15: 28 ἐπιτίθεσθαι ὑμῖν βάρος. Luke 23: 26. John 19: 2. Trop. of a name, Mark 3: 16, 17. Sept. for יָשַׁח Dan. 1: 7. 5: 13.—Jos. Ant. 9. 7. 2 ult. Hdian. 4. 7. 12. Xen. Oec. 17. 9. — Seq. ἐπὶ c. gen. Luke 8: 16 λύχρον ἐπὶ λυχρίας. seq. ἐπάνω c. gen. Matt. 21: 7. 27: 37.—(β) In the phrase ἐπιτιθέναι τὴν χεῖρα, τὰς χεῖρας, to lay the hand or hands upon, as the symbol of healing power, etc. seq. ἐπὶ c. accus. Matt. 9: 18. Mark 8: 25. 16: 18. Acts 9: 17. seq. dat. Matt. 19: 13, 15. Mark 5: 23. 6: 5. 7: 32. 8: 23. Luke 4: 40. 13: 13. Acts 9: 12. 28: 8. — or for benediction, inauguration, etc. seq. ἐπὶ

c. acc. Acts 8: 17. seq. dat. Acts 6: 6. 8: 19. 13: 3. 19: 6. 1 Tim. 5: 22. Comp. in Ἐπιτίσεις. So Rev. 1: 17 ἐπέθ. τὴν δεξιὰν αὐτοῦ ἐπ' ἐμέ in text. rec. Sept. c. ἐπὶ for אֶפְסָה Lev. 1: 4. 3: 2, 13. — (γ) Spoken of stripes, to lay on i. e. to inflict, πληγὰς ἐπιθέντες Luke 10: 30. c. dat. Acts 16: 23. c. ἐπὶ τινα Rev. 22: 18. — Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 plagas impono.—(δ) Trop. of gifts, to lade with, to supply with, c. dat. Acts 28: 10 ἐπέθεντο τὰ πρὸς τὴν χεῖραν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. to set oneself upon or against any one, to set upon, to assail, seq. dat. Acts 18: 10 οὐδὲς ἐπιθήσεται σοι. So Sept. for לֹא יִשָּׁח Gen. 43: 18. קָשַׁח 2 Chr. 24: 21, 25. — Jos. Ant. 1. 20. 1. Ael. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. to add upon, to superadd, seq. πρὸς c. acc. Rev. 22: 18 ἐάν τις ἐπιθῇ πρὸς ταῦτα. — Hom. Il. 7. 364. Dem. 165. 2.

Ἐπιτιμάω, ὦ, f. ἵσω, (τιμάω,) to put further honour upon, to honour e. g. the dead, Hdot. 6. 39. Plut. Artax. 14. of things, to set a further value upon, to estimate higher, e. g. in price, Dem. 918. 22. to adjudge, to confirm by a judgment, Hdot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence to admonish, to reprove, to rebuke, seq. dat.

a) genr. c. dat. of pers. Matt. 16: 22. 19: 13 οἱ δὲ μαθηταὶ ἐπιτίμησαν αὐτοῖς. Mark 8: 32, 33. 10: 13. Luke 9: 55. 17: 3. 18: 15. 19: 39. 23: 40. absol. 2 Tim. 4: 2. Sept. for יָשַׁח Gen. 37: 10. Ruth 2: 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Oec. 11. 24. — With the idea of punishment, Jude 9 ἐπιτιμῆσαι σοι κύριος, quoted from Zech. 3: 2 where Sept. for יָשַׁח. comp. Jos. Ant. 18. 4. 6. — Seq. dat. of thing, and implying a desire of restraining, e. g. spoken of winds and waves, Matt. 8: 26. Mark 4: 39. Luke 8: 24. So Sept. and יָשַׁח Ps. 106: 9. and so יָשַׁח Nah. 1: 4 where Sept. ἀπειλῶ. Of a fever, Luke 4: 39.

b) by impl. to admonish strongly, with urgency, authority, i. e. to enjoin

upon, to charge strictly, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. 17: 18. Mark 1: 25. 9: 25. Luke 4: 35, 41. 9: 42. Of persons, c. dat. Luke 9: 21. So seq. dat. and ἵνα, Matt. 20: 31 ὁ δὲ ὄχλος ἐπέτιμυσεν αὐτοῖς, ἵνα σιωπήσωσιν. Mark 10: 48. Luke 18: 39. Matt. 16: 20 in Mss. Seq. dat. and ἵνα μή, i. q. to forbid strictly, Matt. 12: 16. Mark 3: 12. 8: 30.

Ἐπιτιμία, ας, ἡ, (ἐπιτιμάω,) the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. penalty, punishment, 2 Cor. 2: 6.—Wisł. 3: 10. Philo de Praem. et Poen. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. ψω, (τρέπω,) aor. 1 ἐπέτριψα, aor. 2 pass. ἐπιτρέπην Acts 28: 16. Buttm. § 96. 3, 5. § 100. n. 5.—to turn upon, to direct upon, trans. i. e. by impl. to give over to, to commit to, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for צָוָה Gen. 39: 6.—In N. T. to permit, to allow, to suffer, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Buttm. § 140. 1. Matt. 8: 21 ἐπιτρέψον μοι πρόωτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. v. 31. 19: 8. Mark 5: 13. 10: 4. Luke 8: 32 bis. 9: 59, 61. Acts 21: 39. 26: 1. 27: 3. 28: 16. 1 Cor. 14: 34. 1 Tim. 2: 12.—Sept. Esth. 9: 14. Job 32: 14. Jos. Ant. 4. 8. 21. Ael. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John 19: 38. Acts 21: 40. 1 Cor. 16: 7 ἐὰν ὁ κύριος ἐπιτρέπῃ, if the Lord permit. Heb. 6: 3.—Xen. Cyr. 5. 5. 22.

Ἐπιτροπή, ῆς, ἡ, (ἐπιτρέπω,) commission, charge, full-power, Acts 26: 12.—Arr. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω,) pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent.

a) pp. Matt. 20: 8. Luke 8: 3 Χουζᾶ ἐπίτροπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus,

a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Oec. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. a tutor, guardian, curator, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4: 2.—Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φιλάσσεις; Ael. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυγχάνω, aor. 2 ἐπέτυχον, (τυγχάνω,) to light upon, to chance to meet, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. to hit a mark, to attain one's aim, Arr. Diss. Ep. 4. 6. 28.—In N. T. genr. to attain unto, i. e. to obtain, to acquire, seq. gen. Heb. 6: 15 ἐπέτυχε τῆς ἐπαγγελίας. 11: 33. c. acc. τοῦτο Rom. 11: 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. 11: 7. James 4: 2.—c. gen. Sept. Prov. 12: 27. Pol. 21. 3. 8. Xen. Oec. 2. 3. absol. Thuc. 6. 38.

Ἐπιφάνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπεφάνην, pp. to cause to appear upon or to, to shew before, to exhibit, trans. and trop. 3 Macc. 2: 19. Theogn. 359. Plut. Marcell. 1.—In N. T. Act. with ἐαυτὸν implied, and also Mid. or Pass. to shew oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon, intrans. Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

a) pp. in Act. pres. absol. Acts 27: 20 μητέ ἀστρὸν ἐπιφανόντων. aor. 1 seq. dat. Luke 1: 79 ἀνατολὴ ἐξ ὕψους—ἐπιφάναι τοῖς ἐν σκότει, where for the form ἐπιφάναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Buttm. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Ael. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. to be conspicuous, to be known and manifest, Tit. 2: 11 ἡ χάρις. 3: 4. Comp. Sept. for הָאֵלֹהִים Gen. 35: 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφάνω,) an appearing, appearance, spoken of the advent of Jesus, 2 Tim. 1: 10. of his future advent, 2 Thess. 2: 8. 1 Tim.

6: 14. 2 Tim. 4: 1, 8. Tit. 2: 13. Comp. Luke 1: 78, 79. — Of splendid celestial appearances in aid of Israël, 2 Macc. 3: 24. 5: 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, ἑός, οὗς, ὅ, ἡ, adj. (ἐπιφαίνομαι,) appearing upon or to, visible, Thuc. 7. 19. clear, manifest, Xen. Mem. 3. 1. 10. In N. T. splendid, i. e. trop. illustrious, memorable. Acts 2: 20 τὴν ἡμέραν κύριον τὴν μεγάλην καὶ ἐπιφανῇ, quoted from Joel 2: 31 where Sept. for נִרְאָה, as also v. 11. Heb. 1: 7. — Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. Ael. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφάνω, f. αἰσώ, (φάνω, φάω,) to appear unto, to shine upon, trop. to give light to, to enlighten, c. dat. Eph. 5: 14. — Act. Thom. § 34 ἐπέφανσε γὰρ μοι ἀπὸ φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φάνω exists only in the grammarians, see Passow in φάνω.

Ἐπιφέρω, f. ἐποίσω, aor. 2 ἐπήνεγκον, to bear or bring upon or to a person, viz.

a) pp. to bring to any one, seq. ἐπὶ c. acc. Acts 19: 12 ὥστε ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουνδάρια. — Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of to add upon, to superadd to, Phil. 1: 17 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. — Philo Leg. ad Cai. p. 1009 πῦρ ἐπιφέρων πυρὶ. Aristoph. Rhet. 3. 6.

c) to bring upon i. e. against, in a judicial sense, of accusation etc. Acts 25: 18 αἰτίαν. Jude 9 κρίσιν. — Jos. Ant. 4. 8. 23 post init. Hdian. 3. 8. 13. Pol. 5. 41. 3. — So of wrath or punishment, Rom. 3: 5 ἐπιφέρων τὴν ὀργήν, i. e. inflicting punishment. — Jos. Ant. 2. 14. 2 ἄλλην τοῖς Αἰγυπτίοις ἐπιφέρει πληγὴν.

Ἐπιφωνέω, ὦ, f. ἦσω, to cry out upon i. e. thereupon, Luke 23: 21. in acclamation, Acts 12: 22. — Esdr. 9: 47. Plut. de Herodot. malig. 34. — Seq. dat. of person upon i. e. for or against whom outcry is made, Acts 22: 24.

Comp. Buttin. § 133. n. 2. Matth. § 389. — Plut. Timol. 36.

Ἐπιφώσσω, (φώσσω, φῶς,) to grow light upon, to dawn upon, intrans. Matt. 28: 1 τῇ ἐπιφωσκούσῃ sc. ἡμέρᾳ. Luke 23: 54. — Diod. Sic. 13. 18 in some edit comp. Hdot. 3. 86.

Ἐπιχειρέω, ὦ, f. ἦσω, (χείρ,) to lay hands upon, e. g. δειπνῶ, σίτῳ, Hom. Od. 24. 386, 395. to attack, Jos. de Vita sua 44. — In N. T. trop. to take in hand, to undertake, to attempt, c. c. infin. Luke 1: 1 πολλοὶ ἐπεχείρησαν ἀνατάσθαι διήγησιν. Acts 9: 29. 19: 13. — 2 Macc. 2: 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. Oec. 10. 8.

Ἐπιχέω, f. εἰσω, (χέω,) to pour upon, trans. e. g. upon wounds, Luke 10: 34. Sept. for רָצַף Gen. 28: 18. 35: 14. — Jos. Ant. 2. 16. 3. Xen. Oec. 17. 9.

Ἐπιχορηγέω, ὦ, f. ἦσω, (χορηγέω q. v.) to furnish upon i. e. besides, in addition, to supply further, to superadd, trans. 2 Cor. 9: 10 ὁ ἐπιχορηγῶν σπέρμα τῷ σπείροντι. Gal. 3: 5. 2 Pet. 1: 5, 11. Comp. Is. 55: 10 where Heb. יִרְרָה, Sept. δίδωμι. — Eccles. 25: 22 of a wife who brings with her a large dowry. — Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2: 19 τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον, where τὸ σῶμα is put collectively for all the parts or members, comp. Eph. 4: 16 τὸ σῶμα συναρμολογούμενον καὶ συμβ.

Ἐπιχορηγία, ας, ἡ, (ἐπιχορηγέω,) supply, aid, help, Phil. 1: 19. Eph. 4: 16 διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας through all the joints of supply, i. e. which afford mutual aid, comp. in Ἐπιχορηγέω.

Ἐπιχρίω, f. ἴσω, (χρίω,) to rub or smear upon, to anoint upon, seq. acc. and ἐπὶ c. acc. John 9: 6 ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς. Seq. acc. of the thing anointed, v. 11 ἐπέχρισέ μου τοὺς ὀφθαλμούς sc. τῷ πηλῷ. — Lucian. Quom. Hist. conser. 62 ἐπιχρίσας δὲ τιτάνῃ sc. τὸ ὄνομα.

Ἐποικοδομέω, ὦ, f. ἦσω, (ἐπί, οἰκοδομέω,) to build upon sc. as a foun-

dation, Pass. seq. ἐπὶ c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. *to build upon*, spoken of christian faith and christian life, both in the whole church and in its individual members, as *built upon* the only foundation, Christ, and implying the constant internal and external development of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. 3: 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. ἐπὶ c. dat. Eph. 2: 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. τ. λ. Col. 2: 7. Act. seq. acc. et ἐπὶ c. acc. 1 Cor. 3: 12. seq. acc. v. 14. absol. v. 10 bis. — By impl. *to build up further*, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts 20: 32 τῷ δυναμένῳ ἐποικοδομῆσαι sc. ὑμᾶς. Jude 20 ἐποικ. ἐαυτούς. — Comp. Plut. de Monarch. et Democr. 1 init.

Ἐποκέλλω, f. ἐλῶ, (ὀκέλλω i. q. κέλλω,) *to drive or force upon*, e. g. a ship upon a shoal, etc. *to run aground*, trans. Acts 27: 41 ἐπώκειλαν τὴν ναῦν. — Hdot. 7. 182 τὴν νέα. Pol. 4. 41. 2. Thuc. 4. 26.

Ἐπονομάζω, f. ἄσω, (ἐπὶ, ὀνομάζω,) *to name upon or after*, i. e. in allusion to some other name or circumstance, Sept. for עָבַד Gen. 4: 17, 24, 25. al. In N. T. Pass. *to be named in addition* sc. to some other name, *to be also called*, Rom. 2: 17 σὺ Ἰουδαῖος ἐπονομάζῃ. — Pol. 1. 29. 2. Xen. Oec. 6. 17.

Ἐποπτεύω, f. εὔσω, (ὀπτεύω,) *to look upon*, i. e. *to oversee*, *to inspect*, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et Di. 765. [712.] In N. T. genr. *to behold*, *to contemplate*, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69. 6. Dem. 168. 13.

Ἐπόπιτης, ου, ὁ, (ἐπόπομαι fut. to ἐφοράω,) *a looker-on*, *spectator*, *eye-witness*, 2 Pet. 1: 16. — 2 Macc. 7: 35. 3 Macc. 2: 21. *overseer* Dem. 47. 4.

Ἐπος, εος, ους, τό, (εἶπον, ἔπω,) *a word*, Heb. 7: 9 ὡς ἔπος εἰπῆν *so to speak*, see in Εἶπον a. init.

Ἐπουράνιος, ἰόν, ὁ, ἡ, (ἐπὶ, οὐρανός,) pp. 'upon or above the heavens,' i. e. *heavenly*, *celestial*, viz.

a) spoken of those who dwell in heaven; Matt. 18: 35 ὁ πατήρ ὁ ἐπουράνιος. Phil. 2: 10 οἱ ἐπουράνιοι, i. e. angels. — 2 Macc. 3: 39. Hom. Od. 17. 484. Il. 6. 129. — Of those who come from heaven, 1 Cor. 15: 48 bis, 49, coll. v. 47 et Phil. 3: 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15: 40 bis, coll. v. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. *the heavens*, *heaven*, Eph. 1: 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2: 6. 3: 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6: 12, comp. in Οὐρανός and Ἀήρ. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεία c. E. g. of the kingdom itself, 2 Tim. 4: 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3: 1 κλησίς ἐπουράνιος. 6: 4. 8: 5. 9: 23. 11: 16. 12: 22, coll. Rev. 21: 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. 1: 3. or genr. things spiritual, John 3: 12.

Ἐπτά, οἱ, αἱ, τά, indec. *seven*, Matt. 15: 34, 36, 37. Acts 20: 6. al. The number *seven* was often put by the Jews for an indef. round number, Matt. 12: 45. 22: 25. Luke 11: 26. al. comp. Gen. 18: 41 sq. Ruth 4: 15. 1 Sam. 2: 5. Is. 4: 1. Prov. 26: 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6: 3. Rev. 1: 4, 12, 16. 2: 1. al. comp. Gen. 21: 28. Ex. 37: 23. Lev. 4: 6, 17. al. See Gesen. Lex. Heb. art. שֶׁבַע.

Ἐπτάκις, num. adv. (ἐπτά,) *seven times*, put for an indef. round number, Matt. 18: 21, 22. Luke 17: 4 bis. Sept. for שֶׁבַע Ps. 119: 164. שֶׁבַע שָׁבַע 2 K. 5: 10, 14.

Ἐπτακισχίλιοι, αι, α, (χίλιοι,) *seven thousand*, Rom. 11: 4, quoted from 1 K. 19: 18 where Sept. ἐπτά χιλιάδες. Sept. for שֶׁבַע אָלֶף Num. 3: 22. 1 Chr. 29: 4.

Ἐπω, see Εἶπον.

Ἑρασιος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19: 22. Rom. 16: 23. 2 Tim. 4: 20.

Ἑργάζομαι, f. ἀσσομαι, depon. Mid. (ἔργον), imperf. ἐργαζόμεν, aor. 1 ἐργασάμην, perf. pass. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Butt. § 136. 3. but also in pass. signif. John 3: 21. Xen. Mem. 3. 10. 9. comp. Butt. § 113. n. 6. For the augm. see Butt. § 84. 2. — *To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (α) pp. ἐν τῷ ἀμπελῶνι Matt. 21: 28. at a trade, Acts 18: 3. 1 Cor. 4: 12. 1 Thess. 2: 9. 2 Thess. 3: 8. genr. Luke 13: 14. John 9: 4 ult. 1 Cor. 9: 6. 1 Thess. 4: 11. 2 Thess. 3: 10, 11, 12. Sept. for עָבַד Ex. 5: 18. Deut. 5: 13. — Test. XII Patr. p. 626 ἐργ. ἐν ἔργοις γῆς. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12. — (β) In the sense of *to be active*, i. e. to exert one's powers and faculties etc. John 5: 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. 4: 4, 5. — (γ) Also, *to do business*, i. e. to trade, to traffic, Matt. 25: 16 ἐργάσατο ἐν αὐτοῖς. — Dem. 957. 27 τιμῇ.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John 6: 30 τί ἐργάζῃ sc. σημῆιον. Acts 13: 41 ἔργον, comp. Hab. 1: 5 where Sept. for עָבַד. Of sacred rites, τὰ ἐργὰ ἐργάζ. 1 Cor. 9: 13. So genr. Eph. 4: 28. Col. 3: 23. ἔργα τοῦ Θεοῦ ἐργάσθαι John 6: 28. 9: 4. ἔργον τοῦ κυρίου 1 Cor. 16: 10. ἔργα ἐν Θεῷ ἐργασμένῃ, wrought in God, i. e. in conformity to his will, John 3: 21. Sept. for עָבַד Num. 3: 7. 8: 12. עָבַד Job 33: 29. Ps. 7: 16. — Hddian. 8. 1. 14. Xen. An. 6. 3. 17. Oec. 7. 20. Antiphon. 14. 34 ἐργ. ἔργον τοιοῦτον. — Also ἐργάζομαι ἔργον καλὸν εἰς τινα Matt. 26: 10. [ἐν τιμῇ] Mark 14: 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντα Gal. 6: 10. τὸ κακὸν τιμῇ Rom. 13: 10, comp. Prov. 3: 30 where Sept. for עָבַד. — c. εἰς τινα Dem. 1252. 20. Palaeph. 1. 8, 11. τιμῇ τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30. — Trop. *to work*, sc. good or evil, *to do, to commit, to practise*, c. acc. as τὸ ἀγαθόν Rom. 2: 10. τὴν δικαιοσύνην

Acts 10: 35, but Heb. 11: 33 see in Δικαιοσύνη a. τὴν ἀνομίαν Matt. 7: 23. ἁμαρτίαν James 2: 9. Sept. ἀνομίαν ἐργ. for עָבַד Ps. 5: 6. 6: 9. Job 34: 32. — Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 mid. ἔργον δεινόν. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. 2: 5, 15. Xen. Oec. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν ἐργάσθαι, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. 18: 17. — Appian. Hist. R. 8. 2 ναυστὶ τε χρώμενοι, καὶ τὴν θάλασσαν οἷα Φοῖνικες ἐργαζόμενοι. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θαλαττουργεῖν Pol. 6. 52. 1. θαλαττουργοί of fishermen Xen. Oec. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρώσιν John 6: 27. genr. 2 John 8. Sept. for עָבַד Prov. 31: 18. — Palaeph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

Ἑργασία, ας, ἡ, (ἐργάζομαι), *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. In N. T.

a) labour, i. e. trop. pains, effort, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke 12: 58, see fully in Αἰδωμι d. α. — Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) a working, doing, i. e. practice, performance, sc. of evil, with εἰς final, Eph. 4: 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς ἐργασίας πραγματίαν μοχθηρῶν.

c) work, i. e. occupation, trade, craft, Acts 19: 25. Sept. for עָבַד Jon. 1: 8. comp. Ps. 107: 23. — Dem. 503. 17. Xen. Oec. 6. 8, 9.

d) meton. earnings, gain, sc. from labour, Acts 16: 16, 19. 19: 24. — Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

Ἑργάτης, ου, ὁ, (ἐργάζομαι), a worker, labourer, viz.

a) genr. sc. in the fields, Matt. 9: 37 ὁ μὲν θειρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10: 10. 20: 1, 2, 8. Luke 10: 2 bis, 7. 1 Tim. 5: 18. James 5: 4. —

Ecclus. 19: 1. Plut. Cato M. 4. Xen. Mem. 1. 6. 11. — Trop. by Paul of labourers in the church, i. e. teachers, etc. 2 Tim. 2: 15 ἐργάτην ἀνεπαίσχυντον. So with censure, 2 Cor. 11:13. Phil. 3: 2. — Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. a worker, doer, of any thing, i. q. ὁ ἐργαζόμενος, Luke 13: 27 ἐργάται τῆς ἀδικίας, workers of iniquity, evil-doers. — 1 Macc. 3: 6. Xen. Mem. 2. 1. 27.

c) a workman, artisan, Acts 19: 25. — Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἐργω to do,) work, i. e.

a) labour, business, employment, something to be done, viz. (α) genr. Mark 13: 34 καὶ δούς ἐκάστω τὸ ἔργον αὐτοῦ. Eph. 4: 12 εἰς ἔργον διακονίας. 1 Tim. 3: 1. Sept. for עֲשֶׂה Gen. 2: 2. 39: 11. Ex. 35: 2. — Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Oec. 7. 6. ib. 20. 16, 19. — Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John 17: 4. τὰ ἔργα John 5: 20, 36. 10: 38. τὸ ἔργον τοῦ πατρὸς sc. ὃ δέδωκέ μοι ἵνα ποιήσω, John 4: 34. 9: 4. comp. 17: 4. So τὸ ἔργον τοῦ κυρίου, the work of the Lord, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. 15: 58. 16: 10. Phil. 2: 30. Also of this work as committed to apostles and teachers, 2 Tim. 4: 5 ἔργον ποιήσον εὐαγγελιστοῦ. Acts 13: 2. 14: 26. 15: 38. Phil. 1: 22. Further, ἔργον τοῦ Θεοῦ, work of God, i. e. which God requires, duty towards him, John 6: 28, 29. Rev. 2: 26. — (β) in the sense of undertaking, attempt, Acts 5: 38. 2 Tim. 4: 18. Sept. for עָשָׂה Deut. 15: 10. עָשָׂה Job 34: 21. — Wisd. 2: 12.

b) work, i. e. deed, act, action, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, to work a work, to do a deed, Acts 13: 41 bis, quoted from Hab. 1: 5 where Sept. for עָשָׂה עָשָׂה, comp. Buttm. § 131. 3. — Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3. — So of the works of Jesus, miracles, mighty deeds, Matt. 11: 2. John 7: 3, 21. 14: 10, 11, 12. 15: 24. Of God, Heb. 3: 9 εἶδον τὰ ἔργα μου, from Ps. 95: 9 where Sept. for עָשָׂה.

(β) where λόγος and ἔργον, word and deed, stand in contrast, Luke 24: 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3: 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7: 22. Rom. 15: 18. 2 Cor. 10: 11. Tit. 1: 16. — Ecclus. 3: 8. Luc. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3. — Soby impl. James 1: 25 οὐκ ἀκροατὴς — ἀλλὰ ποιητὴς ἔργου, i. e. not a hearer of the word only, but a doer of the deed.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. 23: 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. John 3: 20, 21. Acts 26: 20. Rom. 3: 27. Gal. 6: 4. So κατὰ τὰ ἔργα ἀποδιδόναι, etc. to reward according to one's works, Rom. 2: 6. 2 Cor. 11: 15. 1 Pet. 1: 17. Rev. 20: 12. So Sept. and עָשָׂה Prov. 24: 12. Jer. 50: 29. — (2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, a good deed, good works, i. e. either benefit, kindness, Acts 9: 36. 1 Tim. 6: 18. or, well-doing, virtue, piety, Rom. 2: 7. 13: 3. Eph. 2: 10. 2 Thess. 2: 17. Heb. 13: 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλὰ, a good deed, good works, i. e. a pious act, well-doing, virtue, etc. Matt. 5: 16. Mark 14: 6. Tit. 2: 7. Heb. 10: 24. 1 Pet. 2: 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3: 5. ἔργον τέλειον, perfect work, i. e. full, complete in well doing, James 1: 4. Without epithet, John 8: 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3: 13. — (3) of evil works, with epithets, e. g. ἔργα πονηρά, wicked works, evil deeds, John 3: 19. Col. 1: 21. 1 John 3: 12. ἔργα νεκρά, dead works, i. e. sinful, Heb. 6: 1. ἔργα ἄνομα 2 Pet. 2: 8. ἔργα ἀσεβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13: 12. ἔργα τῆς σαρκὸς, carnal works, Gal. 5: 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρόν καὶ αἰσχρόν. An. 5. 7. 32 ἔργα ἀσεβείας.) So without epithet, by impl. Rev. 2: 6 οὐ μισαῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13, 22. 3: 1. 18: 6. 1 Cor. 5: 2. John 8: 41, coll. v. 44. — (4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,

Rom. 2: 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. 3: 20. Gal. 2: 16. So with τοῦ νόμου implied, in Paul's writings, Rom. 4: 2, 6. 9: 11. 11: 6. Eph. 2: 9. 2 Tim. 1: 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. 1: 3. 2 Thess. 1: 11. So with τῆς πίστεως implied Heb. 6: 10, and in the Ep. of James c. 2: 14, 17—26. comp. esp. v. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, genr. of men, Acts 7: 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol, 1 Cor. 3: 13, 14, 15. 9: 1. Sept. for עֲשָׂה Deut. 27: 15. 2 K. 19: 18. לַעֲשֶׂה Ps. 9: 17. — Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Oec. 6. 13. — Of the works of God, genr. Acts 15: 18 γνωστὰ τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. 14: 20. Phil. 1: 6. 2 Pet. 3: 10. Rev. 15: 3. Heb. 1: 10 ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί, quoted from Ps. 102: 26 where Sept. for עֲשָׂה, as also Ps. 103: 22. 104: 32. comp. Is. 64: 8. for לַעֲשֶׂה Is. 45: 11.—Hom. Il. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John 9: 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Of Satan, 1 John 3: 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power. AL.

Ἐρεθίζω, f. εἰσω, (ἐρέθω, ἔρις,) to excite, pp. to anger, i. e. to provoke, to irritate, trans. Col. 3: 21 τὰ τέκνα ὑμῶν. —1 Macc. 15: 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. Il. 4. 5. Xen. Ven. 10. 14, 15.—Also to action, i. e. to incite, to stimulate, 2 Cor. 9: 2. — Arr. Diss. Ep. 2. 23. 13. to enjoyment, Anacr. 22. 5.

Ἐρείδω, f. εἰσω, to fix firmly, trans. Hom. Il. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. ἐαντιόν impl. to become fixed, to stick fast, as a ship upon a sandbank Acts 27: 41. Comp. Buttm. § 130. n. 2. — Hom. Od. 22. 450. Gr. Anth. II. 242 μαστῶ ἐπὶ μαστὸν ἐρείσας. trans. Pol. 3. 46. 1. See Buttm. Lexil. p. 112 sq.

Ἐρεύνγομαι, f. ξομαι, depon. Mid. pp. 'to eject through the mouth,' hence to vomit, Hom. Od. 9. 374. trop. of the

sea, a volcano, Hom. Od. 5. 403. Pind. Pyth. 1. 40. of a river emptying itself, Diod. Sic. 2. 11. App. B. Mithr. 103. of a cry of men or animals, to belch out, to bellow, Theocr. Id. 13. 58. Hom. Il. 20. 403.—Hence in N. T. and in Alexandrine usage, to speak out, to utter, trans. Matt. 13: 35 ἐρεύξομαι κεκοιμημένα. Sept. for עָרַב Ps. 19: 2. 119: 171. 145: 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ὦ, f. ἴσω, to search into, to investigate, to explore, trans. τὰς γραφάς John 5: 39. 7: 52. τὰς καρδίας Rom. 8: 27. Rev. 2: 23. τὰ βάθη τοῦ Θεοῦ 1 Cor. 2: 10. seq. πῶτος 1 Pet. 1: 11. Sept. for עָרַב Gen. 44: 12. 1 K. 20: 6. עָרַב 2 Sam. 10: 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Εἶπον.

Ἐρημία, ας, ἡ, (ἔρημος,) a solitude, desert, i. e. an uninhabited and uncultivated tract of country, Matt. 15: 33. Mark 8: 4. 2 Cor. 11: 26. Heb. 11: 38. Sept. for עָרַב Ez. 35: 4. — Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. Desert. Jahn § 17.

Ἐρημος, ου, ὁ, ἡ, adj. solitary, desert, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. 14: 13 εἰς ἔρημον τόπον. v. 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. Sept. for עָרַב Jer. 33: 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1. — In the sense of *deserted*, *desolate*, *laid waste*, Matt. 23: 38 et Luke 13: 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts 1: 20. comp. Ps. 69: 26 where Niph. עָרַב, Sept. ἔρημα. Acts 8: 26 see in Γάζα II. So Sept. and עָרַב Neh. 2: 17. עָרַב Lev. 26: 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute*, sc. of a husband, unmarried, Gal. 4: 27 πολλὰ τὰ τέκνα τῆς ἐρήμου κ. τ. λ. quoted from Is. 54: 1 where Sept. for עָרַב. — Diod. Sic. 16. 37 ἔρημοι συμμάχων. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος sc. χώρα, a solitude, desert, i. q. ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ

ἐρήμῳ, and so Mark 1: 3. Luke 3: 4. John 1: 23, all quoted from Is. 40: 3 where Sept. for מְדִבָּר. Matt. 11: 7. 24: 26. Luke 5: 16 ὑποχώρων ἐν ταῖς ἐρήμοις. 7: 24. 8: 29. Rev. 12: 6, 14. 17: 3. Of a desert as adapted to pasturage, i. e. uninhabited etc. Luke 15: 4, coll. Matt. 18: 12 τὰ ὄρη. Jahn §17. — Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. 3: 1. Luke 1: 80. 3: 2. Mark 1: 4, coll. v. 5. comp. Judg. 1: 16 where Sept. for מְדִבָּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. 4: 1. Mark 1: 12, 13. Luke 4: 1. Of a desert prob. between the Mount of Olives and Jericho, Acts 21: 38, comp. Jos. Ant. 20. 8. 6. John 11: 54 see in Ἐφραῖμ.—Of the Arabian desert, between Mount Sinai and Palestine, Acts 7: 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. v. 36, 38, 42, 44. 13: 18. John 3: 14. G. 31, 49. 1 Cor. 10: 5. Heb. 3: 8, 17. So Sept. and מְדִבָּר Ps. 78: 15, 19. 136: 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἐρημός, ὤ, f. ὠσω, (ἐρημος,) to desolate, to lay waste, trans. Sept. for הִרְבִּיב Is. 37: 18. Thuc. 5. 4. In N.T. only Pass. to be made desolate, to be laid waste, e. g. βυσιλεία Matt. 12: 25. Luke 11: 17. πόλις Rev. 18: 19. πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18: 16. So of a person, Rev. 17: 16 ἡρημωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate, shall despoil her. So Sept. for הִרְבִּיב Jer. 26: 9. Ez. 26: 19. Niph. הִרְבִּיב Is. 54: 3. Ez. 32: 15. — Eccclus. 21: 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἐρημώσεις, εως, ἡ, (ἐρημός,) desolation, a laying waste, Luke 21: 20. Matt. 24: 15 et Mark 13: 14 τὸ βδελύγμα τῆς ἐρημώσεως, see in Βδελύγμα b. Sept. for הִרְבִּיב Jer. 7: 34. מְדִבָּר Jer. 4: 7. 2 Chr. 36: 21. — Arr. Al. M. 1. 9. 13.

Ἐρίζω, f. ἴσω, (ἐρις,) to strive, to wrangle, Hom. Il. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. to cry out, to be vociferous, like wranglers, intrans. Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει,

quoted from Is. 42: 2 where Heb. אִישׁ יִלֵּךְ וְלֹא יִצְעַק אִישׁ, Sept. οὐ κραξεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up, sc. his voice.

Ἐριθεία, ας, ἡ, or ἐρίθεια, (ἐριθείω to work for hire, to be hiring, venal, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἐριθος a hireling, a labourer, Hom. Il. 18. 550. Dem. 1336. 6,) party-strife, contention, rivalry, Phil. 1: 17 οἱ μὲν ἐξ ἐριθείας. 2: 3. James 3: 14, 16. Rom. 2: 8. plur. 2 Cor. 12: 20. Gal. 5: 20. — Ambitus, venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐρίθεια ἡ διὰ λόγων φιλονεικία.

Ἐριων, ου, τό, (dim. fr. τὸ ἔρος, ἔριος, but only as to form,) wool, Rev. 1: 14. Heb. 9: 19, where comp. Lev. 14: 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מֶרֶץ Is. 1: 18. Prov. 31: 13. — Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἐρις, ιδος, ἡ, acc. ἔριω Phil. 1: 15, see Buttm. § 44. plur. ἐριδες 1 Cor. 1: 11, also ἔρις 2 Cor. 12: 20, see Winer § 9. p. 61. Matth. § 80. n. 8.—Strife, contention, wrangling, Rom. 13: 13 μὴ ἔριδι καὶ ζηλῶ. 1 Cor. 1: 11. 3: 3. 2 Cor. 12: 20. Gal. 5: 20. 1 Tim. 6: 4. Tit. 3: 9.—Eccclus. 40: 5, 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15. — Meton. love of strife, Rom. 1: 29. Phil. 1: 15.—Hdian. 3. 2. 13.

Ἐρίφιον, ου, τό, (dim. of ἔριφος,) a young kid, kidling, Matt. 25: 33, coll. v. 32.

Ἐριφος, ου, ὁ, ἡ, a kid, young goat, pp. Luke 15: 29. Sept. for קִזְּבִי Gen. 27: 9. 38: 17. עֵז Ex. 12: 5. קִזְּבִי Gen. 37: 31.—Theocr. Id. 8. 50. Luc. Bacch. 1.—In Matt. 25: 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. 16: 5—26.

Ἑρμαῖς, ᾧ, ὁ, Hermas, pr. n. of a Christian, Rom. 16: 14.

Ἑρμηνεία, ας, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14: 26. Meton. for faculty of interpreting, as a charisma, 1 Cor. 12: 10.—Eccclus. 47: 17. Luc. quom. Hist. conscr. 45. speech, as the interpreter of thought, Xen. Mem. 4. 3. 11.

Ἑρμηνεύω, f. εἰσοί, to interpret, i. e. to explain, to declare, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. to translate sc. from one language to another, John 1: 39, 43, Κηφᾶς, ὃ ἐρμηνεύεται Πέτρος. 9: 7. Heb. 7: 2. Sept. for Ch. עֲזַרְיָה Ezra 4: 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οὗ, ὁ, *Hermes*, pr. name, a) of a Christian at Rome, Rom. 16: 14. —b) i. q. *Mercury* in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14: 12.

Ἑρμογένης, εὖς, οὖς, ὁ, *Hermogenes*, pr. n. of a man who deserted Paul, 2 Tim. 1: 15.

Ἐρπεῖόν, οὗ, τό, (pp. neut. of ἐρπετός creeping, fr. ἔρπω,) a creeping animal, reptile, Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. for עֲרֹךְ Gen. 1: 24. 6: 7. עֲרֹךְ Gen. 1: 20. Lev. 11: 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἐρυθρός, ἄ, ὄν, *red*, in N. T. only in ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7: 36. Heb. 11: 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for עֲרֹךְ Ex. 10: 19. 13: 8. al.—1 Macc. 4: 9. Hdot. 1. 1. Diod. S. 3. 18.

Ἐρχομαι, f. ἐλεύσομαι, aor. 2 ἤλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν. In the common Greek the forms of εἶμι were more used for the imperat. imperf. and future, but in N. T. imper. ἔρχου, pl. ἔρχεσθε, Matt. 8: 9. John 1: 40. al. instead of ἔθι, ἔτε; imperf. ἡρχόμεν Mark 1: 45. al. Plato de Leg. 3. p. 685. A, instead of ἦεν or ἦα; fut. ἐλεύσομαι Matt. 9: 15. 1 Cor. 4: 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. p. 282. § 108. V. 4, 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685. —To come, to go, to move or pass along, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify to come,

so that e. g. ἦλθεν is rarely used of one who goes from or away (Luke 2: 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. to go, with adjuncts implying motion from a place or person to another.

a) present and imperf. seq. εἰς c. acc. of place, John 6: 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναοὺμ. Seq. acc. ὁδόν, to go one's way, Acts 9: 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. σύν τινι John 21: 3.—Present in a praeter sense, in serin. obliq. Heb. 11: 8. see Buttm. § 137. n. 7.

b) improperly aor. 2 ἦλθον, absol. Mark 11: 13. seq. πρὸς τινα Luke 15: 20, coll. v. 18. seq. acc. of distance, ὁδόν ἡμέρας, Luke 2: 44. Buttm. § 131. 8.—Xen. An. 3. 1. 5, 6. See above.

2. to come, with adjuncts implying motion to or towards any person or place, viz.

a) pp. spoken of persons. (α) absol. Matt. 8: 9 λέγω σοι, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται. Mark 4: 4. 6: 31. John 1: 40. Acts 5: 15. al. saepiss. — Xen. An. 1. 3. 10. —Present in an historical sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. 25: 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, coll. v. 10. Matt. 25: 19. Mark 2: 18. John 20: 18. 3 John 3.—Present apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke 3: 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John 4: 25. 14: 3, 30. 1 Cor. 4: 5. Rev. 1: 7. Especially in the phrase ὁ ἐρχόμενος, the coming, i. e. the future one, he who shall come, the Messiah, Matt. 11: 3. 21: 9. Luke 7: 19, 20. John 12: 13. also John 6: 14. 11: 27. So in the periphrase of the name Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rev. 1: 4, 8. 4: 8. See in Εἶμι I. d.—By a species of pleonasm, the particip. ἐλθὼν is prefixed to other verbs in which the idea of coming is already presupposed, in order to render the idea more full and complete. Matt. 2: 23 καὶ ἐλθὼν κατὰ-κησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. he came and dwelt. 8: 2. Mark 5: 23.

12: 14. 16: 1. Luke 7: 3. Eph. 2: 17. al. Comp. in Ἀντίσημ II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow s. voc. 3 c.—Hom. II. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. 2: 2 ἤλθομεν προσκυνῆσαι αὐτῷ. Mark 2: 17. Luke 4: 34. al. Buttm. § 140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. 27: 49 εἰ ἔρχεται Ἰλλίας σώσων αὐτόν. Acts 8: 27. Buttm. § 144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying purpose and manner, Luke 13: 7 τρία ἔτη ἔρχομαι ζητῶν καρπὸν. comp. Passow s. voc. 3. c. — Plato Phaedo. p. 100. B.—Seq. ἵνα, John 10: 10. 12: 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, *in respect to, for*, Winer, § 31. 3. Buttm. § 133. n. 2. Matth. § 389. or directly for *πρὸς τινα*, Winer § 31. 2. p. 174. Matt. 21: 5 ὁ βασιλεὺς σου ἔρχεται σοι. Rev. 2: 5, 16.—Comp. Fabr. Pseudop. V. T. I. p. 594 ὡς ἤλθομεν τῇ πόλει. Hdian. 3. 1. 6 Ἀθηνοὶ δὲ ἤλθον αὐτῷ σύμμαχοι. — So c. dat. of thing, as manner or instrument. John 21. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἤλθον. Buttm. § 133. 3.

(δ) c. adv. of place, Matt. 8: 29 ἤλθετε ὧδε κ. τ. λ. Mark 5: 27. Luke 10: 1. John 4: 16. 8: 14. So c. adv. et infin. of purpose, John 4: 15 μηδὲ ἔρχομαι ἐνθάδε ἀντιλεῖν. Also ἔρχ. ὧδε εἰς τοῦτο, Acts 9: 21.

(ε) construed with prepositions, viz. (1) ἀπὸ c. gen. of place Acts 18: 2 ἐηλυθότα ἀπὸ τῆς Ἰταλίας. Mark 1: 9. 7: 1. al. (Palaeph. 6. 6.) c. gen. of pers. from a person, Mark 5: 35. John 3: 2. Gal. 2: 12. — (2) εἰς c. acc. of place, *to come into*, e. g. εἰς τὴν οἰκίαν, *to enter*, Matt. 2: 11. Luke 14: 1. a country, city, etc. *to come to* or *into*, Mark 5: 1. 8: 10. John 11: 38. Acts 8: 40. Gal. 2: 11. 1 Tim. 1: 15. al.—c. acc. of purpose, i. e. *εἰς* final, John 1: 7 οὗτος ἤλθεν εἰς μαρτυρίαν. 4: 45 εἰς τὴν ἑορτήν, i. e. *to attend the feast*. 11: 56. With *εἰς* repeated, both of place and final, John 9: 39. 2 Cor. 2: 12.—(3) ἐκ c. gen. of place whence, Luke 5: 17. John 3: 31. 7: 41. ἐκ et εἰς John 4: 54.—(4) ἐν c. dat. of manner, Luke 23: 42.—(5) ἐπὶ c. gen. of thing, implying rest upon,

Matt. 24: 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place upon or to which one comes, Mark 6: 53 ἐπὶ τὴν γῆν Γενν. Luke 19: 5. 24: 1. Acts 12: 10. c. acc. of object or purpose, Matt. 3: 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, *to come to* or *before* any one, Acts 24: 8. *to come upon* any one, e. g. τὸ πνεῦμα, Acts 19: 6. Matt. 3: 16. (Test. XII Patr. p. 545.) also, *to come against*, Luke 14: 31.—Xen. An. 3. 1. 24.—(6) ἕως αὐτοῦ, Luke 4: 42. — (7) κατὰ c. acc. *to move to, toward, along by*, Acts 16: 7. Luke 10: 33. — (8) μετὰ c. acc. of pers. *to come after* sc. in time, *to follow*, *to appear later*, Acts 13: 25. 19: 4. — (9) ὀπίσω c. gen. of pers. *to come after*, i. e. *to follow*, trop. *to become the follower, disciple, of any one*, Matt. 16: 24. Luke 19: 23. 14: 27. Of time, *to come after*, *to appear later*, Matt. 3: 11. John 1: 27. — (10) παρὰ c. gen. of person, *to come from* any one, i. e. *as sent*, Luke 8: 49. — c. acc. of place, *at, near, along*, π. τὴν θάλασσαν Matt. 15: 29.—(11) πρὸς c. acc. of person *to whom one comes*, and this is the more usual construction, Matt. 7: 15. Mark 2: 13. Luke 7: 7. John 3: 2. 11: 19. 14: 6, 23. al. saep. c. acc. of thing, John 3: 20, 21.

b) in the sense of *to come forth* sc. before the public, *to appear, to make one's appearance*. Matt. 11: 14 αὐτὸς ἐστὶν Ἰλλίας ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9: 11, 12. Gal. 3: 19. 2 Pet. 3: 3. al. Pres. in fut. sense, Matt. 17: 11. 1 Cor. 15: 35. Comp. above in a. α.—Seq. part. pres. of manner, comp. above in a. β. Matt. 11: 19. Luke 7: 33. John 1: 31.—So ἐν σαρκί, i. e. *come, appeared*, in the flesh, spoken of Christ, 1 John 4: 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ ὀνόματι τινος Matt. 24: 5, see in Ἐπί II. 3. c.

c) in the sense of *to come again* or *back, to return*, absol. Luke 15: 30 ἤλθεν, of the prodigal son. Rom. 9: 9. Heb. 13: 23. ἕως ἔρχομαι, Luke 19: 13. John 21: 22. ἐλθὼν pleonastic, see above in a. α. Matt. 5: 24. Luke 18: 8. al. So seq. infin. of purpose, 2 Thess. 1: 10. seq. particip. pres. of manner, John 9: 7 ἤλθε βλέπων, *he came back seeing*, comp. above in a. β. seq. εἰς c. acc. of place, Matt. 2: 21. seq. πρὸς

c. accus. of person, John 7: 45. 14: 18, 28.

d) metaph. of persons, e. g. seq. *διά*, as *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, 1 John 5: 6, see in *Διά* I. 4. b. — Seq. *εἰς*, as *εἰς ἑαυτὸν ἐλθὼν*, coming to himself, i. e. recovering his right mind, Luke 15: 17. *εἰς χειρὸν ἐλθοῦσα*, growing worse, Mark 5: 26. *εἰς ἀπειλεγμὸν* Acts 19: 27. *εἰς κρίσιν*, i. e. to be condemned, John 5: 24. *εἰς ἐπίγνωσιν* 1 Tim. 2: 4. (Cebet. Tab. 12 *εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν*.) 2 Cor. 12: 14. *εἰς τὴν ὥραν ταύτην*, John 12: 27. — Xen. Cyr. 6. 2. 29. — Seq. *ἐκ*, Rev. 7: 14 *ἐκ τῆς θλίψεως*, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as *ἐλεύσονται ἡμέραι* Matt. 9: 15. *ἦλθεν ν. ἐλήλυθεν ἡ ὥρα*, John 16: 4, 32. Acts 2: 20. 3: 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. α. Luke 23: 29 *ἰδοὺ ἔρχονται ἡμέραι*. John 4: 35. 9: 4. Heb. 8: 8. So part. *ἐρχόμενος*, coming, i. e. future, as *αἰὼν* Mark 10: 30. Luke 18: 30. *τὰ ἐρχόμενα ἀπαγγεῖλῃ* John 16: 13. (Sept. for *ἔλθῃ* Is. 44: 7.) *ἐσθιῇ* Acts 18: 21. — Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β) of the kingdom of God, *to come*, i. e. to be established, Matt. 6: 10. Mark 11: 10. al. — (γ) of good or evil, e. g. of a good result, Rom. 3: 8. seq. *εἰς τι* Phil. 1: 12. seq. *ἐπὶ τινα*, *to come upon*, e. g. *ἡ εἰρήνη* Matt. 10: 13. So of evil, guilt, etc. seq. *ἐπὶ τινα*, *to come upon*, i. e. to happen to, to be laid upon, e. g. *πάντα* John 18: 4. *ὀργή* Eph. 5: 6, and so Rev. 11: 18. 18: 10: *ἡ ὀργή ἡ ἐρχομένη*, the wrath to come, 1 Thess. 1: 10. of guilt, *αἷμα*, Matt. 23: 35. So of offences, *to come, to arise*, Matt. 18: 7. — (δ) genr. of a voice, c. *ἐκ*, Mark 9: 7. of a star, Matt. 2: 9. of floods, Matt. 7: 25, 27. of rain, Luke 12: 54. Heb. 6: 7. of wind, John 3: 8. of utensils, *to be brought*, Mark 4: 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. 7: 9. Gal. 3: 23. *ἔρχ. εἰς τὸ φανερόν*, *to come abroad*, i. e. be manifested, Mark 4: 22. *ὅταν δὲ ἔλθῃ τὸ τέλειον*, when that which is perfect is come, is established, 1 Cor. 13: 10. AL.

Ἐρω, see in *Εἶπον*.

Ἐρωτάω, ὦ, f. ἦσω, (kindred with *ἔρομαι*.) to ask, c. c. acc. of person and also acc. of thing or other adjunct, Buttm. § 131. 4, 5.

a) to ask, i. e. to interrogate, to inquire of, c. acc. of pers. Matt. 16: 13 *ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων*. John 1: 19. 16: 5. Sept. for *ἔρω* Gen. 24: 47. 32: 17. — Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19. — Seq. acc. of pers. and of thing, Matt. 21: 24 *ἐρωτήσω ὑμᾶς λόγον ἑνα*. Mark 4: 10. Luke 20: 3. Sept. for *ἔρω* Jer. 38: 14. — Xen. Cyr. 3. 3. 48. — Seq. acc. of pers. et *περὶ* c. gen. of thing, Luke 9: 45. Sept. and *ἔρω* Jer. 45: 11. — Hdot. 1. 32 *ἐπερωτάω*. — Absol. Luke 22: 68. Sept. for *ῥῥῃ* Deut. 13: 14. — 2 Macc. 7: 2. Xen. An. 1. 6. 7.

b) from the Heb. *to ask*, i. e. to request, to entreat, to beseech, c. acc. of pers. Matt. 15: 23 *ἠρώτων αὐτόν, λέγοντες*. Luke 14: 18, 19. John 12: 21. Phil. 4: 3. So Heb. *ἔρω* Is. 7: 11, Sept. *αἰτέω*. — Jos. Ant. 5. 1. 14. — Seq. acc. of thing, *τὰ πρὸς τὴν εἰρήνην*, Luke 14: 32. So Sept. and *ἔρω* Ps. 122: 6. — Seq. acc. of person and prepositions, c. g. *περὶ τινος* Luke 4: 38. John 16: 26. *ὑπὲρ τινος* 2 Thess. 2: 1. Comp. Heb. *ἔρω* 1 K. 2: 22, Sept. *αἰτέω*. — Seq. acc. of pers. and *ἵνα* or *ὅπως*. Mark 7: 26 *ἠρώτα αὐτόν ἵνα κ. τ. λ.* Luke 7: 36. John 4: 47. 1 Thess. 4: 1. *ὅπως* Luke 7: 3. Acts 23: 20. Seq. acc. of pers. and infin. aor. Luke 5: 3. John 4: 40. Acts 3: 3. pres. 1 Thess. 5: 12. AL.

Ἐσθής, ἥτις, ἡ, (ἐννυμι, ἐσθην,) a garment, vestment, raiment, Luke 23: 11. Acts 1: 10. 10: 30. 12: 21. James 2: 2 bis, 3. — Esdr. 8: 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

Ἐσθῆσις, εὼς, ἡ, (ἐσθίω, ἐσθής,) a garment, raiment, Luke 24: 4. — Aquil. for *ἔσθῃ* Is. 23: 18.

Ἐσθίω, strengthened form from obsol. *ἔδω*, Att. fut. *ἔδομαι*, aor. 2 *ἔφαγον* from obsol. root *φάγω*, see Buttm. § 114. p. 282. § 95. n. 18. Matth. § 234. § 183. — Later fut. *φάγομαι*, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Buttm. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. *φάγεσθαι* Luke 17: 8, see Buttm. § 103.

III. 1. — *To eat, to take food*, spoken both of men and animals.

a) genr. and absol. of persons, *ἐσθίειν*, Matt. 12: 1 *τίλλειν στάχνας καὶ ἐσθίειν*. 14: 21. 26: 21, 26. Mark 7: 3. Luke 6: 1. Acts 27: 35. 1 Cor. 10: 28. al. *φαγεῖν*, Matt. 15: 37. 26: 26. Mark 6: 42. 8: 8. Luke 9: 17. c. infin. final, *διδόναι τινὲ φαγεῖν*, Matt. 14: 16. 25: 35, 42. Mark 5: 43. al. Buttm. §140. 2. Sept. for *כָּבַשׁ*, *ἐσθίειν* 1 Sam. 1: 7, 8. *φαγεῖν* Gen. 3: 13. 18: 8.—*ἐσθ.* Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7. *φαγ.* Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—Seq. *μετά* c. gen. *to eat with* any one sc. at table, to take a meal with, Luke 7: 36 *ἡρώτα δὲ τις αὐτὸν, ἵνα φάγῃ μετ' αὐτοῦ*. Matt. 9: 11 *ἐσθίειν*. So *ἐνώπιόν τινος*, *to eat before* any one, in his sight, Luke 24: 43. Sept. *φαγεῖν* for *כָּבַשׁ*, c. *μετά* 1 Sam. 1: 18. c. *ἐνώπιον* 2 Sam. 11: 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke 15: 16 *κροτίων ὧν ἤσθιον οἱ χοῖροι* i. e. *of which*, partitively, Buttm. §132. 4. 2. d. comp. Matth. §327. But the gen. is here more prob. by attraction instead of the accus. as below. — (β) Seq. *ἐκ* c. gen. *to eat of* any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Buttm. l. c. Matth. §327. So *ἐσθ.* *ἐκ τοῦ ἄρτου* 1 Cor. 11: 28. *φάγω* Luke 22: 16. John 6: 26, 50. Rev. 2: 7. So Sept. for *כָּבַשׁ*, *ἐσθ.* 2 Sam. 12: 3. 2 K. 4: 40. *φαγ.* Num. 6: 4. Eccles. 11: 19.—In the sense of *to live from*, 1 Cor. 9: 7, 13. Heb. 13: 10. comp. Jos. B. J. 5. 13. 6 *ἐξ αὐτοῦ τρέφεσθαι*. — (γ) Seq. *ἀπό* c. gen. *to eat from* i. e. *of* any thing, a part of it, as in β, comp. Matth. l. c. so *ἐσθίειν*, spoken of dogs, Matt. 15: 27. Mark 7: 28. *φαγ.* Rev. 2: 17 in text. rec. Sept. *φαγεῖν* for *כָּבַשׁ* Gen. 3: 1, 2, 5. Lev. 7: 8, 11. — (δ) Seq. accus. of the thing eaten, viz. (1) genr. as *φαγεῖν τὸ πάσχα* Matt. 26: 17. Mark 14: 12, 14. al. *καρπὸν* Mark 11: 14. also Mark 2: 26. Rev. 10: 10. So of fowls, etc. *σάρκας φαγ.* *to devour*, Rev. 19: 18. trop. Rev. 17: 16. So Sept. for *כָּבַשׁ* Gen. 3: 14. Ex. 12: 8. — Ael. V. H. I. 1 *πᾶν ὅτιοῦν φαγ.* ib. 2. 40. Aesop. Fab. 47.—1 Cor. 11: 20 *κυριακὸν δεῖπνον φαγεῖν*, i. e. *to celebrate*. — (2) from the

Heb. *ἄρτον ἐσθίειν* v. *φαγεῖν*, *to eat bread*, i. e. *to take food*, to take a meal, c. g. *ἐσθ.* Matt. 15: 2. Mark 7: 5. *φαγ.* Matt. 15: 20. John 6: 23. al. So Sept. for *כָּבַשׁ*, *ἐσθ.* 1 K. 21: 5. *φαγ.* Gen. 37: 24. 2 K. 4: 8. Trop. of a banquet in the kingdom of God, Luke 14: 15, see in *Ἀνακλίνω* b. For the phrases *ἄρτον φαγεῖν παρά τινος* 2 Thess. 3: 8, and *τὸν ἐαυτῶν ἄρτον ἐσθίειν* 2 Thess. 3: 12, see in *Ἄρτος* b.—(3) by impl. *to eat* sc. in order to support life, *to use as food*, *to live upon*, Mark 1: 6 *ἐσθίων ἀκριδὰς καὶ μέλι ἄγριον*. John 6: 31 *τὸ μάννα*. Rom. 14: 2, 3, 6. 1 Cor. 10: 3, 25, 27. al. Trop. John 6: 53. With a negat. Luke 4: 2. 1 Cor. 8: 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense *to eat of*, to partake of, for *ἐκ* v. *ἀπό* *τινος* as above, 1 Cor. 8: 7, 10. 11: 26, 27. Rev. 2: 14, 20.

c) from the Heb. in the phrase *ἐσθίειν* v. *φαγεῖν καὶ πίνειν*, *to eat and drink*, absol. or c. accus. (α) simply for *to take a meal*, etc. Luke 10: 17. 17: 8 bis. Sept. for *כָּבַשׁ* 1 K. 19: 6, 8. 2 K. 6: 23.—Bel and Drag. 6. —(β) for *to live* sc. in the usual manner, Matt. 11: 18 *μήτε ἐσθίων μήτε πίνων*, i. e. *not living as other men*, comp. Matt. 3: 4, etc. Matt. 11: 19 *ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων*, i. e. *like other men*. Luke 7: 33, 34. 1 Cor. 9: 4. Hence in antith. with *νηστεύειν*, it signifies *not to fast*, Luke 5: 33. But with a neg. *οὐ φαγεῖν οὐδὲ πινῖν*, *not to eat or drink*, to abstain from food, to fast, Acts 9: 9. 23: 12, 21. So Sept. Ex. 34: 28. 1 K. 13: 8, 9. — (γ) by impl. *to feast*, *to banquet*, Luke 12: 19 *ἀναπαύου, φάγε, πίε, εὐφραίνου*. 1 Cor. 10: 7. 15: 32. With the idea of luxury, revelling, etc. Matt. 24: 49. Luke 12: 45. 17: 27, 28. 1 Cor. 11: 22, coll. v. 21. So Sept. for *כָּבַשׁ* 1 Sam. 30: 16. 1 K. 1: 25. Job 1: 4, 18. al. — (δ) seq. *ἐνώπιόν τινος*, *to eat and drink in the presence of* any one, i. e. *to live in acquaintance and intercourse with him*, Luke 13: 26. So trop. Luke 22: 30 *ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου*, i. e. *that ye may feast at my table, live in familiar intercourse with me*, etc. comp. in *Ἀνακλίνω* b.

d) trop. *to devour*, *to consume*, trans.

of fire, Heb. 10: 27. of rust, James 5: 3. So Sept. and עֶשֶׂן of fire, Is. 10: 17. James 1: 23 *ἐοικεν ἀνδρὶ καταφωγῇ* Deut. 32: 22. —of fire, Hom. II. 23. 182. AL.

Ἑσλί, ὁ, indec. *Eslí*, pr. n. of a man, Luke 3: 25.

Ἑσοπτρον, ον, τό, (i. q. εἰσοπτρον, fr. εἰς, ὄψομαι,) a looking-glass, mirror; James 1: 23 *ἐοικεν ἀνδρὶ κατανοοῦντι — ἐν ἐσοπτρῷ*. 1 Cor. 13: 12 *βλέπομεν δι' ἐσοπτροῦ ἐν αἰνίγματι*, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter. — Ecclus. 12: 11. Anaer. 11. 3. Plut. ed. R. VI. p. 528. 8, 12. —The mirrors of the ancients were usually made of polished metal, see Ex. 38: 8. Job 37: 18. Plut. l. c. comp. Gesen. Comm. zu Jes. 3: 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἑσπερος,) evening, Luke 24: 29. Acts 4: 3. 28: 23. Sept. for עֶרֶב Gen. 1: 5, 8. al. —Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרִיךְ (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1: 3 bis. Luke 3: 35. comp. 1 Chr. 2: 5.

Ἑσχατος, αῖτη, τον, (prob. ἔχω, ἔσχω,) *the last, the extreme, uttermost*, spoken of place and time.

a) of place. (α) pp. *extreme, remotest*, and neut. as subst. τὸ ἔσχατον, *the extremity*. Acts 1: 8 et 13: 47 *ἕως ἔσχατου τῆς γῆς*. Sept. for עֶסְפֶּת Jer. 16: 18. מֶסְפַּת Deut. 28: 49. Is. 48: 20. —Ael. V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6. — (β) trop. implying rank or dignity, *the last, lowest, least*. Luke 14: 9, 10 *εἰς τὸν ἔσχ. τόπον*. So genr. Matt. 19: 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark 9: 35. 10: 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. —Comp. *homines postremi*, Cic. pro Rosc. Am. 47. — (γ) of order or number, *the last, utmost*, Matt. 5: 26 τὸν ἔσχ. κοδράντην. Luke 12: 59.

b) of time, *the last, the latest*, only in the later Greek. (α) genr. of persons, Matt. 20: 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14, 16 bis. 1 Cor. 15: 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Lob. p. 135

ἔσχατον μάστιγα παρέχειν.) In an adverbial sense, Mark 12: 6, 22 *ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή*, comp. Buttm. § 123. n. 3. —Of things, *the last*, and in reference to two *the later, latter*, e. g. τὰ ἔσχατά τινος, *the latter state or condition of any one*, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and עֶסְפֶּת Job 8: 7. 42: 12. So ἡ ἔσχ. πλάνη Matt. 27: 64. τὰ ἔσχ. ἔργα Rev. 2: 19. ἔσχ. πληγαί Rev. 15: 1. 21: 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15: 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. 15: 8 ἔσχ. πάντων. — (β) With a noun of time, as ἡ ἔσχάτη ἡμέρα, *the last day*, e. g. of a festival, John 7: 37. or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 48. Further, in the phrases ἐν ἔσχαταις ἡμέραις, *in the last or latter days*, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐπ' ἔσχατου τῶν ἡμερῶν, Heb. 1: 1. 2 Pet. 3: 3. ἐν καιρῷ ἔσχατῷ, *in the last time*, 1 Pet. 1: 5. ἐν ἔσχατῷ χρόνῳ, *in the last time*, Jude 18. ἐπ' ἔσχατων τῶν χρόνων 1 Pet. 1: 20. ἔσχάτη ὥρα ἐστὶ, *it is the last hour*, 1 John 2: 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10: 11; comp. in Αἰὼν 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2: 17. Heb. 1: 1. 1 Pet. 1: 20. Jude 18. 1 John 2: 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. 3: 1. James 5: 3. 1 Pet. 1: 5. 2 Pet. 3: 3. — (γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, *the first and the last*, spoken of the Messiah in glory, Rev. 1: 11, 17. 2: 8. 22: 13, prob. in the sense of *eternal*, the beginning and the end; comp. Heb. עֶסְפֶּת וְאַחֵר יִשְׁכְּנוּ Is. 44: 6 et 48: 12. coll. Is. 41: 4. See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, *the only One, the Supreme*, i. e. the be-

ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγοι οἱ πρῶτοι καὶ οἱ ἔσχατοι, first and last, i. e. all, 2 Chr. 9: 29. 12: 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. 4, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. in *extremity*, as ἐσχάτως ἔχειν, Lat. in *extremis esse*, to be at the last gasp, at the point of death, Mark 5: 23. — Artemidor. 3. 61. Diod. Sic. Excerpt. Vales. p. 242 πνθόμενος τὸν Φηρεκύνδην . . . ἐν Δήλῳ νοσεῖν καὶ τελῶς ἐσχάτως ἔχειν. So ἐσχάτως διακίμειαι Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, πονήρως ἔχειν Xen. Cyr. 7. 5. 75. Θανάσιμος ἔχειν Arr. Epict. 3. 26. ἐπιθανάτιως ἔχειν Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἐσω, adv. of place, (pp. εἶσω fr. εἰς,) *into, in, within*, opp. to ἔσω.

a) pp. implying motion *into* a place etc. Matt. 26: 58 καὶ εἰσελθὼν ἔσω. Mark 14: 54. c. gen. 15: 16 ἔσω τῆς αὐλῆς. Sept. for עַל־מִן 2 Chr. 29: 16, 18.—Hdot. 5. 20. εἶσω Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John 20: 26. Acts 5: 23. Sept. for עַל־מִן Gen. 39: 11. Comp. Lob. ad Phryn. p. 128. — Hence ὁ, ἡ, τὸ ἔσω, as adj. *inner, interior*, Buttm. § 125. 6. metaph. ὁ ἔσω ἄνθρωπος the *inner man*, the mind, soul, Rom. 7: 22. Eph. 3: 16. οἱ ἔσω, those *within* sc. the church, Christians, 1 Cor. 5: 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 τὸ εἶσω.

Ἐσωθεν, adv. of place, (ἔσω,) *from within*, pp. implying motion from within. Mark 7: 21 ἔσωθεν ἐκ τῆς καρδίας κ. τ. λ. v. 23. Luke 11: 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57. — By impl. like ἔσω, *within, internally*, of persons Matt. 7: 15 ἔσωθεν δέ εἰσι λύκοι κ. τ. λ. 23: 25, 27, 28. 2 Cor. 7: 5. Rev. 4: 8. 5: 1. So Sept. and עַל־מִן Gen. 6: 14. Ex. 25: 11. עַל־מִן Ex. 39: 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τὸ ἔσωθεν as adj. the *inner, the inside*, trop. for the mind, heart, etc. Luke 11: 39, 40. 2 Cor. 4: 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. ἔσω,) *inner, interior*, Acts 16: 24. Heb. 6: 19, comp. Lev. 16: 15 where Sept. for עַל־מִן־לָּךְ.

Ἐταῖρος, ου, ὁ, α *companion, comrade, friend*, Matt. 11: 16. Sept. for עַל 2 Sam. 13: 3. 16: 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, εταῖρε, *friend*, as in Engl. *my good friend*, Matt. 20: 13. 22: 12. 26: 50.—Suid. sub εταῖρος ὁ Πλάτων καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γνησίους ἐραστὰς τῶν λόγων εταῖρους ἐκαλοῦν.

Ἐτερογλωσσος, ου, ὁ, ἡ, adj. (ἔτερος, γλῶσσα,) *other-tongued*, of another language, 1 Cor. 14: 21 ἐν ἑτερογλώσσοις sc. λόγοις, or perhaps neut. for γλώσσαις ἑτέραις, with allusion to Is. 28: 21. — Aquil. for עַל־מִן Ps. 114: 1. Pol. 41. 9. 5.

Ἐτεροδιδασκαλέω, ὦ, f. ἡσω, (i. q. ἕτερον διδάσκ.) *to teach otherwise*, other doctrine, etc. 1 Tim. 1: 3. 6: 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἐτεροζυγέω, ὦ, f. ἡσω, (ἐτερόζυγος pp. having a different yoke, Phocyl. Sent. 13 σταθμός ἐτερός, an unequal balance, Sept. for עַל־מִן of heterogeneous animals, Lev. 19: 19,) *to bear a different yoke, to be yoked unequally, heterogeneously*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6: 14, coll. v. 15 sq.

Ἐτερος, α, ον, correl. pron. *the other, other*, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. ὁ ἕτερος, with the article, *the other* sc. of two, where one has been already mentioned, as Matt. 6: 24 τὸν ἓνα μισήσῃ, καὶ τὸν ἕτερον ἀγαπήσῃ. Luke 5: 7. 7: 41. 23: 40. al. Luke 4: 43 ἐν ταῖς ἑτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2: 1. 1 Cor. 4: 6. 14: 17. Gal. 6: 4. James 4: 12. — Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17. — So ἡ ἑτέρα sc. ἡμέρα, *the other* i. e. the next day, the day after, Acts 20: 15. 27: 3.—Xen. 4.

6. 10 ἢν αἴριον ἦς προῦ, τῇ ἐτέρῃ ἂν αὐλλοῖο παρ' ἡμῖν.

b) indef. and without the art. *other, another, some other*, i. q. ἄλλος, but with a stronger expression of difference; Buttm. § 127. 5.

(α) pp. Matt. 8: 21 ἑτερος δὲ τῶν μαθητῶν. Luke 8: 3. John 19: 37. Acts 1: 20. al. Eph. 3: 5 ἐν ἑτέραις γενεαῖς, i. e. former. Sept. for חִתָּן Gen. 4: 24. 8: 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5. — Joined with τῖς indef. ἑτερός τις, *some other one, any other*, Acts 8: 34. 27: 1. Rom. 8: 39. 1 Tim. 1: 10. — So distributively, either repeated, as 1 Cor. 15: 40 ἑτερα μὲν—ἑτερα δὲ; or with other pronouns, Matt. 16: 14 οἱ μὲν—ἄλλοι δὲ—ἑτεροὶ δὲ κ. τ. λ. Luke 11: 16. 14: 19, 20. 1 Cor. 12: 9, 10. Sept. for חִתָּן Gen. 31: 49. חִתָּן Ex. 26: 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another, different*, i. q. ἄλλοιός, e. g. ἐν ἑτέρῃ μορφῇ Mark 16: 12. νόμος Rom. 7: 23. εὐαγγέλιον Gal. 1: 6. ὁδός James 2: 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7: 11, 15. prob. also of a king from another race, Acts 7: 18, comp. Jos. Ant. 2. 9. 1. —In the sense of *foreign, strange*, and by impl. *wonderful*, Jude 7. Sept. for חִתָּן Ex. 30: 9. For the phrase ἑτέρας γλώσσας v. ἐν χεῖλεσιν ἑτέροις λαλοῦν Acts 2: 4 et 1 Cor. 14: 21, see in Γλῶσσα b. γ. Comp. Is. 28: 11. AL.

Ἐτέρως, adv. (ἑτερος,) *otherwise*, Phil. 3: 15. — Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἐτι, adv. *yet, still, viz.*

a) implying duration, e. g. (α) spoken of the present time, *yet, still, hitherto*, Lat. *adhuc*, Matt. 12: 46 ἐτι αὐτοῦ λαλοῦντος. 27: 63 εἶπεν ἐτι ζῶν. Luke 9: 42. 24: 6. John 20: 1. Rom. 5: 6. al. —Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet, still, even now*, sc. as before. Mark 8: 17. Luke 24: 41. Acts 9: 1. Rom. 3: 7. Gal. 1: 10. al. So ἐτι νῦν, *yet now, even now*, 1 Cor. 3: 2. — Jos. Ant. 2. 14. 6 νῦν ἐτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἐτι. — In the sense of *even, already*, Luke 1: 15 ἐτι ἐκ

πολλὰς μητρὸς. Heb. 7: 10.—(β) Of the future, *yet, still, still further, longer*. Luke 16: 2 οὐ γὰρ δυνήσῃ ἐτι οἰκονομεῖν. Mark 5: 35. John 4: 35. 7: 33. 14: 19. Rom. 6: 2. 2 Cor. 1: 10. al. — Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἐτι ζῆν. — Espec. with a negative, *not further, no more, no longer*, Lat. *non amplius*. Matt. 5: 13 εἰς οὐδὲν ἰσχύει ἐτι. Luke 20: 40. John 14: 30. Gal. 4: 7. Heb. 8: 12. Rev. 3: 12. 7: 16. al. Comp. Buttm. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἐτι. Comp. Οἰκέτι.

b) implying accession, addition, etc. *yet, more, further, besides*. (α) genr. Matt. 18: 16 παράλαβε μετὰ σου ἐτι ἕνα ἢ δύο. 26: 65. Heb. 11: 32, 36. al. — Hdian. 5. 2. 13. Xen. An. 6. 6. 13. — So ἐτι δὲ καί, *and further also, moreover also*, Luke 14: 26. Acts 2: 26. 21: 28. —Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.—(β) With a comparative, intens. *yet, much, far*. Phil. 1: 9 ἐτι μᾶλλον καὶ μ. Heb. 7: 15. Comp. Winer § 36. 3. n. 1. — ἐτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. AL.

Ετοιμάζω, f. ἄσω, (ἐτοιμος,) *to make ready, to prepare, trans.*

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. 16: 12. trop. of the Messiah, Matt. 3: 3. Mark 1: 3. Luke 1: 76. 3: 4, all quoted from Is. 40: 3 where Sept. for חִתָּן. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13. — Of a meal, banquet, etc. Matt. 22: 4. Luke 17: 8. τὸ πάσχα Matt. 26: 17, 19. Mark 14: 12, 15, 16. Luke 22: 8, 9, 12, 13. So Sept. for חִתָּן Gen. 43: 16. — Hom. II. 19. 197. —Of a place, domicile, etc. τόπον John 14: 2, 3. Rev. 12: 6. πόλιν Heb. 11: 16. ξενίαν Philom. 22. Luke 9: 52. Sept. for חִתָּן 1 Chr. 15: 3. — So ἐτι, *preparatory* Luke 1: 17. Comp. Sept. 2 Chr. 27: 6. Ecclus. 2: 18. — Of persons, *to prepare, to put in readiness*, e. g. soldiers, Acts 23: 23. a bride, ἐαντήν Rev. 19: 7. 21: 2. a servant or minister, ἐαντόν, Rev. 8: 6. 9: 15. Luke 12: 47. Pass. particip. ἡτοιμασμένος, *prepared*, i. e. trop. *apt, ready*, 2 Tim. 2: 21. pp. of horses, ἤτι. εἰς πόλεμον, Rev. 9: 7.—genr.

1 Macc. 13: 22. Pol. 1. 38. 3. Thuc. 6. 95. — In the sense of *to provide*, e. g. ἀρώματα Luke 23: 56. 24: 1. ἀγαθά Luke 12: 20, coll. 19. So Sept. and הכֵּרֶן 2 Chr. 26: 14.

b) of God, as having in his counsels prepared good or evil for men, i. e. to destine, to appoint, Matt. 20: 23: 25: 34, 41. Luke 2: 31. Mark 10: 40. 1 Cor. 2: 9. So Sept. for הכֵּרֶן Ex. 23: 20. Is. 41: 21. הכֵּרֶן Gen. 24: 14, 44. — Tob. 6: 17.

Ετοιμασία, ας, ἡ, (ἔτοιμος,) preparation, i. e. readiness, alacrity, Eph. 6: 15 ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. 2: 21. For the gen. see Winer § 30. 1. Sept. for הכֵּרֶן Ps. 10: 17. — Jos. Ant. 10. 1. 2. Artemid. 2. 57.

Ετοιμος, η, ον, also ἔτοιμος, ὁ, ἡ, Matt. 25: 10, in the classics sometimes ἔτοιμος, η, ον, Winer § 6. p. 49. —ready, prepared, viz. of things, e. g. a banquet, Matt. 22: 4, 8. Luke 14: 17. a chamber, Mark 14: 15. a contribution, 2 Cor. 9: 5. of time, John 7: 6. of things done, τὰ ἔτοίμα, 2 Cor. 10: 16. (Thuc. 1. 70.) Seq. inf. ready sc. to be done, σιτηρίαν ἐτοίμην ἀποκαλυφθῆναι, 1 Pet. 1: 5. — Wisd. 16: 20. Hdtian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34. — Of persons, Matt. 25: 10 αἱ ἔτοιμοι εἰσ-ἤλθον. seq. πρὸς τι, ready for any thing, Tit. 3: 1. 1 Pet. 3: 15. seq. inf. ready sc. to do etc. Luke 22: 33. Acts 23: 15. c. inf. impl. v. 21. ἔτοιμος γίνομαι, to become ready, be prepared, Matt. 24: 44. Luke 12: 40. So Sept. for כְּהִרָה Ex. 19: 15. 34: 2. — c. πρὸς Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1. — So ἐν ἐτοίμῳ ἔχειν, to be in readiness, seq. inf. 2 Cor. 10: 6. — Pol. 2. 34. 2.

Ετοιμῶς, adv. (ἔτοιμος,) ready, in readiness; hence ἐτοιμῶς ἔχειν, to be ready, Acts 21: 13. 2 Cor. 12: 14. 1 Pet. 4: 5. Sept. for אֶתְרִי אֶתְרִי Dan. 3: 15. — Jos. Ant. 12. 4. 2. Ael. V. H. 4. 13.

Ετος, εος, ους, τό, a year, Luke 3: 1. Acts 7: 30. Heb. 1: 12. al. Sept.

for עֶזְרָא 1 K. 15: 1. Jer. 1: 2, 3. — Hdtian. 1. 16. 5. Xen. Mem. 1. 4. 12. — Dat. plur. as marking a period in or during which, John 2: 20. Acts 13: 20. Accus. plur. of time how long, Matt. 9: 20. Luke 2: 36. John 5: 5. al. — Xen. Cyr. 1. 2. 9. — In the phrase εἶναι v. γίνομαι ἔτων, to be of such and such an age, Matt. 5: 42 ἢ γὰρ ἔτων δώδεκα, i. e. twelve years old, Luke 2: 37, 42. Acts 4: 22. al. (Sept. Gen. 5: 32. Xen. Mem. 1. 2. 40.) So John 8: 57 πενήκοντα ἔτη οὕτω ἔχεις, thou hast not yet 40 years, i. e. art not 40 years old. — Κατ' ἔτος, year by year, every year, Luke 2: 41. — Jos. Ant. 7. 5. 1. Al.

Εὖ, adv. (pp. neut. of εὖς,) well, good, viz.

a) pp. with verbs, ἵνα εὖ σοι γένηται, that it may be well with thee, that thou mayest be prosperous, Eph. 6: 3. Sept. for יִטֵּב Gen. 12: 13. Deut. 4: 40. — Arr. Epict. 2. 5. 30. — Mark 14: 7 εὖ ποιῆσαι τινα, to do good to any one. Sept. for הַטִּיב Gen. 32: 9, 12. Deut. 8: 16. — Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19. — Acts 15: 29 εὖ πράσσειν, to do well, i. e. to do right, to act well. So הַטִּיב 1 K. 8: 18. 2 K. 10: 30. — Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14. — Others in Acts i. c. to do well, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖγε, Lat. euge, well! well done! Matt. 25: 21 εὖ δοῦλε ἀγαθὲ. v. 23. Luke 19: 17. — Xen. Ven. 6. 20, coll. 19 εὖγε.

NOTE. In composition, εὖ is well, good, and hence is often intensive.

Εὐα, ας, ἡ, Eve, הַיָּה (life), pr. name of the first woman, 2 Cor. 11: 3. 1 Tim. 2: 13.

Εὐαγγελίζω, f. ἰσω, (εὐαγγέλιος messenger of good,) aor. 1 εὐηγγέλισα, for the augin. see Buttm. § 87. 2, to bring glad tidings, to announce as glad tidings, to declare as matter of joy. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Buttm. § 131. 4, 5; in N. T. twice, to announce unto, to pub-

lish unto, sc. as glad tidings, Rev. 14: 6 εὐαγγελίσαι τοὺς καθήμενους κ. τ. λ. 10: 7 ὡς εὐηγγέλισε τοὺς ἐαυτοῦ δούλους τοὺς προφῆτας, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. Sept. c. dat. for רַבִּי 1 Sam. 31: 9. 2 Sam. 18: 19, 20. — Dio Cass. 61. 13. Polyaeen. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. *to announce, to publish*, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts 10: 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10: 15 bis, quoted fr. Is. 52: 7 where Sept. for רַבִּי, as also 1 K. 1: 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke 1: 19 ἀπειράτην εὐαγγελίσασθαι σοι ταῦτα. 2: 10. Eph. 2: 17. 1 Thess. 3: 6. So Sept. for רַבִּי 1 Chr. 10: 9. c. ἔν τισι 1 Sam. 1: 20. Ps 40: 10. — Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. τινὲ περὶ τινος Jos. Ant. 15. 7. 2. Plut. Quaest. Rom. 9. — With an acc. of thing impl. Luke 4: 18, comp. Is. 61: 1. — Dem. 332. 9. — Seq. acc. both of thing and of person in later Greek, pp. Alciaphr. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before ὅτι Acts 13: 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ and all that pertains to it, *to preach, to proclaim*, the idea of *glad tidings* being of course everywhere implied, viz. (α) εὐαγγ. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασ. τ. Θ. *to preach the kingdom of God*, etc. Luke 8: 1. Acts 8: 12. c. dat. of pers. Luke 4: 43. — So with τὴν βασιλείαν impl. absol. Luke 9: 6. 20: 1. c. acc. of pers. Luke 3: 18. — (β) εὐαγγ. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, etc. Acts 5: 42. 11: 20. 17: 18. c. dat. of pers. Acts 8: 35. seq. ἐν τοῖς ἔθνεσι Gal. 1: 16. So Eph. 3: 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. — (γ) genr. εὐαγγ. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Acts 8: 4 τὸν λόγον. 15: 35. Gal. 1: 23 τὴν πίστιν. seq. dat. of pers. 1 Cor. 15: 1, 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11: 7. Gal. 1: 8 bis. — With τὸ εὐαγγέλιον, τὸν

λόγον, etc. impl. i. e. *to preach the gospel*, c. dat. of pers. Rom. 1: 15. Gal. 4: 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts 14: 15. 16: 10. Gal. 1: 9. 1 Pet. 1: 12. c. acc. of place for pers. Acts 8: 25, 40. 14: 21. seq. εἰς c. acc. marking extent, 2 Cor. 10: 16. Absol. Acts 14: 7. Rom. 15: 20. 1 Cor. 1: 17. 9: 16 bis, 18.

III. Pass. *to be announced, to be published*, sc. as glad tidings, viz. (α) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke 16: 16 ἡ βασιλεία τ. Θεοῦ. Gal. 1: 11 τὸ εὐαγγέλιον. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. — (β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5. So genr. Heb. 4: 2 καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ καὶ αὐτοὶ, i. e. *to us has good tidings been proclaimed*, as well as unto them. v. 6. So Sept. for רַבִּי 2 Sam. 18: 31. So in respect to the gospel, etc. *to have the gospel preached, to hear the gospel tidings*, Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ου, τό, (εὐάγγελος,) *reward for good news*, Hom. Od. 14. 152. Aristoph. Eq. 661. *good news, glad tidings*, Sept. for רַבִּי 2 Sam. 18: 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3. — In N. T. spoken only of the *glad tidings* of Christ and his salvation, *the gospel*. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of *glad tidings* everywhere except in the writings of Paul. (α) τὸ εὐαγγ. τῆς βασιλείας sc. τοῦ Θεοῦ, Matt. 4: 23. 9: 35. 24: 14. Mark 1: 14. and so by impl. Mark 1: 15. 13: 10. 14: 9. Matt. 26: 13. Rev. 14: 6 εὐαγγ. αἰώνιον, comp. Luke 2: 10. Meton. *annunciation of the gospel*, sc. through Christ, Mark 1: 1. Also εὐαγγ. τῆς χάριτος τ. Θεοῦ, sc. as manifested in Christ, Acts 20: 24. — (β) In respect to the coming and life of Jesus, as the Messiah, *gospel, glad tidings*, Mark 8: 35 et 10: 29 ἔμελλεν ἐμοὶ καὶ τοῦ εὐαγγέλιου. 16: 15. Acts 15: 7. 1 Pet. 4: 17.

— Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (α) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. 2: 16 *κατὰ τὸ εὐαγγέλιόν μου*, i. e. the gospel which I preach. 11: 28. 16: 25. 1 Cor. 9: 14 *τοῖς τὸ εὐαγ. καταγγέλλουσιν*. v. 18. 15: 1. 2 Cor. 4: 3, 4. 9: 13. 10: 14. Gal. 1: 11 *τὸ εὐαγ. τὸ εὐαγγελισθὲν ὑπ. ἐμοῦ*. 2: 2, 5, 14. Eph. 1: 13. 3: 6. 6: 19. Phil. 1: 5, 7, 16, 27 bis. 2: 22. Col. 1: 5, 23. 1 Thess. 1: 5. 2: 4. 2 Tim. 1: 10. 2: 8. So *τὸ εὐαγ. τοῦ Χριστοῦ*, *the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. 15: 19, 29. 1 Cor. 9: 12, 18. Gal. 1: 7. 1 Thess. 3: 2. 2 Thess. 1: 8. *εὐαγ. τοῦ Θεοῦ*, i. e. of which God is the author through Christ, Rom. 15: 16. 2 Cor. 11: 7. 1 Thess. 2: 2, 8, 9. 1 Tim. 1: 11.—By antithesis, *ἕτερον εὐαγγέλιον*, *a different gospel*, including other precepts etc. 2 Cor. 11: 4. Gal. 1: 6. — genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. 1: 1 *ἀπωρισμένος εἰς εὐαγγέλιον Θεοῦ*. v. 9, 16. 1 Cor. 4: 15. 9: 14 *ἐκ τοῦ εὐαγ. ζῆν*. v. 23. 2 Cor. 2: 12. 8: 18. Eph. 6: 15, see in *ἔτοιμασία*. Phil. 1: 12. 4: 3, 15. 2 Thess. 2: 14. 2 Tim. 1: 8. Philem. 13 *ἐν τοῖς δεσμοῖς τοῦ εὐαγ.* in bonds on account of labours in the gospel. Gal. 2: 7 *πεπίστευμαι τὸ εὐαγ. τῆς ἀκροβυστίας*, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10: 16 *οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ*, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

Εὐαγγελιστής, οὗ, ὁ, (*εὐαγγελίζομαι*), pp. 'a messenger of good tidings,' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts 21: 8. Eph. 4: 11. 2 Tim. 4: 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. 4: 11, *ἐκείνοι περιόντες ἐκήρυττον*.

Εὐαρεσιέω, ὦ, f. ἴσω, (*εὐάρεστος*) perf. *εὐηρέστηκα*, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. 11: 5, 6. Comp. Matth. § 393. 5. — Sept. Gen. 5: 22, 24. Eccles. 44: 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. 13: 16. Comp. Matth. § 411. n. 2. — Diod. S. 20. 79. Diog. Laert. 4. 6.

Εὐάρεστος, ου, ὁ, ἡ, adj. (*εὖ, ἀρέσκω*), *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. 12: 1 *εὐάρεστον τῷ Θεῷ*. v. 2. 14: 18. 2 Cor. 5: 9. Eph. 5: 10. Phil. 4: 18. Tit. 2: 9. —Wisd. 4: 10.—Seq. *ἐνώπιόν τινος* instead of a dat. Heb. 13: 21. comp. in *Ἐνώπιον* c. Seq. *ἐν* c. dat. of pers. *ἐν κυρίῳ* Col. 3: 20, where text. rec. has *τῷ κυρίῳ*. Comp. in *Ἐν* 1. e.—Wisd. 9: 10 *παρά σοι*.

Εὐάρεστος, adv. (εὐάρεστος), so as to please, acceptably, Heb. 12: 28. — Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, *Eubulus*, pr. n. of a Christian, 2 Tim. 4: 21.

Εὐγενής, ἑός, οὗς, ὁ, ἡ, adj. (*εὖ, γένος*), *well-born, noble*, of high rank, Luke 19: 12. 1 Cor. 1: 26. Sept. for *עֲבִיר* Job 1: 3. — Jos. Ant. 10. 10. 1. Hdtian. 1. 8. 10. Xen. H. G. 4. 1. 7. — Metaph. *noble-minded, generous*, Acts 17: 11. — Jos. 12. 5. 4 *τάς ψυχὰς εὐγενεῖς*. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (*εὐδιος*, fr. *εὖ* and *Διός* gen. of *Ζεύς*), *serene sky, fair weather*, Matt. 16: 2 *εὐδία* sc. *ἔσται*. — Eccles. 3: 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκέω, ὦ, f. ἴσω, (*εὖ, δοκέω*) aor. 1 *εὐδόκησα*, also *ἠνδόκησα* Luke 5: 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in *δοκέω* a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. *to be well-disposed* sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. Sic. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. 1: 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) genr. *to view with approbation*,

seq. ἐν c. dat. of pers. Matt. 3: 17 ὁ υἱός μου, ἐν ᾧ εὐδόκησα. 17: 5. Mark 1: 11. Luke 3: 22. 1 Cor. 10: 5. Heb. 10: 38. seq. ἐν c. dat. of thing, 2 Cor. 12: 10. 2 Thess. 2: 12. So Sept. for עָצָה 2 Sam. 22: 20. Is. 62: 4. עָצָה Ps. 44: 4. 1 Chr. 29: 3. — 1 Macc. 8: 1. Eccelus. 31: 19. Polyb. 2. 12. 3. — Seq. εἰς c. acc. of pers. implying direction of mind, Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1: 17.—Seq. acc. of thing, by Hebr. Heb. 10: 6, 8, ὀλοκαύματα κ. π. ἅ. οὐκ εὐδόκησας. So Sept. for עָצָה Ps. 51: 18. עָצָה Ps. 51: 21.

b) in the sense of to *will*, to *desire*, seq. infin. expr. or impl. viz. (α) genr. to be *willing*, to be *ready*, 2 Cor. 5: 8 εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώμ. 1 Thess. 2: 8.—Eccelus. 25: 16. 1 Macc. 6: 23. Pol. 1. 8. 4.—(β) by impl. to *determine*, to *resolve*, the idea of benevolence being implied, Rom. 15: 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ.τ.λ. v. 27. 1 Thess. 3: 1. Spoken of God, Luke 12: 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασ. 1 Cor. 1: 21. Gal. 1: 15. Col. 1: 19. — 1 Macc. 14: 46, 47.

Εὐδοκία, ας, ἡ, (εὐδοκέω,) a being well pleased, pleasure, viz.

a) pp. *delight* in any person or thing, and hence *good-will*, *favour*. Luke 2: 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Comp. in Εὐδοκέω α. So Sept. and עָצָה Ps. 5: 13. 19: 15. so עָצָה Prov. 11: 1, 20, Sept. δεκτός, προσδεκτός. — Eccelus. 11: 17. — Of men, *good-will*, *kind intention*, Phil. 1: 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσουσιν. By impl. *desire*, *longing*, Rom. 10: 1. Comp. Eccelus. 18: 31.

b) in the sense of *good-pleasure*, *will*, *purpose*, the idea of benevolence being included, spoken of God, Eph. 1: 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2: 13. 2 Thess. 1: 11 πληρώσει πάναν εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. πᾶσαν ἀγαθωσύνην εὐδοκῆτον, Buttin. § 123. n. 4. Winer § 34. 2. a. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, such was thy good pleasure, see in Γίνομαι II. b. β. Ἐμπρο-

σθὲν II. a. So עָצָה, Sept. θέλημα, Ps. 40: 9. 103: 21.

Εὐεργεσία, ας, ἡ, (εὐεργέτης,) a good deed, benefit, Acts 4: 9. — 2 Macc. 9: 26. Jos. Ant. 2. 10. 1. Xen. Mem. 3. 11. 11. — Also genr. *well-doing*, *duties*, sc. as required by the gospel, 1 Tim. 6: 2, see in Ἀντιλαμβάνω α. (Hom. Od. 22. 374.) Others, *beneficence*, as in Clem. Alex. Paed. 3. 7. Xen. An. 2. 5. 22.

Εὐεργετέω, ῶ, f. ἦσω, (εὐεργέτης,) to do good, to confer benefits, absol. Acts 10: 38. Sept. for עָצָה Ps. 13: 6.—Jos. Ant. 4. 8. 13. Ael. V. H. 12. 59.

Εὐεργέτης, ου, ὁ, (εὖ, obsol. ἔργω,) a well-doer, benefactor, 2 Macc. 4: 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Evergetes*, *Benefactor*, corresponding to the Lat. *pater patriae*, Luke 22: 25 οἱ ἔξουσιάζοντες εὐεργέται καλοῦνται.—Comp. Ptolemy *Evergetes*, king of Egypt, Eccelus. Prol. Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

Εὐθέτος, ου, ὁ, ἡ, adj. (εἷ, τίθημι,) well-situated, convenient, Diod. Sic. 2. 57 πηγὰς εἰς λουτρά εὐθέτους. In N. T. fit, meet, proper, Luke 9: 62 οὐκ εὐθ. εἰς τὴν βασ. τ. οὐρ. 14: 35. — Sept. Ps. 32: 6. Susann. 15. Diod. Sic. 5. 37.—By impl. *useful*, Heb. 6: 7.

Εὐθέως, adv. (εὐθύς,) straightway, immediately, forthwith, Matt. 8: 3. 13: 5. Mark 1: 31. Acts 12: 10. al. saep. Sept. for עָצָה Job 5: 3. — Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. — By impl. *shortly*, 3 John 14. Al.

Εὐθυδρομέω, ῶ, f. ἦσω, (εὐθύς, δρόμος fr. τρέχω,) to run straight, e. g. of a ship, to sail a straight course, seq. εἰς c. acc. of place, Acts 16: 11. 21: 1. — Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

Εὐθυμέω, ῶ, f. ἦσω, (εὐθυμός,) to be of good cheer, to be of cheerful mind, Acts 27: 22, 25. James 5: 13.—Symm. for עָצָה Prov. 15: 15, Sept. ἡσυχάζω. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

Εὐθυμος, ου, ὁ, ἡ, adj. (εὖ, θυμός,) *well-minded, i. e. well-disposed, benign*, Hom. Od. 14. 63. In N. T. of *good cheer, cheerful*, Acts 27: 36. —2 Macc. 11: 26. Xen. Ag. 8. 2. —Hence neut. of comparat. *εὐθυμότερον* as adv. *the more cheerfully*, Acts 24: 10 in text. rec. —Xen. Cyr. 2. 2. 27.

Εὐθύμως, adv. (εὐθυμος,) *cheerfully*, Acts 24: 10 in Griesb. and Mss. See in *Εὐθυμος*. —Pol. 3. 34. 9.

Εὐθύνω, f. νῶ, (εὐθύς,) *to make straight, trans.*

a) pp. of a way, *to make straight and level, trans.* τὴν ὁδόν, John 1: 23. Comp. Matt. 3: 3, and see in *Ἐτοιμάζω* a. —trop. Ecclus. 2: 6. 37: 19.

b) genr. *to guide straight, i. e. to direct, to steer*, sc. a ship, and hence ὁ εὐθύνων, *a steersman, pilot*, James 3: 4. —Luc. D. Mort. 10. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

Εὐθύς, εἶα, ὅ, straight, viz.

a) pp. as adj. Matt. 3: 3 et Mark 1: 3 et Luke 3: 4, *εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ*, i. e. *make the ways straight and level before the king*, quoted from Is. 40: 3 where Sept. for יָשָׁר; see in *Ἐτοιμάζω* a. So Luke 3: 5, from Is. 40: 4 where Sept. for יָשָׁר. Acts 9: 11. —Luc. Zeux. 10. Xen. Cyr. 1. 3. 4. —Trop. of the heart and life, *right, true*; Acts 8: 21 ἡ καρδία. 13: 10 ὁδοὺς κυρίου *εὐθείας*. 2 Pet. 2: 15. So Sept. and יָשָׁר 1 Sam. 12: 23. Hos. 14: 10. 1 K. 11: 33.

b) *εὐθύς*, as adv. of time, *straight, immediately, forthwith*, i. q. *εὐθέως*, Matt. 3: 16. 13: 20, 21. Mark 1: 12, 28. (11: 2.) John 13: 32. 19: 34. 21: 3. Comp. Buttm. § 115. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq. —Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

Εὐθύτης, τητος, ἡ, (εὐθύς,) *straightness, trop. rectitude*. Heb. 1: 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεῖα, *a just sceptre*, quoted from Ps. 45: 7, where Sept. for יָשָׁר. Comp. Buttm. § 123. n. 4.

Εὐκαιρέω, ὦ, f. ἴσω, (εὐκαιρος,) *imperf. εὐκαίρουν and ηὐκαίρουν*, for the augm. see Buttm. § 86. 2; pp. *to have*

good time, i. e. to have leisure, opportunity, etc. genr. Mark 6: 31 οὐδὲ φαγεῖν ἡν-καίρουν. 1 Cor. 16: 12. —Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R. —So seq. εἰς final, *to have leisure for*, i. e. *to spend one's time in any thing*: Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἔτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. —So Phil. in Flacc. p. 969 πλήθος δ' ἐστὶν ἐνεκαίρουσιν διαβολαῖς καὶ βλασφημίαις. —The word belongs only to the later Greek, Lob. ad Phr. p. 125.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) *fit time, opportunity*, Matt. 26: 16. Luke 22: 6. —1 Macc. 11: 42. Ael. V. H. 12. 10. Plato Phaedr. p. 272. A. Comp. Lob. ad Phr. p. 126.

Εὐκαιρος, ου, ὁ, ἡ, (εὖ, καιρός,) *well-timed, opportune*, Mark 6: 21 γενομένης ἡμέρας εὐκαίρουν, coll. v. 19. Heb. 4: 16. —2 Macc. 14: 29. Hdian. 1. 4. 7 καιρὸς εὐκαιρος. Diod. S. 2. 48.

Εὐκαίρως, adv. (εὐκαιρος,) *in good time, opportunely*, Mark 14: 11. 2 Tim. 4: 2 see in *Ἀκαίρως*. —Ecclus. 18: 22. Xen. Ag. 8. 3.

Εὐκόπος, ου, ὁ, ἡ, (εὖ, κόπος,) *easy, facile*, Ecclus. 22: 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. *εὐκώτερον, easier, lighter*, Matt. 9: 5. 19: 24. Mark 2: 9. 10: 25. Luke 5: 23. 16: 17. 18: 25.

Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) *caution, circumspection*, Dem. 1403. 1. *timidity, fear*, Wisd. 17: 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety*. Heb. 5: 7. 12: 28. —Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

Εὐλαβέομαι, οὔμαι, f. ἴσομαι, depon. Pass. (εὐλαβής q. v.) *to act with caution, to be circumspect*, Xen. Mem. 3. 6. 8. In N. T. *to fear*, seq. μή, Acts 23: 10 εὐλαβηθεὶς ὁ χιλ. μὴ διασπασθῇ ὁ Παῦλος. Sept. for יָרֵךְ 1 Sam. 18: 29. —1 Macc. 3: 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22. —In reference to God, *to fear, to reverence*, Heb. 11: 7. Sept. for יָרֵךְ Zech. 2: 13. יָרֵךְ Nah. 1: 7. See Tittm. de Synon. N. T. p. 146.

Εὐλαβής, εὐς, οὖς, ὁ, ἡ, adj. (εὖ, λαμβάνω, λαβεῖν,) pp. 'taking well hold,' i. e. carefully, circumspectly, comp. Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 2. Hdian. 2. 8. 2. *timid, fearful*, Jos. Ant. 6. 9. 2.—In N. T. spoken in reference to God, *God-fearing, pious, devout*, Luke 2: 25. Acts 2: 5. 8: 2. Sept. for עָרֵךְ Mic. 7: 2.—Clem. Alex. Strom. 4. 21.

Εὐλογέω, ὦ, f. ἦσω, (εὖ, λόγος,) imperf. ἐὐλόγουν, aor. 1 ἐλόγησα, for the diff. augm. see Buttm. § 86. 2; pp. *to speak well of, to commend*, Isocr. 191. B, τοὺς ἀγαθοὺς ἀνδρας εὐλογεῖν. ib. Archid. 43. Polyb. 1. 14. 4. i. q. εὖ λέγω, which is preferred by Thom. Mag. p. 389. comp. Lob. ad Phr. p. 200. — In N. T. *to bless*, trans. spoken

a) of men towards God, *to bless*, i. e. *to praise, to celebrate*, sc. with ascriptions of praise and thanksgivings; Luke 1: 64 ἐὐλογῶν τὸν Θεόν. 2: 28. 24: 53. 1 Cor. 14: 16. James 3: 9. So Sept. and בָּרַךְ 1 Chr. 29: 10, 20. Ps. 16: 7. al. saep. — 2 Macc. 3: 30. Jos. Ant. 7. 14. 11.

b) of men towards men and things, *to bless*, pp. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (α) c. acc. of pers. expr. or impl. i. q. *to pray for one's welfare*, etc. Matt. 5: 44 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mark 10: 16 τιθεὶς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτά sc. τὰ παιδία, ἐὐλόγει αὐτά. Luke 2: 34. 6: 23. 24: 50, 51. Rom. 12: 14 bis. 1 Cor. 4: 12. 1 Pet. 3: 9. So Melchisedec Abraham, Heb. 7: 1, 6, 7. Isaac and Jacob their descendants, 11: 20, 21. So Sept. for בָּרַךְ Gen. 14: 19. 27: 23, 27. 48: 9, 15, 20.—Jos. B. J. 6. 5. 3 penult. — (β) c. acc. of thing expr. or impl. in N. T. only of food, a meal, etc. *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9: 16. impl. Matt. 14: 19 ἐλόγησε καὶ κλάσας κ. τ. λ. Mark 6: 41. 8: 7. So of the Lord's supper, where we may render by impl. *to consecrate*, Matt. 26: 26. Mark 14: 22. Luke 24: 30. 1 Cor. 10: 16 τὸ ποτήριον ὃ ἐυλογοῦμεν. So Sept. and בָּרַךְ of a sacrifice and feast, 1 Sam. 9: 13.—For the Jewish formulas of benediction at the paschal supper, see Light-

foot Hor. Heb. ad Matt. 26: 26. Comp. Jahn § 354.

c) of God towards men, *to bless*, i. e. *to distinguish with favour, to prosper, to make happy*, c. acc. Acts 3: 26 ἀπέστειλεν αὐτὸν [Ἰησοῦν] ἐὐλογοῦντα ὑμᾶς. Eph. 1: 3 ὁ Θεὸς, ὁ ἐυλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ. Heb. 6: 14 ἐὐλογῶν ἐλογήσω σε, quoted from Gen. 22: 17 where Sept. for Heb. בָּרַךְ בָּרַךְ, of which this is an imitation; Winer § 46. 7. Gesen. Lehrs. p. 778. Stuart § 514. Pass. *to be blessed* sc. of God, Gal. 3: 8, 9. Sept. genr. for בָּרַךְ Gen. 24: 1, 35. Ps. 45: 3. 67: 2, 7. Pass. Is. 61: 9. —Hence Pass. particip. perf. ἐυλογημένος, *blessed, favoured*, sc. of God, *happy*; so in joyful salutations, etc. e. g. of the Messiah and his reign, ἐὐλογ. ὁ ἐρχόμενος ἐν δόγματι κυρίου, Matt. 21: 9. 23: 39. Mark 11: 9, 10. Luke 13: 35. 19: 38. John 12: 13. So Matt. 25: 34 οἱ ἐυλογημένοι τοῦ πατρὸς. Luke 1: 28 ἐυλογημένη σὺ ἐν γυναιξίν, i. e. *blessed* above all women. v. 42 bis. So Sept. and בָּרַךְ Deut. 28: 3. Ruth 3: 10. 1 Sam. 26: 25.

Εὐλογητός, οὖς, ὁ, ἡ, adj. (εὐλογέω,) *blessed*, in N. T. only of God, i. e. *worthy of praise, adorable*, Lat. *venerandus*, Mark 14: 61. Luke 1: 68. Rom. 1: 25. 9: 5. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 2 Pet. 1: 3. So Sept. and בָּרַךְ Gen. 9: 26. Ex. 18: 10. al. — Tob. 8: 5, 15.—In Sept. spoken of men, for בָּרַךְ Deut. 33: 24. Ruth 3: 10.

Εὐλογία, ας, ἡ, (εὐλογέω,) *eulogy, commendation*, Lycurg. 153. 35. Thuc. 2. 42. In N. T. in a bad sense, *fair speech, adulation*, Rom. 16: 18. — Elsewhere in N. T. *blessing*, viz.

a) from men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7: 12 ἡ εὐλογία καὶ ἡ δόξα κ. τ. λ. τῷ Θεῷ ἡμῶν. 5: 12, 13. — Jos. Ant. 11. 4. 2.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. 12: 17. James 3: 10 εὐλογία καὶ κατάρα. So Sept. and בָּרַכָה Gen. 27: 12, 35 sq. — Ecclus. 3: 8, 9. Jos. Ant. 4. 8. 44, 48. — Also upon things, 1 Cor. 10: 16 τὸ ποτήριον εὐλογίας ὃ ἐυλογοῦμεν, *the cup*

of blessing, i. e. of benediction, consecration, in allusion to the כּוֹס הַבְּרָכָה drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.

c) meton. *blessing*, i. e. favour conferred, *gift*, *benefit*, *bounty*, viz. (α) from God to men, etc. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3: 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed, Eph. 1: 3. 1 Pet. 3: 9. Sept. and בְּרָכָה Gen. 49: 25. Is. 65: 8. — Act. Thoin. § 26. — So Heb. 6: 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. בְּרָכָה, Sept. ὑετός εὐλογίας, Ez. 34: 26. — (β) from men to men, *gift*, *bounty*, *present*; 2 Cor. 9: 5 τὴν προκ. εὐλογίαν ὑμῶν, i. e. your gift, contribution. So Sept. and בְּרָכָה Gen. 33: 11. 1 Sam. 25: 27. 2 K. 5: 15. Hence by impl. for *liberality*, *generosity*, 2 Cor. 9: 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας as adv. *liberally*, *generously*, comp. in Ἐπί II. 3. c. η.

Εὐμετάδοις, ου, ὁ, ἡ, adj. (εὔ, μεταδίδωμι,) *ready to impart*, i. e. *liberal*, *bountiful*, 1 Tim. 6: 18. — M. Antonin. 3. 14 τὸ εὐμετάδοτον καὶ εἰποιητικόν.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοέω, f. ἴσω, (εὖνοος fr. εὔ, νοῦς,) *to be well-minded*, *to be well-disposed*, c. c. dat. Matt. 5: 25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, i. e. be reconciled. — Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, ἡ, (εὐνοέω,) *good will*, *willing mind*; Eph. 6: 7 μετ' εὐνοίας δουλεύοντες. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to eunuch*, *to make a eunuch*; Pass. *to be made a eunuch*, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2. — Trop. εὐνουχίζειν ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνοῦχος, ου, ὁ, (ἐννή bed, ἔχω,) pp. 'bed-keeper,' keeper of the bed-

chamber; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. a *eunuch*, Matt. 19: 12 εὐνοῦχοι οἱ τινες εὐν. ὑπὸ τῶν ἀνθρ. Sept. for כְּרִיס Is. 56: 3, 4. Esth. 2: 14: 15. — Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60. — Trop. Matt. 19: 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. — Clem. Alex. Paed. 3. 4. Strom. 3. 1.

b) by impl. a *minister of court*, Acts 8: 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. 37: 6. 39: 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. כְּרִיס by רֶבֶץ prince, Sept. εὐνοῦχος. See Gesen. Lex. Heb. art. כְּרִיס. — Comp. Hdot. 8. 105. Test. XII Patr. p. 716 ἀρχιευνούχος παρὰ τῷ Φαραῶ, ἔχων γυναῖκα καὶ παλλακάς καὶ τέκνα.

Εὐνοδία, ας, ἡ, Euodia, pr. n. of a female Christian, Phil. 4: 2.

Εὐνοδῶ, ὤ, f. ὥσω, (εὖνοδος, fr. εὔ, ὁδός,) *to lead in a good way*, *to prosper one's journey*, pp. Sept. for נָהַל Gen. 24: 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. *to make prosperous*, *to give success to*, Sept. for הִנְחִיל Gen. 24: 21, 40. Neh. 2: 20. — In N. T. only Pass. *to be led in a good way*, i. e.

a) pp. *to have a prosperous journey*. Rom. 1: 10 εἴπως ἤδη ποτε εὐνοδωθήσομαι ἐλθεῖν πρὸς ὑμᾶς. Others trop. as below.

b) trop. *to be prospered*, 1 Cor. 16: 2 θησανοῦζων, ὅτι εὐνοδῶται. 3 John 2 bis. Perhaps Rom. 1: 10, if *I shall be prospered*, *permitted*, *to come unto you*. So Sept. for הִנְחִיל 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 28: 13. — Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὔ, πάρεδρος assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. *assiduous*, c. c. dat. 1 Cor. 7: 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, i. q. *assiduity*, *devotedness*. Text.

rec. has *εὐπρόσεδρον* q. v.—Hesych. et Suid. *εὐπάρεδρον*· *καλῶς παραμένον καὶ διηνεκῶς*.

Εὐπειθής, έός, οὗς, ό, ή, adj. (εὖ, πείθομαι,) *easily persuaded, compliant*, James 3: 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ό, ή, (εὖ, περι-ίσταμαι to stand around,) pp. ‘standing well around,’ i. e. *easily besetting*, as *εὐπερ. ἁμαρτία*, Heb. 12: 1. So Chrysost. *τὴν ἐνκόλως περι-ίσταμένην ἡμᾶς*. Comp. Elsner Obs. Sac. in loc.—Others, since *περιστάσις* sometimes signifies *impediment, calamity*, e. g. 2 Macc. 4: 16. Max. Tyr. Diss. 20. p. 207, translate *εὐπερίστατον ἁμαρτίαν* by *the sin so full of peril*, which so easily subjects one to calamity. See Kypke Obs. Sac. in loc.

Εὐποιῶ, ας, ή, (εὖποιῶ,) well-doing, i. e. *a doing good, beneficence*, Heb. 13: 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορέω, ὦ, f. ήσω, and as depon. Pass. εὐπορέομαι, οὔμαι, imperf. ἡπορούμην, (εὐπορος well to live, prosperous,) to be well to live, to be prosperous, absol. Acts 11: 29 *καθὼς ἡποροῦντί οἱ τις*. For the augm. see Buttm. § 86. 2. Sept. for *וְיָשַׁר* Lev. 25: 26, 49.—Pol. 1. 66. 5. Luc. bis Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.

Εὐπορία, ας, ή, (εὐπορέω,) prosperity, genr. Xen. An. 7. 6. 37, coll. 38. In N. T. *abundance, wealth*, Acts 19: 25.—Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

Εὐπρέπεια, ας, ή, (εὐπρεπής well-becoming, fr. εὖ, πρέπει,) gracefulness, beauty, James 1: 11. Sept. for *וְיָפָה* Lam. 1: 7. *וְיָפָה* Ps. 50: 2.—Jos. Ant. 1. 11. 3. Thuc. 6. 31.

Εὐπρόσδεκτος, ου, ό, ή, adj. (εὖ, προσδέχομαι,) well-received, i. e. *acceptable, approved*, c. dat. Rom. 15: 31. 1 Pet. 2: 5. absol. Rom. 15: 16. 2 Cor. 8: 12.—Plut. ed. R. IX. p. 196. ult.—By impl. *favourable*, as *καιρός εὐπρ.* 2 Cor. 6: 2, i. e. *a time of favour*, from Is. 49: 8

where Heb. *יָצַר חַסֵּד*, Sept. *καιρός δεκτός*.

Εὐπρόσεδρος, ου, ό, ή, adj. (εὖ, πρόσεδρος,) pp. i. q. *εὐπάρεδρος, assidu-ous*; hence also *τὸ εὐπρόσεδρον, assiduity, devotedness*, c. dat. 1 Cor. 7: 35 in text. rec. See in *Εὐπάρεδρος*.—Comp. *προσεδρεύω* Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.

Εὐπρουπέω, ὦ, f. ήσω, (εὖ-πρόσωπος well-faced, beautiful, Sept. Gen. 12: 11. Xen. Mem. 1. 3. 10. specious, Hdor. 7. 168. Dem. 277. 4,) *to make a fair shew, to strive to please*, Gal. 6: 12.—Not found in the classics.

Εὐρίσκω, f. εὐρήσω, aor. 1 unus. εὔρησα Rev. 18: 14. Aesop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721. — perf. *εὔρηκα*, aor. 2 *εὔρον*, aor. 2 pass. *εὔρέθη*, aor. 2 mid. later *εὔρά-μην* once Heb. 9: 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. n. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad Phr. p. 140.—*To find*, trans.

a) genr. *to find*, sc. without seeking, *to meet with, to light upon*. (α) pp. and seq. acc. of pers. Matt. 18: 28 *εὔρειν ἕνα τῶν συνδούλων*. John 1: 42, 44, 46. 2: 14. Acts 9: 33. 28: 14. Heb. 11: 5. al. Seq. acc. of thing, Matt. 13: 44. Luke 4: 17. 18: 8. John 12: 14. Acts 21: 2. Sept. for *נִשְׁמַר* of pers. Gen. 4: 13. 1 Sam. 10: 2, 3. of thing Gen. 44: 8. Jon. 1: 3.—Hdian. 3. 2. 7. of thing, ib. 3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop. *to find*, i. e. *to perceive, to learn* by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, viz. (1) c. c. accus. et particip. comp. Buttm. § 144. 4. b. Matt. 12: 44. Mark 7: 30 *εὔρει τὸ δαιμόνιον ἐξεληλυθός*. Luke 8: 35. 24: 2. John 11: 17. Acts 9: 2. 2 John 4. al. So in the Pass. construction, Matt. 1: 18 *εὔρέθη ἐν γαστρὶ ἔχουσα*. Luke 17: 18.—Hdian. 8. 5. 2. Plut. Lucul. 13. Xen. Cyr. 2. 2. 14.—(2) c. c. accus. et adj. or other adjunct, the acc. of ὧν being implied; Acts 5: 10 *οἱ νεανίσκοι εὔρον αὐτὴν*

νεκράν. 24: 5. Rom. 7: 18. 2 Cor. 9: 4. Rev. 2: 2. So in Pass. construction, Luke 9: 36 εὐρέθη μόνος. Acts 5: 39. Rom. 7: 10. 1 Cor. 4: 2. 2 Cor. 5: 3. 1 Pet. 1: 7. Rev. 5: 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὐρίσκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) to find, sc. by search, inquiry, etc. to find out, to discover, trans. (α) pp. and absol. Matt. 7: 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζῆται καὶ εὐρήσεις.) Seq. acc. of pers. expr. or impl. Mark 1: 37 κατεδίωξαν αὐτόν, καὶ εὐρόντες αὐτόν. Luke 2: 45. John 7: 34, 35. Acts 5: 22. 8: 40. 2 Tim. 1: 17. al. Seq. accus. of thing expr. or impl. Matt. 7: 14 ὅλγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν sc. τὴν πύλιν. 12: 43. 13: 46. Mark 11: 13. Luke 15: 4. John 10: 9. Acts 7: 11. al. So of a judge, after examination, John 18: 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19: 4, 6. Acts 13: 28. 23: 9. al. So Sept. and נִשְׁכַּח of pers. Josh. 2: 22. 1 Sam. 9: 13. 10: 21. of things, 1 Sam. 9: 4. 2 K. 12: 10, 18. comp. 1 Sam. 29: 3, 6, 8. — Luc. Asin. 45. Xen. Cyr. 2: 2. 21. of things Xen. H. G. 5. 3. 23. Vect. 4. 4. — (β) Trop. in different senses, viz. (1) εὐρίσκειν θεόν, to find God, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts 17: 27 ζητεῖν τὸν θεόν εἰ ἄραγε αὐτὸν καὶ εὐροῖεν. Pass. Rom. 10: 20, quoted from Is. 65: 1 where Sept. and נִשְׁכַּח, as also 1 Chr. 28: 9. — (2) spoken of computation, measurement, etc. to find, to make out, Acts 19: 19 εὐρον ἀργύριον μυριάδας πέντε. 27: 28 bis, εὐρον ὀργυιάς εἰκοσι κ. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) to find out mentally, i. e. to invent, to contrive, before an indirect clause with τό expr. or impl. Luke 19: 48 οὐκ εὐρίσκον τό, τί ποιήσωσιν. Acts 4: 21. Luke 5: 19 μὴ εὐρόντες ποίας εἰσεγγκωσιν αὐτόν. — Test. XII Patr. p. 637 εὐρον, τί εἴπαμεν. c. acc. Palaeph. 16. 2.

c) Mid. to find for oneself, i. e. to acquire, to obtain, once c. acc. Heb. 9: 12 αἰωνίαν λίτρωσιν εὐράμενος. — Jos. Ant. 1. 19. 1 δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8. — So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn.

p. 140, to acquire, to obtain, to get, for oneself or another; Matt. 10: 39. ὁ εὐρών τὴν ψυχὴν κ. τ. λ. Luke 9: 12 καὶ εὐρώσιν ἐπισιτισμόν. John 21: 6. Rom. 4: 1. Heb. 12: 17. Rev. 9: 6. 18: 14. c. dat. Matt. 11: 29 εὐρήσετε ἀνάπανσιν ταῖς ψυχαῖς ὑμῶν. Acts 7: 46 εὐρεῖν σκῆνωμα τῷ θεῷ, comp. Sept. and לָּ נִשְׁכַּח Ps. 132: 5. So Prov. 3: 13. — Ecclus. 6: 16. Luc. Asin. 35. Hdian. 4. 13. 6. — By Hebr. in the phrase εὐρίσκειν χάριν παρὰ τῷ θεῷ, to find grace, to obtain favour with God, Luke 1: 30. ἐνώπιον τοῦ θεοῦ, Acts 7: 46. absol. Heb. 4: 16. So εὐρεῖν ἔλεος παρὰ κυρίου, 2 Tim. 1: 18. Sept. and הָּ נִשְׁכַּח Gen. 6: 8. 32: 5. 47: 25. AL.

Εὐροκλύδων, ὄνος, ὁ, Euroclydon, a tempestuous wind, Acts 27: 14, from Εὐρος, Eururus, east-wind, and κλύδων a wave. Comp. Heb. יָם יָבֵן, Sept. πνεῦμα βίαιον, Ps. 48: 8. Gesen. Lex. art. יָבֵן.—Other Mss. read Εὐροκλύδων, Euryclydon, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have Εὐρακύλων, Euroaquilo.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χώρα,) pp. 'broad-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7: 13. Sept. for הָּ נִשְׁכַּח Is. 30: 23. — Esdr. 9: 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσεβεία, ας, ἡ, (εὐσεβής,) piety, reverence, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, godliness, religiousness, Acts 3: 12. 1 Tim. 2: 2. 4: 7, 8. 6: 3, 5, 6, 11. 2 Tim. 3: 5. Tit. 1: 1. 2 Pet. 1: 3, 6, 7. 3: 11. Sept. for הָּ נִשְׁכַּח Prov. 1: 7. Is. 11: 2.—Jos. Ant. 3. 2. 3. Diod. S. 19. 7. Xen. Ag. 3. 5.—Meton. for religion, the gospel scheme, 1 Tim. 3: 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσεβεία.

Εὐσεβέω, ῶ, f. ἦσω, (εὐσεβής,) to be pious towards any one, c. c. accus. Matth. § 413. 11; e. g. towards God, to reverence, to worship, Acts 17: 23. towards parents, etc. ἱδὼν οἶκον, to respect, to honour, 1 Tim. 5: 4. — Jos. Ant. 10.

3. 2 τὸν θεόν. Isocr. 26. B, τὰ περὶ τ. θεούς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, ἑός, οὗς, ὁ, ἡ, adj. (εὖ, σέβομαι,) *pious*, in N. T. towards God, *religious*, *devout*, Acts 10: 2, 7. 22: 12. 2 Pet. 2: 9. Sept. for עֲבָדִים Is. 24: 16. 26: 7.—Eccelus. 11: 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβῶς, adv. *piously*, *religiously*, 2 Tim. 3: 12. Tit. 2: 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὐσημος, ου, ὁ, ἡ, (εὖ, σῆμα,) pp. 'well-marked,' trop. of *good omen*, Plut. J. Caes. 43. In N. T. *distinguishable*, sc. by certain marks; trop. of *speech*, *easy to be understood*, *distinct*, 1 Cor. 14: 9.—Pol. 10. 44. 3. Porphy. de Abstin. 3. 4. Hesych. εὐσημον· εὐδηλον, φανερόν.

Εὐσπλαγχνος, ου, ὁ, ἡ, (εὖ in- tens. σπλάγχνον q. v.) *tender-hearted*, *full of pity*, *compassionate*, Eph. 4: 32. 1 Pet. 3: 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὐσχημόνως, adv. (εὐσχήμων,) *becomingly*, *decorously*, in a proper manner, Rom. 13: 13. 1 Cor. 14: 40. 1 Thess. 4: 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) *becomingness*, *decorum*, e. g. of dress etc. 1 Cor. 12: 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὐσχήμων, ονος, ὁ, ἡ, (εὖ, σχήμα fr. ἔχω,) *well-fashioned*, *well-formed*, *comely*.

a) pp. 1 Cor. 12: 24 τὰ εὐσχήμονα ἡμῶν, sc. μέλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὐσχημον, *decorum*, *propriety*, 1 Cor. 7: 35.

b) trop. in the later Greek, of *high standing*, *honourable*, *noble*; Mark 15: 43 εὐσχημων βουλευτής. Acts 15: 30. 17: 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phryn. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὐτονος, fr. εὖ, τείνω,) *intensely*, i. e. *powerfully*, *vehemently*, Luke 23: 10. Acts 18: 28.—Sept. Josh. 6: 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπελία, ας, ἡ, (εὐτραπέλος, well-turned, courteous, sportive, fr. εὖ, τρέπω,) pp. *urbanity*, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. *humour*, *wit*, Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, *levity*, *jesting*, frivolous and indecent discourse, Eph. 5: 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπελίαν.

Εὐτυχος, ου, ὁ, *Eutychus*, pr. u. of a youth, Acts 20: 9.

Εὐφημία, ας, ἡ, (εὐφημος,) *words of good import or omen*, Plut. ed R. VI. 125. 8. Jos. 10. 11. 7. *acclamation*, Hdian. 1. 13. 13. In N. T. *good report*, *good fame*, 2 Cor. 6: 8.—Diod. S. 1. 2. Ael. V. H. 3. 47.

Εὐφημος, ου, ὁ, ἡ, (εὖ, φήμη, φημί,) pp. 'well-spoken, well-worded;' hence, of *good import*, εὐφήμοις οἰωνοῖς Dion. Hal. Ant. 1. 16. *laudatory*, e. g. λόγους Pol. 31. 14. 1. In N. T. of *good report*, *praiseworthy*, *laudable*, Phil. 4: 8. — Anthol. Gr. IV. p. 183, αἰσχροὶν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

Εὐφορέω, ὦ, f. ἴσω, (εὐφορος, φέρω,) *to bear well*, *to yield abundantly*, intrans. spoken of the earth, Luke 12: 16. — Jos. B. J. 2. 21. 2 οὕτως δὲ τῆς Γαλιλαίας ἐλαιοφόρον, μάλιστα καὶ τότε εὐφορηκίας. So εὐφορος fertile, Hdian. 1. 6. 3.

Εὐφραίνω, f. αὐῶ, (φρήν, εὐφρων glad-minded,) *to make glad-minded*, *to make glad*, *to cause to rejoice*, trans. Mid. and aor. 1 pass. in mid. signif. Buttin. § 136. 2, *to be glad*, *to rejoice*, *to exult*, intrans.

a) genr. in Act. once, 2 Cor. 2: 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for פָּרַח Ps. 19: 9. — Eccelus. 4: 21. Xen. Cyr. 8. 7. 12. — Mid. Luke 15: 32 εὐφρανθήναι δὲ καὶ χαροῖναι ἔδει. Acts 2: 26. Rom. 15: 10. Rev. 11: 10. 12: 12. Gal. 4: 27, comp. Is. 54: 1. c. c. ἐν τινι Acts 7: 41. ἐπὶ τινα v. τινί, *to rejoice over*, Rev. 18: 20. Sept. for פָּרַח Deut. 32: 43. Is. 12: 6. פָּרַח 1 Chr. 16: 10, 31. c. ἐν 1 Sam. 2: 1.—Ael. V. H. 2. 21. Xen. Oec. 9. 12. c. ἐν ib. Hii. 1. 16. c. ἐπὶ ib. Conv. 7. 5.

b) as connected with feasting, Mid. *to rejoice*, *to be merry*; Luke 12: 19

γάγε, πίε, εὐφραίνου. 15: 23, 24. Sept. for עֲמַץ Deut. 14: 26. 27: 7. — Hom. Od. 2. 311. Ael. V. H. 10. 9. Xen. Conv. 1. 15. — Hence by impl. simply, for *to feast, to banquet*, Luke 15: 29. 16: 19.

Εὐφράτης, ου, ὁ, Euphrates, Heb. פְּרָת Gen. 2: 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. 9: 14. 16: 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts 2: 28. 14: 17. Sept. for עֲמַץ Esth. 9: 18. 19. Ps. 4: 8. — Ecclus. 4: 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστιέω, ὦ, f. ἦσω, (εὐχάριστος,) aor. 1 *εὐχαρίστησα* and *εὐχαρίστησα* Rom. 1: 21 in later edit. Buttm. § 86. 2; pp. 'to shew one's self grateful,' i. e. *to requite a favour*, i. q. *διδόναι χάριν*, Dem. 257. 2. In later Greek and in N. T. *to give thanks, to thank*, i. q. *εἰδέναι χάριν*, to express one's gratitude, Lob. ad Phryn. p. 18; c. c. dat. of person, Luke 17: 16 *εὐχαριστῶν αὐτῷ* sc. Ἰησοῦ. Rom. 16: 4. — Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen. — Elsewhere in N. T. used only in reference to God, *to give thanks to God*, usually seq. τῷ Θεῷ etc. and also other adjuncts, as with *περί, ἐπὶ, ὅτι, ἵνα*, etc. Luke 18: 11 *ὁ φαρισαῖος ταῦτα προσήγγετο· ὁ Θεός, εὐχαριστῶ σοι κ. τ. λ.* John 11: 41. Acts 28: 15. Rom. 1: 8. 7: 25. 1 Cor. 1: 4, 14. 14: 18. Eph. 5: 20. Phil. 1: 3. Col. 1: 3, 12. 3: 17. 1 Thess. 1: 2. 2: 13. 2 Thess. 1: 3. 2: 13. Phil. 4. Rev. 11: 17. absol. Eph. 1: 16. 1 Thess. 5: 18. Pass. c. acc. 2 Cor. 1: 11 *ἵνα εὐχαριστήσῃ [τῷ Θεῷ] τὸ χάρισμα*, comp. Buttm. § 134. 6, and n. 2. — Judith 8: 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A. — Spoken of giving thanks before meals etc. seq. τῷ Θεῷ, Acts 27: 35. Rom. 14: 6 bis. absol. Matt. 15: 36. 26: 27. Mark 8: 6. 14: 23. Luke 22: 17, 19. John 6: 11, 23. 1 Cor. 10: 30. 11: 24. — By impl. for *to praise, to bless, to worship*, Rom. 1: 21. 1 Cor. 14: 17 *καλῶς εὐχαριστεῖς*, corresponding to *εὐλογήσης* in v. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) *gratitude, thankfulness*, Acts 24: 3. — Philo de Plant. Noë p. 231. Dem. 256. 19. — In Paul's writings and Rev. *thanksgiving, thanks*, i. e. the expression of gratitude to God; so seq. dat. τῷ Θεῷ etc. comp. in *Εὐχαριστιέω*, and Matth. § 390. 2 Cor. 9: 11, 12. Rev. 4: 9. 7: 12. genr. 1 Cor. 14: 16. 2 Cor. 4: 15. Phil. 4: 6. Col. 2: 7. 4: 2. 1 Thess. 3: 9. 1 Tim. 2: 1. 4: 3, 4. So in the Pauline usage Eph. 5: 4, where others *grateful discourse*. — Aquil. for עֲמַץ Am. 4: 5. Wisd. 16: 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὖ, χαρίζομαι,) *grateful*, i. e. *pleasing*, Xen. Cyr. 2. 2. 1. Sept. *γενή εὖχ.* for עֲמַץ Prov. 11: 16. — In N. T. *grateful*, i. e. *thankful*, full of gratitude to God, Col. 3: 15. — Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49. — Others, by impl. *well-pleasing, acceptable*, sc. to God. Others *liberal*, as in Diod. Sic. 18. 28.

Εὐχή, ῆς, ἡ, (εὐχομαι,) 1. *prayer*, sc. to God, James 5: 15, coll. v. 16. Sept. for עֲמַץ Job 16: 17. Prov. 15: 9. — Aeschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. *a vow*, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for עֲמַץ Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1. — Acts 18: 18 *κτεράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς, εἶχε γὰρ εὐχὴν*, prob. a *votum civile*, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim. 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer *κτεράμενος* to *Ακύλας*. Others suppose the

vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

Εὐχομαι, f. *ξομαι*, depon. Mid. imperf. *εὐχόμεν* et *ἠυχόμεν*, Buttin. § 86. 2, pp. 'to speak out, to utter aloud;' hence, *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1. — In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. *τῷ θεῷ*, Acts 26: 29, see in *Ἄν* I. 1. a. *πρὸς τὸν θεόν* 2 Cor. 13: 7. absol. et seq. *ὑπὲρ τινα* James 5: 16. Sept. for *לְעֵינֵי* Num. 11: 2. 21: 8. *רַחֵם* Ex. 8: 29, 30. — c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. *πρὸς* 2 Macc. 9: 13. Xen. Mem. 1. 3. 2. *ὑπὲρ* Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for*, *to desire earnestly*, c. accus. et infin. Acts 27: 29 *ἠύχοντο ἡμέραν γενέσθαι*. Rom. 9: 3. 3 John 2. c. acc. *τοῦτο*, 2 Cor. 13: 9. Sept. for *גָּרַח* Jer. 42: 22. — Aeschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

Εὐχρηστος, ου, ὁ, ἡ, adj. (εὖ intens. *χρᾶμαι*,) *very useful*, 2 Tim. 2: 21. 4: 11. Philem. 11.—Sept. Prov. 11: 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

Εὐψυχέω, ὦ, f. *ήσω*, (εὐψυχος, *ψυχή*), *to be animated*, *to be in good spirits*, Phil. 2: 19. — Anth. Gr. IV. p. 275. So *εὐψυχία* good spirits, courage, Dem. 1408. 15. Plut. ed. R. VIII. 318. 2.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὀδῶδα,) *good odour*, *sweet savour*, *fragrance*, pp. Ecclus. 24: 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. 2: 15. Eph. 5: 2. Phil. 4: 18. Comp. Sept. and *יְהוָה רִיחַ* Lev. 1: 9, 13, 17. Num. 28: 13. also Test. XII Patr. p. 547.

Εὐώνυμος, ου, ὁ, ἡ, (εὖ, ὄνομα,) pp. of good name, honoured, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, of good omen, used by way of euphemism instead of *ἀριστερός*, the left, which was a word of ill omen, since all omens on the left were sinister or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. *the left*, spoken chiefly of the left hand, in opp. to the right, Matt. 20: 21, 23. 25: 33, 41. 27: 38. Mark 10: 37, 40. 15: 27. of the left foot, Rev. 10: 2. So adverbially, Acts 21: 3 *καταλιπόντες αὐτὴν εὐώνυμον*, i. e. on the left hand. Sept. for *לְעֵינֵי* Josh. 23: 6. Neh. 8: 6. — Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

Ἐφάλλομαι, f. *αλοῦμαι*, (ἐπί, ἄλλομαι,) *to leap* or *spring upon*, i. e. *to assault*, seq. ἐπί c. acc. Acts 19: 16. Sept. for *רָצַח* of τὸ πνεῦμα rushing upon Saul, 1 Sam. 10: 6. 11: 6. 16: 13. — Hom. II. 11. 421. of mounting a horse, c. dat. Plut. ed. R. VI. p. 526.

Ἐφάπαξ, adv. (ἐπί, ἅπαξ,) lit. 'upon once,' i. e. *once*, *once for all*, Rom. 6: 10. Heb. 7: 27. 9: 12. 10: 10. So 1 Cor. 15: 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

Ἐφεσῖνος, η, ον, *Ephesian*, of *Ephesus*, Rev. 2: 1 in text. rec.

Ἐφεσίως, ἰα, ον, *Ephesian*, an *Ephesian*, Acts 19: 28, 34, 35 bis. 21: 29.

Ἐφεσος, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A.C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts 18: 19, 21, 24. 19: 1, 17, 26. 20: 16, 17. 1 Cor. 15: 32. 16: 8. Eph. 1: 1. 1 Tim. 1: 3. 2 Tim. 1: 18. 4: 12. Rev. 1: 11. See Calmet, art. *Ephesus*.

Ἐφευρετής, οῦ, ὁ, (ἐφευρίσκω) to find upon sc. any one, Hom. Od. 24. 145. to invent, Pind. Pyth. 12. 13,) an *inventor*, *deviser*, Rom. 1: 30 *ἐφευρετὰς κακῶν*.—Comp. κακῶν *εὐρεταί*, Philo in Flacc. p. 968.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in the classics; in Sept. pp. daily service of the priests in the temple, for מִלְכָּה 2 Chr. 13: 10, comp. v. 11. Esdr. 1: 16. Suid. ἡ τῆς ἡμέρας λειτουργία. — Hence in N. T. meton. a course, class, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1: 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. 8: 14. Jos. Ant. 7. 14. 7. So Sept. for מִלְכָּה 1 Chr. 23: 6. 28: 13. מִשְׁמֶרֶת Neh. 12: 24. מִשְׁמֶרֶת 2 Chr. 25: 8. Neh. 12: 9. — Esdr. 1: 2.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπὶ, ἡμέρα,) pp. 'for the day,' ὁ ἐφ' ἡμέραν ὢν, i. e. ephemeral, Thuc. 2. 52. In N. T. daily, James 2: 15 τῆς ἐφημέρου τροφῆς. — Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

Ἐφικνέομαι, οὔμαι, aor. 2 ἐφικόμην (ἐπὶ, ἵκνέομαι,) to come upon or to any one, to arrive at, seq. ἄχρι c. gen. 2 Cor. 10: 13. seq. εἰς c. acc. 2 Cor. 10: 14. — Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

Ἐφίστημι, f. ἐπιστήσω, (ἐπὶ, ἵστημι,) trans. to place upon or over, Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. to set over, Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφιστάς, and Mid. ἐφίσταμαι, to place oneself upon or near, to stand upon, by, near, etc. See Buttm. §107. II. 1 and 3.

a) pp. of persons, to stand by, near, etc. genr. Luke 2: 38 καὶ αὐτὴ αὐτῇ τῇ ᾧρα ἐπιστάσα κ. τ. λ. Acts 22: 13, 20. c. dat. of pers. Acts 23: 11. seq. ἐπὶ τι Acts 10: 17. 11: 11. ἐπάνω τινος, to stand by and over, Luke 4: 39. Sept. for עָמַד 1 Sam. 17: 51. Zech. 1: 10, 11. c. ἐπάνω 2 Sam. 1: 9. for עָמַד Gen. 24: 43. Amos 9: 1. — Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπὶ Pol. 4. 40. 1.

b) implying also approach, to come and stand by, to come to or upon any person or place; Luke 20: 1 ἐπέστησαν οἱ ἀρχιερεῖς κ. τ. λ. 10: 40. — Dem. 66. 23. Hdian. 3. 12. 18. — So with the idea of sudden appearance, Acts 12: 7 ἄγγελος κυρίου ἐπέστη. c. dat. Luke 2: 9. 24: 4. — Plut. Amat. Narr. 3. Hdot. 5.

56. — In a hostile sense, to come upon, to assail, genr. Acts 6: 12. 23: 27. c. dat. Acts 4: 1. 17: 5. Sept. for מִלְכָּה Jer. 21: 2. — Jos. Ant. 7. 11. 1.

c) trop. (α) of persons, to stand fast by, i. e. to be instant, pressing, earnest; 2 Tim. 4: 2 ἐπιστηθὶ εὐκαίρως ἀκαίρως sc. κηρύσσω τὸν λόγον. — Dem. 70. 16. — (β) of things, e. g. evil, to come upon, to fall upon, to befall, seq. ἐπὶ c. acc. Luke 21: 34. c. dat. 1 Thess. 5: 3. So of a tempest, Acts 28: 2. — Wisd. 6: 5, 8. 19: 1. ζόφος Pol. 18. 3. 7. — In the sense of to impend, to be at hand, 2 Tim. 4: 6 ὁ καιρὸς ἐφύστηκε. — Jos. Ant. 2. 4. 3. Dem. 287. 5.

Ἐφραΐμ, ὁ, indec. Ephraim, Heb. מְרַרְרָא, in N. T. pr. n. of a town or city, John 11: 54. Eusebius says it was 8 Rom. miles north of Jerusalem, while Jerome with more probability makes the distance 20 Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. 13: 23. 2 Chr. 13: 19. Reland Palaest. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

Ἐφφαθά, Ephphatha, an Aramean imperative, i. q. διανοιχθῆτι, be opened, Mark 7: 34. It comes from the verb פתח to open, and is either for imper. Niph'al פתח, or imper. Ithpa'el פתח.

Ἐχθρα, ας, ἡ, (pp. fem. of ἐχθρός,) enmity, hatred, Luke 23: 12. Rom. 8: 7. Gal. 5: 20. James 4: 4. Sept. for מִלְכָּה Num. 35: 20. Prov. 26: 26. — Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10. — Meton. cause of enmity, Eph. 2: 15, 16.

Ἐχθρός, ὁ, ὄν, (ἐχθος,) 1. Pass. hated, odious, object of enmity; Rom. 11: 28 ἐχθροὶ δι' ἡμᾶς, in antith. with ἀγαπητοί. — Wisd. 15: 18. τοῖς θεοῖς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. inimical, hostile. a) pp. as adj. Matt. 13: 28 ἐχθρὸς ἀνθρώπος, i. e. an enemy. Rom. 5: 10 ἐχθροὶ ὄντες. Col. 1: 21. — Sept. Esth. 7: 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, an enemy, adversary, Buttm. § 123. 3. (α) genr. and

seq. gen. of pers. Matt. 5: 43, 44. 10: 36. 13: 25. Luke 1: 71, 74. 6: 27, 35. 19: 27, 43. Rom. 12: 20. Gal. 4: 16. 2 Thess. 3: 15. Rev. 11: 5, 12. c. gen. of thing, Acts 13: 10. So Sept. for עֶשֶׂת Gen. 49: 8. Lev. 26: 7. al. saep.—Dem. 1121. 12. Thuc. 6. 18.—(β) of the adversaries of the Messiah, seq. gen. Matt. 22: 44 ἕως ἂν θῷ τοὺς ἐχθρούς σου ὑποπόδιον κ. τ. λ. so Mark 12: 36. Luke 20: 43. Acts 2: 35. 1 Cor. 15: 25. Heb. 1: 13. 10: 13. also 1 Cor. 15: 26. Phil. 3: 18 τοῦ σταυροῦ. So ἐχ. τοῦ θεοῦ James 4: 4.—(γ) spec. ὁ ἐχθρός, the adversary, Satan; Luke 10: 19 ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, comp. v. 18. So Matt. 13: 39. — Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἐχιδνα, ης, ῆ, (ἔχιδνα) a viper, Acts 28: 3. — Diod. Sic. 2. 43. Luc. Alex. 10. — Trop. of wicked men, γεννήματα ἐχιδνῶν, progeny of vipers, Matt. 3: 7. 12: 34. 23: 33. Luke 3: 7.—Eurip. Ion. 1262. [1276.]

Ἐχω, f. ἔχω, also σχήσω, imperf. εἶχον, aor. 2 ἔσχον, perf. ἔσχηκα, see Buttm. § 114 sub voc. to have, to hold, i. e. to have and hold, implying continued having or possession, trans.

a) pp. and primarily, to have in one's hands, to hold in the hand; Rev. 1: 16 ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χεῖρὶ ἀστέρας ἑπτά. 6: 5. 10: 2. 17: 4. — Hom. Il. 1. 14 ἐν χερσὶν ἔχων. al. saep. Luc. D. Deor. 11. 2 τῇ λαῖᾳ μὲν ἔχων. comp. Hdot. 7. 16.—So by impl. Matt. 26: 7. Heb. 8: 3. Rev. 3: 1. 5: 8. 6: 2. 8: 3, 6. 9: 14. al.

b) genr. and most frequently, to have, to possess, sc. externally. (α) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. 13: 12. 19: 21, 22. Mark 10: 22, 23. Luke 18: 24. 21: 4. al. μηδὲν ἔχειν, to have nothing, to be poor, 2 Cor. 6: 10. (Hom. Il. 2. 282. Xen. Cyr. 2. 4. 9.) Hence in later usage, ἔχειν simply, with τὰ χρήματα or the like impl. to have sc. much, to be rich etc. and οὐ v. μὴ ἔχειν, to have not, to be poor, Matt. 13: 12. 25: 29. 1 Cor. 11: 22. 2 Cor. 8: 11, 12. James 4: 2. — Palaeph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44, coll. 45. — So of flocks, πρόβατον ἔχειν Matt. 12: 11. (Luc. D.

Deor. 4. 2 ult.) of produce, estates, etc. Luke 12: 19. 13: 6. κληρονομίαν trop. Eph. 5: 5, and μέρος μετὰ τινος John 13: 8, comp. Gen. 31: 14. Num. 18: 20. Deut. 12: 12. — Of arms, utensils, etc. Luke 22: 36 bis. Rev. 18: 19. (Luc. D. Mort. 11. 1.) garments, Luke 3: 11. 9: 3. provisions, Matt. 14: 17. Mark 8: 1, 2, 5, 7. John 2: 3. 1 Tim. 6: 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. 8: 20. Mark 5: 3. Luke 12: 17. members or parts of the body, ὅτα Matt. 11: 15. ὁφθαλμούς Mark 8: 18. (Palaeph. 32. 1.) Luke 24: 39. Rev. 9: 10. Acts 11: 3 ἀκροβυστίαν ἔχοντες, uncircumcised, gentiles. καρδίαν heart, trop. Mark 8: 17. 2 Pet. 2: 14. power, faculty, dignity, etc. John 4: 44. 6: 68. 17: 5. Heb. 2: 14. 7: 24. Rev. 9: 11. 16: 9. 17: 18. — Palaeph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11. — So of any good, advantage, benefit, etc. μισθόν Matt. 5: 46. χάριν πρὸς τὸν λαόν, i. e. favour with, Acts 2: 47. (Sept. for נֶזֶק Ex. 33: 12.) Acts 24: 16. Rom. 4: 2. 5: 2. 9: 10. πιστὴν faith, as a gift etc. 14: 22. 1 Cor. 13: 2. James 2: 1, 14, 18. ζωὴν αἰώνιον John 3: 36. 6: 40, 47, 53, 54. al.—Of a law, etc. John 19: 7. 1 Cor. 7: 25. 1 John 4: 21. So of age, years, John 8: 57. 9: 21. — Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. — Of a ground of complaint, etc. seq. κατὰ τινος or πρὸς τινά, Matt. 5: 23. Acts 19: 38. 24: 19. 25: 19. 1 Cor. 6: 1. Rev. 2: 4, 14, 20. or a ground of reply, 2 Cor. 5: 12. Of a definite beginning and end, Heb. 7: 3 μῆτε ἀρχὴν ἡμερῶν μῆτε ζωῆς τέλος ἔχων. — (2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2: 44 εἶχον ἅπαντα κοινά. Acts 20: 24 οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν nor do I hold my life dear. Luke 19: 20. So with a noun in apposit. 1 Pet. 2: 16 μὴ ὡς επικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν. — Luc. D. Deor. 9. 1 τοκάδα γὰρ τὴν κεφαλὴν ἔχει. — (3) By impl. with the notion of charge, trust, etc. Rev. 1: 18 ἔχω τὰς κλεῖς τοῦ θανάτου. 12: 12. 15: 1, 6, ἔχοντας πληγὰς ἑπτὰ κ. τ. λ.—Dem. 1153. 4.—(4) In the sense of to have at hand, to have ready, 1 Cor. 14: 26 ἕκαστος ψαλμὸν ἔχει κ. τ. λ.

(β) c. accus. of person, implying some special relation or connexion, viz.

(1) genr. and simply, e. g. of a husband or wife, Matt. 14: 4 οὐ ἐξεστί σοι ἔχειν αὐτήν sc. as a wife. 22: 28. Mark 12: 23. al. John 4: 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. v. 18. Comp. Schaef. ad Greg. Cor. p. 931. — Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὃ δὲ ἀνὴρ ἔχει. Odys. 4. 569. Luc. D. Mort. 16. 1. — So ἀδελφοίς ἔχειν Luke 16: 28. ἀρχιερέα Heb. 4: 14. (ὑπάτον Plut. Cat. Min. 21.) δεσπότας 1 Tim. 6: 2. οἰκονόμον Luke 16: 1. τέκνα Tit. 1: 6. υἱούς Gal. 4: 22. φίλον Luke 11: 5. χήρας 1 Tim. 5: 16. etc. etc. Matt. 9: 36. 27: 16, 65. Luke 4: 40. John 5: 7. Rev. 2: 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3: 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John 8: 41. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. 3: 17. Philem. 17. Heb. 12: 9. (Diod. Sic. 4. 61.) With an adj. or partic. in the accus. Luke 17: 7 δοῦλον ἔχων ἀσotριώτια. 14: 18, 19 ἔχε με παρητημένον. 1 Cor. 7: 12, 13. Phil. 2: 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25: 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Matt. 26: 11 παχούς ἔχετε μεθ' ἐαντων. John 12: 8. (Xen. Cyr. 1. 4. 17.) So ἔχειν ὑπ' ἐαντων Matt. 8: 9. Luke 7: 8. ἐφ' ἐαντοῦ Rev. 9: 11.

(γ) where the subject is a thing, to have, implying the existence of some thing in or in close connexion with the subject; c. acc. of thing, Matt. 13: 5 οὐκ εἶχε γῆν πολλήν—διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6, 27. Luke 11: 36. 20: 24. Acts 27: 39. So Acts 1: 12 ὅρος σαββάτου ἔχον ὁδόν, having a sabbath day's journey, i. e. being thus far from the city. 1 Cor. 12: 23. 1 Tim. 4: 8. 2 Tim. 2: 17 νομὴν ἔξει i. e. shall eat around, spread. Heb. 9: 8 ἐχούσης στάσιν, having yet a standing. James 1: 4. Rev. 4: 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said to have in or on, by or with himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) genr. of any obligation, duty, course, etc. Acts 21: 23 εὐχὴν ἔχοντες

ἐφ' ἐαντων. 18: 18. Rom. 12: 4 προῶν. 2 Cor. 4: 1 διακονίαν. Phil. 1: 30 et Col. 2: 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke 12: 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχειν John 9: 41. 15: 22. ἔγκλημα Acts 23: 29. κῆμα 1 Tim. 5: 12. But κῆματα ἔχειν, to have lawsuits, 1 Cor. 6: 7. (Lat. lites habeo, Hor. Sat. 1. 7. 5.) v. 4. Acts 28: 29. — So τέλος ἔχειν, to have an end, i. e. pp. to come to an end, be destroyed, as ὁ Σατανᾶς, Mark 3: 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22: 37. — pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378. — Of effects or results depending on the subject as a cause or antecedent; Heb. 10: 35 ἥτις ἔχει μισθoαποδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John 4: 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said to have such and such an affection, etc. (1) Of the body, as μαστίγας v. ἀσθενείας ἔχειν, to have disease, infirmity, etc. Mark 3: 10. Acts 28: 9. Heb. 7: 28. wounds, Rev. 13: 14. δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, to have a devil, etc. to be possessed, Matt. 11: 18. Mark 3: 22, 30. 9: 17. Luke 13: 11. Acts 16: 16. 19: 13.—(2) Of the mind, as ἀγαπήν ἔχειν, John 5: 42. 13: 35. ἀπάγκην Luke 14: 18. 23: 17. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀνάπανσιν Rev. 4: 8. εὐρήνην John 16: 33. Acts 9: 31. (comp. Dem. 13. 12.) ἐλπίδα Acts 24: 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. 1: 23. θλίψιν 1 Cor. 7: 28. θυμὸν Rev. 12: 12. νοῦν Χριστοῦ 1 Cor. 2: 16. παρόησίαν Eph. 3: 12. πίστιν, as an affection of mind, Matt. 17: 20. πνεῦμα Χριστοῦ Rom. 8: 9. πν. ἄγιον 1 Cor. 6: 19. πνεῦμα Jude 19. πόνον Col. 4: 13. φόβον 1 Tim. 5: 20. χαράν 3 John 4. χάριν τινί, to have favour towards any one, Lat. gratias habeo, i. q. to thank, Luke 17: 9. 1 Tim. 1: 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρεῖαν ἔχειν, to have need, to be in want, seq. gen. Matt. 6: 8 ὦν χρεῖαν ἔχετε. Luke 5: 31. 1 Cor. 12: 21. Heb. 5: 12. seq. genr. Mark 2: 25. Acts 2: 45. 4: 35. seq. in fin. Matt. 3: 14. 1 Thess. 1: 8. seq. ἵνα, John 2: 25. 16: 30. 1 John 2: 27.

— Arr. Epict. 1. 29. 27. Pol. 9. 12. 1.
— By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said *to have*, *to possess* a person; in N. T. only Mark 16: 8 εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. — Hom. Il. 18. 247 πάντας γὰρ ἔχε τρόμος. 3. 342 θάμβος. 1. 82 φόλος. Hdot. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλανσίγελως. See Passow in Ἐχω 1. b.

(γ) pp. of things which one *has in*, *on*, or *about* himself, including the idea of *to bear*, *to carry*; e. g. *in* oneself, as ἐν γαστρὶ ἔχειν, *to be pregnant*, Matt. 1: 18 et Rev. 12: 2; see in Γαστήρ. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So *on* oneself, of garments, arms, ornaments, etc. i. q. *to bear*, *to wear*; Matt. 3: 4 εἶχε τὸ ἔνδυμα. John 12: 6 τὸ γλωσσόκομον εἶχε. 18: 10 μάχαιραν. Rev. 9: 17 θώρακας. So seq. ἐπὶ expr. or impl. 1 Cor. 11: 10. Rev. 9: 4. 13: 17. 14: 1, 14. 16: 2. 19: 16. — Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. ἐπὶ Luc. D. Deor. 26. 1 med. — 1 Cor. 11: 4 ἔχειν κατὰ κεφαλῆς, *to have upon the head*, pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quaest. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. — Trop. of persons wearing an appearance, etc. Col. 2: 23. 2 Tim. 3: 5. Rev. 3: 1. (Hdot. 7. 138.) Of a tree having leaves, Mark 11: 13.

(δ) in the sense of *to contain*, i. e. *to have within* oneself, Heb. 9: 4 bis. Rev. 21: 11. — Trop. ὄλξαν ἐν ἑαυτῷ, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. *to have firmly* sc. in mind, *to hold to*, *to hold fast*, viz.

(α) genr. e. g. of things, John 14: 21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11: 16. Phil. 3: 9. 1 Tim. 3: 9. 2 Tim. 1: 13. Heb. 6: 19. 1 Pet. 2: 12. 1 John 5: 10. Rev. 2: 24, 25. — So ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, *to have God and Christ*, *to hold fast to them*, i. e. *to acknowledge with love and devotedness*, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. *to hold for* or *as*, *to regard*, *to count*, c. acc. of pers. with a noun in apposit. Matt. 14: 5 ὡς προφήτην αὐτὸν [Ἰωάννην] ἔχον, *they counted him as a prophet*. 21: 26, 46. So Mark

11: 32, where for the attraction, see Buttm. § 151. I. 6. — Isocr. p. 239. A, τίνας οὖν ἔχω πεπαιδευμένους κ. τ. λ. Theogn. Sent. 487.

e) seq. infin. strictly with an accus. τι, οὐδέν, etc. viz. ἔχοι τι [ᾧστε] εἰπεῖν v. ποιῆσαι, or the like, as in Engl. *to have something to say* or *do*, i. e. by impl. *to be able to say* or *do something*, *I can*, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7: 40 ἔχω σοὶ τι εἰπεῖν. 12: 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4: 14 οὐδὲν εἶχον ἀντεπεῖν. Acts 23: 17, 18. 25: 26. 28: 19. c. infin. pres. 2 John 12. — Ael. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdian. 6. 1. 24. Palaeoph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμψασθαι. c. infin. pres. Xen. An. 2. 2. 11. — More direct is the meaning *to be able*, *I can*, when the accus. is suppressed, e. g. seq. infin. aor. Matt. 18: 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. *he not having to pay*, i. e. *not being able to pay*. Heb. 6: 13. c. infin. pres. John 8: 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1: 15. — c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κ. τ. λ. Xen. Mem. 2. 7. 11 οὐχ ἔξω ἀποδοῦναι. c. inf. pres. Sept. Prov. 3: 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ἐγγυελῆν. Xen. Cyr. 3. 3. 7 ἀφ' ὧν τιμῆν ἔφομεν οὐς κ. τ. λ. — So where the infin. is suppressed; Mark 14: 8 ὁ ἔσχεν αὕτη [ποιῆσαι], ἐποίησε. Acts 3: 6 ὁ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι. — Dem. 425. 10 οὐδ' ὅτι χρή ποιεῖν ἔξετε.

f) intrans. or with ἑαυτόν etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, *to have oneself* so and so, *to be circumstanced*, *to be*, etc. e. g. ἐτοίμως ἔχω, *to be ready*, Acts 21: 13. 2 Cor. 12: 14. comp. in Ἐτοίμως. (Ael. V. H. 4. 13.) ἐσχάτως ἔχει, *to be at extremity*, Mark 5: 23, see in Ἐσχάτως. So κακῶς ἔχειν, *to be sick*, Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) καλῶς ἔχειν, *to be well*, i. e. *to recover from sickness*, Mark 16: 18. also John 4: 52. — (genr. Xen. Cyr. 7. 5. 47.) οὕτως ἔχειν, *to be so*, Acts 7: 1. 12: 15. al. πῶς 15: 36. ἄλλως 1 Tim. 5: 25. — Xen. An. 3. 1. 32 οὕτως. Ael. V. H. 2. 36 πῶς. — Acts 24: 25 τὸ νῦν

ἔχον πορεύον, *as it now is*, as the matter now stands, i. e. adverbially, *for the present*. Comp. Viger. p. 9. — Tob. 7: 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. ἐν c. dat. adverbially; John 5: 5, 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10: 6. So of place, ἔχειν ἐν, *to be in a place*, John 11: 17 ἔχοντα ἐν τῷ μνημείῳ.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. ἔρχομαι, *to hold oneself upon or to, to adhere to*, Hom. Il. 7. 248. seq. gen. of person, Sept. for רַבָּךְ Deut. 30: 20. Theogn. Sent. 32. *to be near to, adjacent, contiguous*, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. ἐρχόμενος, η, ον, *near, next*, e. g. of place, Mark 1: 38 εἰς τὰς ἐρχόμενας κομποπόλεις, i. e. next, adjacent.—Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10. —Of time, τῇ ἐρχομένῃ sc. ἡμέρᾳ, *the next day*, in full Acts 21: 26. absol. Luke 13: 33. Acts 20: 15. τῷ δὲ ἐχ. σαββάτῳ Acts 13: 44.—Sept. 1 Chr. 10: 8. 2 Macc. 12: 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. 6: 9 τὰ ἐχόμενα σωτηρίας, *things pertaining to salvation*, conjoined with it.—Luc. Hermet. 69 ταῦτ' ἐλπίδος οὐ μικρᾶς ἐχόμενα λέγεις. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. AL.

Ἔως, adv. and later also as prep. c. gen.

I. As adv. a) *until*, i. e. *so long as until*, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. §146. 3. Matth. §522. 1. Winer §42. 3. —(α) Seq. Indic. of a past action; Matt. 2: 9 ἕως ἐλθὼν ἔστη. 24: 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with ἔρχομαι in a fut. sense, see Ἐρχομαι 2. a. Luke 19: 13 ἕως ἔρχομαι. John 21: 22, 23. 1 Tim. 4: 13, coll. 3: 14.—Plut. Lycurg. 29 δαῖν ἐκείνους ἐμμένειν κ. τ. λ. ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, *for the fut. signif. see Buttm. §108. V. 5.*—(β) Seq. Subjunct. aor. with ἄν, where the latter action is only probable; here in Lat. we find the fut. ex-

actum, and in Engl. either the first or second future; Matt. 1. c. p. 1010. Winer 1. c. p. 245. Matt. 2: 13 ἕως ἂν εἴπω σοι. 5: 18, 26. 10: 11. 12: 20. Mark 9: 1. 12: 36. Luke 9: 27. 13: 35. 21: 32. 1 Cor. 4: 5. James 5: 7. al. saep.—Sept. Job 27: 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46. —With ἄν suppressed, see Matth. §522. note. Lob. ad Phryn. p. 14. Mark 6: 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. 14: 32. Luke 15: 4. 17: 8. 2 Thess. 2: 7. Heb. 10: 13. Rev. 6: 11. 20: 5.

b) by impl. *so long as, while*, i. e. during the continuance of another action, until it ends, etc. John 9: 4 ἕως ἡμέρα ἐστίν. 12: 35, 36, ἕως τὸ φῶς ἔχετε. —Ecclus. 30: 20. Dem. 15. 5. Plato Phaedo. 38 ult. ἕως ἔτι φῶς ἐστι. Xen. An. 2. 6. 2. Comp. Buttm. 1. c. etc.

II. As prep. governing the genitive in later writers, *until, unto*, marking a terminus *ad quem*, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer §58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matt. 26: 29 ἕως τῆς ἡμέρας ἐκλήσης. Mark 15: 33. Luke 1: 80. Acts 28: 23. 1 Cor. 16: 8. al. (Sept. for 72 2 Sam. 6: 23. Ezra 9: 4.) Seq. gen. of person or event, Matt. 1: 17 *ter*, ἕως Δαβὶδ, ἕως τῆς μετοικεσίας Βαβ. ἕως τοῦ Χριστοῦ. Luke 16: 16. Matt. 28: 20. Luke 11: 51. al.—Diod. Sic. 1. 4 ἕως τῆς Ἀλεξάνδρου τελευτῆς. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) ἕως οὗ sc. χρόνον, *until what time, until when*, i. e. simply, *until*, c. c. Indic. or Subjunct. like ἕως above in I. a. So seq. Indic. Matt. 1: 25 ἕως οὗ ἔτεκε τὸν υἱόν κ. τ. λ. 13: 33. Acts 21: 26. —Palaeph. 4. 2.—Seq. Subjunct. aor. without ἄν, see above; Matt. 14: 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark 6: 45. So Matt. 26: 36, coll. Mark 14: 32. also Matt. 17: 9. 18: 30. Luke 12: 50, 59. 24: 49. John 13: 38. Acts 23: 12, 14, 21. al.—Sept. Ecc. 12: 2. Act. Thom. §16. Jos. Ant. 5. 1. 3.—(β) ἕως οὗτου sc. χρόνον, *until when, until*, c. Indic. as above, John 9: 18 ἕως οὗτου ἐφώγησαν κ. τ. λ. Matt. 5: 25. c. Subjunct. without ἄν, see above; Luke 13: 8 ἕως οὗτου σκάψω περὶ αὐτήν. 15: 8 coll. v. 4. 22: 16, 18.

c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, *until now*, Matt. 24: 21. Mark 13: 19. (Sept. for עַד Gen. 46: 34.) ἕως τῆς σήμερον Matt. 27: 8. Rom. 11: 8; but ἕως σήμερον 2 Cor. 3: 15. — So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, *until now*, see in ἄρτι, Matt. 11: 12. John 2: 10. al. ἕως ποτε, *until when?* i. e. *how long?* Matt. 17: 17. Mark 9: 19. John 10: 24. al. Sept. for עַד Ps. 13: 2. עַד מָה 2 Sam. 2: 26. Comp. ἕως ὅτε, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, *as far as to, unto*, etc.

a) pp. in various constructions. (α) seq. gen. of place, Matt. 11: 23 ἕως τοῦ οὐρανοῦ, *to, up to, heaven*. 24: 31. 26: 58 ἕως τῆς αὐλῆς τοῦ ἁγ. Luke 2: 15 ἕως Βηθλεέμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 26: 11 ἕως καὶ εἰς τὰς ἔξω πόλεις, *to and even into foreign cities*, the construction being here adapted to εἰς and

not to ἕως. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἕως ὠκεανοῦ. Ael. V. H. 3. 18 med. — (β) seq. adv. of place, e. g. ἕως ἄνω, *to the brim*, John 2: 7. ἕως κάτω, *to the bottom*, Matt. 27: 51. ἕως ἔσω Mark 14: 54. ἕως ὧδε Luke 23: 5. — (γ) seq. prep. and its case, e. g. ἕως εἰς Βηθανναν, *as far as into Bethany*, i. e. quite thither, Luke 24: 50. — Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀοικήτους τόπους. Ael. V. H. 12. 22. — So ἕως ἔξω τῆς πόλεως, *as far as to without the city*, i. e. quite out of the city, Acts 21: 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. 26: 38 ἕως θανάτου. (Sept. for עַד Jon. 4: 9. Test. XII Patr. p. 520. Jos. de Macc. 14 ult.) Mark 6: 23. Luke 22: 51 ἔατε ἕως τοῦτου. Seq. gen. of pers. in a like sense; Matt. 20: 8 ἕως τῶν πρώτων. John 8: 9. Acts 8: 10. Rom. 3: 12 οὐκ ἔστιν ἕως ενός, *not so much as one*. — Dion. Hal. Ant. 6. 37 ἕως ἐχρόνων. AL.

Z.

Ζαβουλών, ὁ, Zabulon, Heb. זְבֻלֹן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. 30: 20. In N. T. meton. *the tribe of Zabulon*, Matt. 4: 13, 15. Rev. 7: 8.

Ζακχαῖος, ου, ὁ, Zaccheus, Heb. publican, זָכַי (pure), pr. name of a chief publican, Luke 19: 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. Zara, Heb. זָרָה (dawn, rising), pr. n. of a son of Judah by Thamar, Matt. 1: 3. Comp. Gen. 38: 30.

Ζαχαρίας, ἱου, ὁ, Zacharias, Heb. זְכַרְיָה (God-remembered), Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1: 5, 12, 13, 18, 21, 40, 59, 67. 3: 2.

2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφορεύσατε is against this supposition. See Olshausen on Matt. 1. c.

Ζάω, ᾧ, ζῆς, ζῆν, infin. ζῆν, Butt. § 105. n. 5; fut. ζήσω Rom. 6: 2. Heb. 12: 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. 4: 4. al. Dem. 794. 19.

aor. 1 ἐζήσα Rev. 2: 8. Ael. V. II. 3. 23. Hdian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βίωω, Buttm. § 114. Matth. § 236. Winer § 15. p. 79.—*To live*, intrans.

a) *to live*, *to have life*, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) genr. of human life etc. Acts 17: 28 ἐν αὐτῷ γὰρ ζῶμεν. 22: 2. Rom. 7: 1, 2, 3. 1 Cor. 15: 45. Heb. 9: 17. εἰ ζῶν Matt. 27: 63. ζῶντες καὶ νεκροί Acts 10: 42. Rom. 14: 9. 1 Pet. 4: 5. τὸ ζῆν, subst. *life*, Phil. 1: 21, 22. 2 Cor. 1: 8. Sept. for חַי Gen. 2: 7, 9. 43: 7. חַיִּי Gen. 42: 2. Ex. 19: 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. τὸ ζῆν Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21. — Of persons raised from the dead; Matt. 9: 18 ἡ θνη. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν—καὶ ζήσεται. Mark 16: 11. Luke 24: 23. John 5: 25. Acts 1: 3. 9: 41. Rev. 20: 4, 5. al. So Sept. and חַיִּי 2 K. 13: 21. Spoken also of those restored from sickness, *not to die*, by impl. *to mend*, *to be well*; John 4: 50 ὁ υἱὸς σου ζῆ. v. 51, 53, comp. 52. So Sept. and חַיִּי 2 K. 8: 8, 9.—(β) In the sense of *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings, Matt. 22: 32 οὐκ ἔστιν ὁ Θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. (Jos. de Macc. 16 ult.) John 11: 25. 14: 19. 1 Thess. 5: 10. 1 Pet. 4: 6. by impl. Heb. 7: 8. Of Jesus, John 6: 57. 14: 19. Rom. 6: 10. 2 Cor. 13: 4. Heb. 7: 25. Rev. 1: 18. 2: 8. Of God John 6: 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ. 5: 26. also in an oath by Hebr. Rom. 14: 11 ζῶ ἐγὼ, λέγει κύριος, as *I live*; so Sept. and חַיִּי-חַיִּי Num. 14: 21, 28. comp. Judg. 8: 19. 1 Sam. 17: 56. — Part. ζῶν, *ever living*, *eternal*, ὁ Θεὸς ὁ ζῶν, Matt. 16: 16. Rom. 9: 26. 1 Tim. 6: 17. Heb. 3: 12. 12: 22. Rev. 4: 9, 10. 10: 6. and as opp. to idols, which are dead, non-existing, Acts 14: 15. 2 Cor. 6: 16. 1 Thess. 1: 9. So Sept. and חַיִּי Deut. 5: 26. 2 K. 19: 16.—Bel and Drag. 5.—(γ) Trop. of things, only in particip. ζῶν, ζοῦσα, ζῶν, *living*, *lively*, *active*, also *enduring*, opp. to what is dead, torpid, inactive, and

also transient; e. g. 1 Pet. 1: 3 ἐλπίς ζ. lively enduring hope. Rom. 12: 1 θυσία ζ. living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. 4: 12 ὁ λόγος τ. Θεοῦ, the divine threatnings are living, sure, never in vain; also 1 Pet. 1: 23 ὁ λόγος ζ. θ. the living, efficient, enduring word. 1 Pet. 2: 4 λίθος ζῶν, of Christ as the corner-stone of the church, not inactive and dead, but living and efficient; so of Christians in v. 5. So ὕδωρ ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John 4: 10, 11. 7: 38. Rev. 7: 17. So Sept. and חַיִּי חַיִּי Gen. 26: 19. Lev. 14: 5, 50. Zech. 14: 8.—By impl. and also by Hebr. part. ζῶν, *life-giving*, like Pi. חַיִּי, e. g. John 6: 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7: 38 λόγια ζώντα. Heb. 10: 20 ὁδὸς ζωσα. Comp. below in d. So Sept. trans. ζῆσόν με κ. τ. λ. for חַיִּי Ps. 19: 25, 37, 40, 50. al. Ez. 13: 22.

b) *to live*, i. e. to sustain life, *to live on* or *by* any thing. Matt. 4: 4 οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος. 1 Cor. 9: 14 ἐκ τοῦ εὐαγγελίου ζῆν. — Dem. 1309. 26. c. διὰ Xen. Mem. 3. 3. 11.

c) *to live* in any way, *to pass one's life* in any manner; Luke 15: 13 ζῶν ἀσώτως. Acts 26: 5 ἐξησα φαρισαῖος. Gal. 2: 14 ἐθνικῶς ζῆν. 2 Tim. 3: 12 εὐσεβῶς ζῆν. Tit. 2: 12 ζ. σωφρόνως κ. τ. λ. Luke 2: 36 ζήσασα ἔτη μετὰ ἀνδρός. Rom. 7: 9 ζῶν χωρὶς νόμου.—Wisd. 11: 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33. — Hence ζῆν τι, ἐν τι, κατὰ τινα, *to live to*, *in*, *according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. τῷ Θεῷ, Luke 20: 38. Rom. 6: 10, 11. Gal. 2: 19. τῷ κυρίῳ, Christ, Rom. 14: 8. 2 Cor. 5: 15. τῷ πνεύματι Gal. 5: 25. ἐαυτῷ Rom. 14: 7. 2 Cor. 5: 15. τῇ δικαιοσύνῃ 1 Pet. 2: 24.—Alciph. 1. 37. Dem. 80. 26 Φιλέπῳ ζῶντες καὶ οὐ τῇ ἑαυτῶν πατριδι.—So ἐν ἁμαρτίᾳ, under the power of sin, Rom. 6: 2. ἐν πίστει, full of faith, under the power of faith, Gal. 2: 20. ἐν κόσμῳ, in conformity to the world, Col.

2: 20. ἐν αὐτοῖς 3: 7. — Ael. V. H. 3. 13 ζ. ἐν οὐν. Comp. *vivo in litteris*, Cic. ad Div. 9. 26.—Κατὰ σάρκα ζῆν, to live after, according to, the flesh, Rom. 8: 12, 13.—Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. to live and prosper, to be blessed, genr. Rom. 10: 5 et Gal. 3: 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18: 5 where Sept. for יִחַי. 1 Thess. 3: 8 ὅτι νῦν ζῶμεν, we live, feel ourselves happy. So Sept. and יִחַי Deut. 8: 1. 1 Sam. 10: 24. Ps. 22: 27.—Dem. 434. 6. Comp. *vivo Catull.* 5. 1. — In the sense of to have eternal life, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke 10: 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 6: 51, 58. Rom. 1: 17. Gal. 3: 11. Heb. 12: 9. 1 John 4: 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ υἱοῦ. AL.

Ζεβεδαιος, ου, ὁ, Zebedee, Heb. זְבַדִּי Zabdî, i. q. יְהוָה (Jehovah's gift), pr. n. of the husband of Salome and father of James and John, Matt. 4: 21 bis. 10: 2. 20: 20. 26: 37. 27: 56. Mark 1: 19, 20. 3: 17. 10: 35. Luke 5: 10. John 21: 2.

Ζεσιός, ἡ, ὄν, (ζέω,) boiling, hot, Dioscor. ζεσιὸν ὕδωρ. In N. T. trop. fervid, fervent, Rev. 3: 15 bis, 16.

Ζεύγος, εος, ους, τό, (ζεύγνυμι,) a yoke, i. e. two or more animals yoked or working together, Luke 14: 19 ζεύγη βοῶν ἡγόρεασα πέντε. Sept. for יָגֵר 1 K. 19: 19. Is. 5: 10. — Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5. — Hence genr. a pair, couple, e. g. of doves, Luke 2: 24. So Sept. for יָמַי Lev. 5: 11. — Pol. 31. 3. 5. Xen. Ōec. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) a band, fastening, Acts 27: 40. — Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, Jupiter, the supreme god of the heathen mythology. Acts 14: 12, 13 Διὸς τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

Ζέω, f. ζέσω, to boil, to be hot, of water, Hom. Il. 21. 365. Od. 10. 360.—In N. T. trop. to be fervid, fervent, τῷ πνεύματι Acts 18: 25. Rom. 12: 11. — Act. Thom. § 34 ζέουσα ἀγάπη. Anth.

Gr. III. p. 169. v. 218, 219. — The forms of this verb are not usually contracted, Buttm. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εὔσω, i. q. ζηλώω q. v. Rev. 3: 19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζέω, for ζέελος,) zeal, fervour, viz.

a) genr. and in a good sense, ardour, for any person or cause, e. g. seq. gen. of that for which, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10: 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπέρ c. gen. 2 Cor. 7: 7. Col. 4: 13. absol. 2 Cor. 7: 11. 9: 2. κατὰ ζῆλον, zealously, ardently, Phil. 3: 6. Sept. for זֵאֵר Ps. 69: 10. 119: 138. — 1 Macc. 2: 55. Test. XII Patr. p. 639. Plut. Lycurg. 4 med. — 2 Cor. 11: 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλω, I am zealous for you with a zeal from God, inspired of God, see in Ζηλώω a. Others by Hebr. ardent zeal, intense affection, comp. in Ἀσιτέος.

b) in a bad sense, viz. (α) heart-burning, envy, jealousy, Acts 13: 45. Rom. 13: 13. 1 Cor. 3: 3. James 3: 14, 16. Plur. ζῆλοι, 2 Cor. 12: 20. Gal. 5: 20. — Etym. M. ὁ φθόνος. 1 Macc. 8: 16. Hdian. 3. 2. 16. Plut. Thes. 6 ult. — (β) anger, indignation, Acts 5: 17. Heb. 10: 27 καὶ πυρὸς ζῆλος fiery wrath. Buttm. § 123. n. 4. So Sept. and זֵאֵר Zeph. 1: 19. 3: 9.

Ζηλώω, ὦ, f. ὠσω, (ζῆλος,) to be zealous towards, i. e. for or against, any person or thing, trans.

a) genr. for a person or thing, and usually in a good sense, e. g. of things, i. q. to desire ardently, to be eager for; 1 Cor. 12: 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14: 1, 39. So Sept. for יִחַי Prov. 3: 31. — Ecclus. 51: 18. 2 Macc. 4: 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετήν.—Of persons, in a good sense, i. q. to have ardent affection for, to love, 2 Cor. 11: 2 see in Ζῆλος a. Gal. 4: 18. Sept. for זֵאֵר 2 Sam. 21: 2. Prov. 24: 1. (Soph. Ajax 552. Electr. 1027.) In a bad sense, to make a shew of zeal, to profess affection for any one, in order to gain him as a follower, Gal. 4: 17 bis.—Absol. Rev. 3: 19 in text rec.

b) against a person, to be jealous of, to envy; Acts 7: 9 *ζηλώσαντες τὸν Ἰωσήφ.* absol. 17: 5. 1 Cor. 13: 4. James 4: 2 *φονεύετε καὶ ζηλοῦτε*, lit. ye kill and envy, i. e. ye have heart-burnings even so as to kill one another.

Ζηλωτής, οὗ, ὁ, (ζηλώω,) 1. a zealot, i. e. one zealous for any thing, eagerly desirous of, genr. 1 Cor. 14: 12 *ζηλωταὶ ἐστε πνευμάτων.* Tit. 2: 14. — Hdian. 6. 8. 5. Pol. 10. 25. 2. — So of zealots in behalf of the ancient Jewish law and institutions, Acts 21: 20 *ζηλωταὶ τοῦ νόμου.* (2 Macc. 4: 2.) Acts 22: 3. Gal. 1: 14. — Comp. Num. 25: 13. Jos. c. Ap. 1. 22. — In the age of Christ the name *Ζηλωταί, Zelotae*, was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 sq. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotes*, a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotae*. Luke 6: 15. Acts 1: 13. See more in *Καναλιτης*.

Ζημία, ας, ἡ, damage, loss, detriment, Acts 27: 10, 21. Phil. 3: 7, 8, *ἡγείσθαι ζημίαν*, to count as loss. — Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

Ζημιόω, ὦ, f. ὠσω, (ζημία,) to bring loss upon any one, Ael. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4. 5. — In N. T. only Pass. or Mid. to suffer loss, to receive detriment, 1 Cor. 3: 15. *ἐν μηδενί* 2 Cor. 7: 9. Phil. 3: 8 *τὰ πάντα ἐζημιώθην*, I have suffered the loss of all things, where for the acc. retained in the pass. constr. see Buttm. § 134. 6. — Xen. Cyr. 3. 1. 16. — Aor. 1 Pass. *ἐζημιώθην* in Mid. signif. to bring loss upon oneself, i. e. to lose, e. g. *τὴν ψυχὴν* Matt. 16: 26. Mark 8: 36. *ἐαυτὸν* Luke 9: 25. See Buttm. § 136. 2.

Ζηναῖς, ᾧ, ὁ, Zenas, prob. a christian teacher, Tit. 3: 13.

Ζητέω, ὦ, f. ῥέσω, to seek, trans.

a) pp. to seek after, to look for, to strive to find; (α) genr. e. g. absol. in the proverbial phrase, Matt. 7: 7, 8 *ζητεῖτε καὶ εὐρήσετε.* seq. acc. of pers. Matt. 2: 13 *ζητεῖν τὸ παιδίον.* Mark 3: 32. Luke 2: 45. John 7: 11. Acts 9: 11. 2 Tim. 1: 17. al. Sept. for *ψέξω* Gen. 37: 15. (Xen. An. 2. 3. 2.) So *ζητεῖν τὸν θεόν*, to seek after God, i. e. to turn to him, to strive humbly and sincerely to follow and obey him, Acts 17: 27. Rom. 10: 20, comp. Is. 65: 1 where Sept. for *ἔσξω*. Sept. for *ψέξω* Ex. 33: 7. Ps. 24: 6. See in *ἔξζητέω* c. — Seq. acc. of thing, pp. something lost, Matt. 18: 12 *ζ. τὸ πλανώμενον.* Luke 19: 10. c. acc. impl. Luke 15: 8. So Sept. and *ψέξω* 1 Sam. 10: 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matt. 12: 43 *ζ. ἀνάπανσιν.* 26: 59 *ψευδομαρτυρίαν.* Mark 14: 55. Luke 13: 6, 7 *καρπὸν ἐν αὐτῇ.* 22: 6. Rev. 9: 6 *τὸν θάνατον.* So of what one seeks to buy, e. g. *μαργαρίτας* Matt. 13: 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. *ζητεῖν τὴν ψυχὴν τινος*, to seek the life of any one, i. e. to seek to kill him, Matt. 2: 20. Rom. 11: 3, comp. 1 K. 19: 10, 14. So Sept. for *ψέξω* *ψέξω* Ex. 4: 19. 2 Sam. 16: 11. Jer. 44: 30. — In the constr. *ζητεῖν πῶς*, to seek how, i. e. to seek opportunity, Mark 11: 18. 14: 1, 11. — (β) to seek, in the sense of to endeavour, to try, e. g. seq. acc. of thing, to try to gain, to strive after, with the idea of earnestness and anxiety; Matt. 6: 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ.* Luke 12: 29 *μὴ ζητεῖτε τί φάγητε κ. τ. λ.* John 5: 44. 7: 18. 8: 50. 1 Cor. 10: 24, 33. Phil. 2: 21. Col. 3: 1. Sept. and *ψέξω* Ps. 4: 3. 34: 15. — 1 Macc. 2: 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn. — So genr. to endeavour, to strive, seq. ἵνα 1 Cor. 14: 12. seq. infin. e. g. aor. Matt. 21: 46 *ζητοῦντες αὐτὸν κρατῆσαι.* Luke 5: 18. 17: 33. John 10: 39. 19: 12. Acts 13: 8. 16: 10. Rom. 10: 3. c. inf. pres. Luke 6: 19. Gal. 1: 10. c. inf. impl. John 5: 30 *οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν sc. ποιῆν.* Sept. for *ψέξω* Deut. 13: 10. 1 Sam. 19: 10. — Plut. Thes. 35 med. Xen. An. 5. 4. 33. — (γ) by impl. to desire, to wish, seq. infin. aor. Matt. 12:

46, 47, ζητοῦντες αὐτῷ λαλῆσαι. (comp. Luke 8: 19.) Luke 9: 9 ἐζητεῖ ἰδεῖν αὐτόν. 11: 54. John 7: 4. Acts 27: 30. seq. accus. John 1: 38 et 4: 27 τί ζητεῖτε; (Sept. and זָרַבְלָא Gen. 37: 14.) 2 Cor. 12: 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. 7: 27 μὴ ζητεῖ λύσιν . . . μὴ ζητεῖ γυναικα. — Soph. Oed. R. 658 sq. Xen. Mem. 4. 2. 5.

b) to seek, for to require, to demand, to expect, c. acc. of thing, 1 Cor. 1: 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13: 3. Heb. 8: 7. seq. παρὰ τινος Mark 8: 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11: 16. 12: 48. seq. ἐν τινι 1 Cor. 4: 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κ. τ. λ. c. acc. of pers. John 4: 23. Sept. for זָרַבְלָא Neh. 5: 12, 18. — Aristot. de Gen. et corrupt. 2. 5. c. παρὰ Dem. 374. 16.

c) by impl. to inquire, to ask, c. c. περι, John 16: 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. AL.

Ζήτημα, ατος, τό, (ζητέω,) pp. something sought or inquired about, *question*, i. e. topic of inquiry or dispute. Acts 15: 2 περὶ τοῦ ζητήματος τούτου. 18: 15. 23: 29. 25: 19. 26: 3. — Cic. ad Div. 9. 26. ad Att. 7. 3.

Ζήτησις, εως, ἡ, (ζητέω,) act of seeking, search, Jos. Ant. 6. 4. 1. Thuc. 1. 20. — In N. T. *inquiry, discussion, dispute*; John 3: 25 ἐγένετο ζήτησις. 1 Tim. 1: 4. — Hdot. 2. 54. ib. 5. 21. — Meton. i. q. ζήτημα, *question*, i. e. topic of inquiry or dispute, Acts 25: 20. 1 Tim. 6: 4. 2 Tim. 2: 23. Tit. 3: 9.

Ζιζάνιον, ου, τό, zizanium, Suid. ἡ ἐν τῷ σίτῳ αἶρα, Lat. *lolium*, a general name for weeds in grain, like our *cockle, darnel*, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, *bastard wheat, triticum adulterinum*, Matt. 13: 25, 26, 27, 29, 30, 36, 38, 40. The Rabbins call it זִיזָא bastard, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. 13: 25.

Ζοροβάβελ, ό, indec. Zorobabel, Heb. זְרֹבָבֶל Zerubbabel, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1: 12,

13. Luke 3: 27. Comp. Ezra 2: 2. 3: 2, 8. 1 Chr. 3: 19.

Ζόφος, ου, ό, (kindr. with γνόφος, νέφος,) darkness, murkiness, thick gloom, Heb. 12: 18 ζόφος in Mss. for σκοίω in text. rec. Elsewhere of the darkness of Tartarus or Gehenna, see in Ἰδης; e. g. 2 Pet. 2: 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κ. τ. λ. thrusting them down to Tartarus into chains of darkness, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, thickest darkness, 2 Pet. 2: 17. Jude 13. See Gesen. Lehrs. p. 671. Stuart § 456. — Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

Ζυγός, οῦ, ό, (ζεύγνυμι,) a yoke, serving to couple any two things together, e. g. cattle, Ael. V. H. 5. 14. Sept. for זֶיג 1 Sam. 6: 7. Hence in N. T.

a) trop. *a yoke*. (α) as an emblem of servitude, 1 Tim. 6: 1 ἐπὶ ζυγὸν δοῦλοι. So Sept. and זֶיג Lev. 26: 13. — Dem. 322. 12 ζυγὸς δουλοσύνης — (β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15: 10. Gal. 5: 1. Hence by antith. the precepts of Christ, Matt. 11: 29, 30. Sept. for זֶיג Jer. 5: 5.

b) *beam of a balance*, which unites the two scales, hence by synecd. *a balance, pair of scales*, Rev. 6: 5 ἔχων ζυγὸν ἐν τῇ ζ. Sept. for זֶיג Lev. 19: 36. Hos. 12: 7. — Eccles. 21: 25. Ael. V. H. 10. 6.

Ζύμη, ης, ἡ, (prob. ζέω,) leaven, sour dough. Matt. 13: 33 et Luke 13: 21 ὁμοία ἐστὶν ἡ βασι. τῶν οὖρου. ζύμη, κ. τ. λ. Matt. 16: 12. Sept. for זֶיג Ex. 12: 15. 13: 7. — Jos. Ant. 3. 10. 6. Plut. Quaest. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164. — Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. 5: 6 et Gal. 5: 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, *a little leaven leavens the whole mass*, i. q. 'a few bad men corrupt a multitude.' — Trop. for *corruptness, perverseness* of life, doctrine, heart, etc. Matt. 16: 6, 11. Mark 8: 15 bis. Luke 12: 1. 1 Cor. 5: 7, 8 bis.

Ζυμός, ὦ, f. ὠσω, (ζύμη,) to leaven, to make ferment, trans. Matt. 13: 33 et Luke 13: 21. Proverbially 1 Cor. 5: 6

et Gal. 5: 9, see in Ζύμη. Sept. for $\gamma\eta\eta$ Ex. 12: 34, 39. Hos. 7: 4.

Ζωοργέω, ὦ, f. ἴσω, (ζωός, ὀργεύω,) *to take alive*, Hom. Il. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. *to take, to capture*, for *to win over*, trans. Luke 5: 10. ἀνθρώπους ἔση ζωορῶν, comp. v. 11, and see in *Eiul* Il. f. Pass. part. perf. 2 Tim. 2: 26 ἐξωορῶμενοι ὑπ' αὐτοῦ, *taken captive by him*, Satan, in a moral sense, i. q. *ensnared, seduced*.

Ζωή, ἡς, ἡ, (ζῶα,) *life*, i. e.

a) genr. physical life and existence, as opp. to death and non-existence. (α) pp. and genr. of human life etc. Luke 16: 25. Acts 17: 25 διδοὺς πᾶσι ζωὴν. 1 Cor. 3: 22. 15: 19. Heb. 7: 3. James 4: 14. Rev. 11: 11. 16: 3 in later edit. ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in text. rec. *every living soul*. Sept. for $\gamma\eta\eta$ Gen. 2: 7. 25: 7.—Luc. Tox. 38. Plat. Phaedo 16. —Of life or existence after rising from the dead, only of Christ Rom 5: 10. 2 Cor. 4: 10, 11, 12. trop. of the Jewish people, Rom. 11: 15. —(β) In the sense of *existence, life*, absolutely and without end, Heb. 7: 16 κατὰ δύναντα ζωῆς ἀκαταλύντου. So ξύλον ζωῆς, *tree of life*, which preserves from death, Rev. 2: 7. 22: 2, 14. (Sept. Gen. 2: 9. 3: 22.) ὕδωρ ζωῆς, *water of life*, Rev. 21: 6. 22: 1, 17. But ἐπὶ ζωῆς πηγὰς ὑδάτων Rev. 7: 17 in later edit. is equivalent to ἐπὶ ζώσας πηγὰς ὑδάτων in text. rec. *to living fountains of water*, i. e. perennial; see in Ζάω a. γ. ἄριστος ζωῆς John 6: 35. Comp. below in c. β.—Meton. of God and Christ or the Logos, *life*, absolutely, for *the source of all life*, John 1: 4. 5: 26. 1 John 1: 1, 2.

b) *life*, i. e. manner of life, conduct, in a moral respect, Rom. 6: 4 ἐν καινότητι ζωῆς περιπατήσωμεν. Eph. 4: 18 τῆς ζωῆς τοῦ Θεοῦ, i. e. which God requires, *a godly life*, 2 Pet. 1: 3.

c) *life*, i. e. happy life, *welfare, happiness*. (α) genr. Luke 12: 15. John 6: 51 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. 2: 16 ὁσμη ζωῆς *savour of life*, i. e. salutary. Acts 2: 28 ὁδούς ζωῆς, *the ways of life and happiness*, from Ps. 16: 11 where Sept. for $\gamma\eta\eta$. 1 Pet. 3: 10 ὁ γὰρ θέλων ζῶν ἀγαπᾷ, from Ps. 34: 13

for $\gamma\eta\eta$.—(β) In the christian sense of *eternal life*, i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. 19: 16, 17. John 3: 15, 16. 5: 24. al. ἡ ζωὴ ἡ μέλλουσα 1 Tim. 4: 8. ἡ ὄντως ζωὴ 6: 19. absol. ἡ ζωὴ, Matt. 7: 14. 18: 8, 9. John 5: 40. 6: 33, 53. Acts 5: 20 τὰ ῥήματα τῆς ζωῆς ταύτης, *the words, doctrine, of eternal life*. Rom. 5: 17 ἐν ζωῇ βασιλεύουσιν. v. 18. 7: 10. 8: 2, 6, 10. Phil. 2: 16. 2 Tim. 1: 1. 1 John 5: 12, 13, 16. 3: 14. al. For βίβλος v. βιβλίον ζωῆς, see in Βιβλος. So ὁ στέφανος τῆς ζωῆς, *crown of life*, reward of eternal life, James 1: 12. Rev. 2: 10. χάρις τῆς ζωῆς, *gift of eternal life*, 1 Pet. 3: 7.—Meton. for *the author and giver of eternal life*, John 11: 25. 14: 6. Col. 3: 4. 1 John 1: 2. 5: 20. For *the cause, source, means of eternal life*, John 5: 39. 12: 50. 17: 3. AL.

Ζώνη, ἡς, ἡ, (ζώννυμι,) *a zone, belt, girdle*, Matt. 3: 4. 10: 9. Mark 1: 6. 6: 8. Acts 21: 11 bis. Rev. 1: 13. 15: 6. Sept. for $\gamma\eta\eta$ 2 K. 1: 8. $\gamma\eta\eta$ 1 K. 2: 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. 10: 9. Mark 6: 8. In this sense the Rabbins call it $\gamma\eta\eta$ and $\gamma\eta\eta$, see Buxtorf. Lex. Rab. 1753. Jahn § 121. —Plut. Symp. IV. qu. 2. § 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 argentum in zonis habentes.

Ζώννυμι v. ζωννύω, f. ζώσω, *to gird, to put on a girdle*, John 21: 18 bis. Sept. for $\gamma\eta\eta$ Job 38: 3. 40: 2. $\gamma\eta\eta$ Ex. 29: 9. 2 K. 4: 28.—Hom. Od. 18. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

Ζωογονέω, ὦ, f. ἴσω, (ζωογόνος, fr. ζωός and obsol. γένω,) *to bring forth alive*, and Pass. *to be born alive*, Diod. Sic. 1. 7, 10.—In N. T. *to preserve alive*, Acts 7: 19. Luke 17: 33. So Sept. and $\gamma\eta\eta$ Pi. Hiph. Ex. 1: 17. Judg. 8: 19. 1 K. 20: 31. —Theoph. ad Autol. I. p. 74, ἡ πνοὴ τ. Θεοῦ ζωογονεῖ τὸ πᾶν.

Ζῶον, ου, τό, (ζῶός fr. ζάω,) a living thing, *animal, beast*, Heb. 13: 11. 2 Pet. 2: 12. Jude 10. Symbolically, Rev. 4: 6, 7 quater, 8, 9. 5: 6, 8, 11, 14. 16: 1, 3, 5, 6, 7. 7: 11. 14: 3. 15: 7. 19: 4. Comp. Dan. 7: 3 sq. Ez. 1: 5 sq. Sept. for חַיִּים Ez. 1. c. Ps. 68: 11. — Xen. Mem. 4. 3. 10.

Ζωοποιέω, ὦ, f. ἥσω, (ζωοποιός, fr. ζῶός, ποιέω,) *to make alive, to endue with life, to quicken*, trans.

a) pp. 1 Tim. 6: 13 τοῦ Θεοῦ τοῦ ζωοποιούντος τὰ πάντα. Sept. for חַיִּים Pi. Hiph. 2 K. 5: 7. Neh. 9: 6. — Act.

Thom. 10 ὁ Θεὸς τὸν κόσμον ζωοποιῶν. — Of the dead, *to recall to life, to quicken, to reanimate*, John 5: 21 bis. Rom. 4: 17. 8: 11. 1 Cor. 15: 22. 1 Pet. 3: 18. — Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιῆσαι. — Of seeds, *to quicken*, Pass. *to germinate*, 1 Cor. 15: 36.

b) by impl. *to give eternal life, to make alive* sc. forever in the bliss and privileges of the Redeemer's kingdom, comp. in Ζωή c. John 6: 63. 1 Cor. 15: 45. 2 Cor. 3: 6. Gal. 3: 21. Comp. Sept. and חַיִּים Ecc. 7: 12. — Clem. Alex. Strom. 5. 11.

H.

"H, a particle disjunctive, interrogative, comparative; see Passow in voc. Buttm. §149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, *or, aut.* a) genr. Matt. 5: 17 τὸν νόμον ἢ τοὺς προφήτας. v. 36. Mark 4: 30. Luke 9: 25. John 6: 19. Acts 3: 12. Heb. 2: 6. al. saepiss. — Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 3. 9.

b) ἢ—ἢ, repeated, *either—or, aut—aut*; Matt. 6: 24 ἢ γὰρ τὸν ἕνα μισήσῃ—ἢ ἐνός ἀνθέξεται. Luke 16: 13. 1 Cor. 14: 6. 2 Cor. 1: 13. — Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Buttm. 1. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after πότερον, *whether—or*, e. g. John 7: 17 γινώσεται πότερον ἐκ τ. Θεοῦ ἐστίν, ἢ ἐγὼ κ. τ. λ. Winer 1. c. Matth. § 619. 2. — Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15. — So genr. where πότερον or something equivalent is implied, Matt. 9: 5. 22: 17. Luke 7: 19, 20. Acts 8: 34. Rom. 2: 4. — Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a nega-

tion of something preceding. Matt. 7: 9 ἢ τίς ἐστίν ἐξ ὑμῶν ἄνθρωπος; 20: 15. Rom. 3: 29. 1 Cor. 1: 13. 9: 6, 8, 10. 2 Cor. 1: 17. al.

3. Comparative, *than*, e. g. a) after ter comparatives and words implying comparison. Matt. 10: 15 ἀνεκτίτερον—ἢ τῇ πόλει ἐκείνῃ. Mark 10: 25. Luke 16: 17. John 4: 1. Rom. 13: 11. μᾶλλον ἢ, *more than, rather than*, Matt. 18: 13. John 3: 19. Acts 4: 19. πρὶν ἢ, *sooner than, before*, Matt. 1: 18. Mark 14: 30. Luke 2: 26. Acts 2: 20. comp. Buttm. §149. 1. p. 430. So after θέλω, 1 Cor. 14: 19 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι... ἢ μυρίους λόγ. κ. τ. λ. — Luc. D. Deor. 18. 1. Xen. Oec. 10. 6. Conv. 2. 3. c. θέλω Arr. Epict. 3. 1. Comp. Buttm. § 149. 1. p. 424. Matth. § 691. 3.

b) after ἄλλος, ἕτερος, and the like; Acts 17: 21 Ἀθηναῖοι εἰς οὐδέν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. Comp. Matth. 1. c. — Xen. Cyr. 3. 2. 17. Oec. 3. 3. — So with ἄλλος etc. implied, John 13: 10 ὁ λελουμένος οὐ χρείαν [ἄλλην] ἔχει ἢ τοὺς πόδας κ. τ. λ. Acts 24: 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μῆς κ. τ. λ.

c) after the positive, where it may be rendered *rather than, more than*, i. q. μᾶλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The

grammarians supply μάλλον, but the construction is found also in classic writers, perhaps from negligence, and in N. T. would seem to come rather through the Sept. from the Heb. mode of comparison with η ; see Winer §36.

1. Matth. § 457. n. 1. Herm. ad Vig. p. 884. Matt. 18: 8 καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἔχοντα βληθῆναι εἰς τὸ πῦρ τοῦ αἰώνιου. v. 9. Mark 9: 43, 45, 47. Luke 17: 2. 18: 14. So Sept. and η Gen. 38: 26. 49: 12. Ps. 118: 8. Jon. 4: 3. al. — Tob. 3: 6. Eccles. 22: 15. Menand. καλὸν τὸ μὴ ζῆν, ἢ ζῆν ἀθλίως. Phocyl. 77. Soph. Ajax 945 or 966. Diod. Sic. 11. 11. Thuc. 6. 21. Hdot. 9. 26. Comp. Plaut. Rud. 4. 4. 70, 'tacita mulier est bona semper, quam loquens.' See also Kypke ad Matt. 18: 9.

4. With other particles, viz. (α) ἀλλ' ἢ, unless, except, see in Ἀλλά 4. — (β) ἢ καὶ, or also, or even; Luke 18: 11 οὐ οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ . . . ἢ καὶ ὡς οὗτος κ. τ. λ. 1 Cor. 16: 6. 2 Cor. 1: 13. Interrogatively, Luke 11: 11, 12. 12: 41. Rom. 4: 9. 14: 10. non al. — (γ) ἢπερ, than perhaps, than indeed, after μάλλον, John 12: 43. non al. — 2 Macc. 14: 42. Luc. D. Mort. 6. 3. — (δ) ἢτοι, i. q. ἢ, or, but stronger; in N. T. only ἢτοι—ἢ, whether indeed—or, Rom. 6: 16. non al. See Herm. ad Vig. p. 787, 410. — Menand. XIII. in Poet. Gnom. p. 155. ed. Tauchn. Xen. Mem. 3. 12. 2. ib. 4. 6. 13. AL.

⁵H, a particle of affirmation, truly, assuredly, certainly, in N. T. only in the connexion ἢ μὴν, the usual intensive form of oaths, most certainly, most surely. Heb. 6: 14 ἢ μὴν εὐλογῶν εὐλογήσω σε, quoted from Gen. 22: 17 where Sept. for η , as also Gen. 42: 16. for η Num. 14: 23. η η Judg. 15: 7. See Buttm. §149. p. 424, 432. Passow in η no. 1.—Jos. Ant. 5. 1. 2 ὁμόσαντες ἢ μὴν σώσειν αὐτήν. Xen. An. 2. 3. 26. Cyr. 6. 1. 3.—In the classics used also as an interrogative, Buttm. l. c. p. 424.

⁶Hγεμονεύω, f. εὔσω, (ἡγεμών,) to go before, to go first, c. dat. Hom. Od. 3. 386. ib. 8. 4. to be a leader, chief, c. gen. Ael. V. H. 12. 17. Xen. Ag. 1. 3.—In N. T. to be governor sc. of a Ro-

man province, c. gen. either as a legatus Caesaris, Luke 2: 2 τῆς Συρίας, or as a procurator, Luke 3: 1 τῆς Ἰουδαίας. See in Ἱγεμών 2.

⁷Hγεμονία, ας, ἡ, (ἡγεμών,) leadership, dominion, reign, Luke 3: 1 ἡ ἡγεμονία Τιβερίου Καίσαρος. — Jos. Ant. 18. 2. 2. Hdian. 1. 5. 26. ib. 2. 9. 12. Xen. H. G. 7. 1. 33.

⁸Hγεμών, ὄνος, ὁ, (ἡγέομαι,) a leader, guide, Hom. Od. 10. 505. Xen. An. 4. 2. 1. Zonar. Suid. Phavor. ἡγεμών· ὁ τῆς ὁδοῦ ἡγούμενος. leader, commander of an army, i. q. στρατηγός, Xen. Mem. 3. 2. 4. Sept. for η Jer. 42: 1, 8.—In N. T.

1. a leader, chief, head. Matt. 2: 6 ἐν τοῖς ἡγεμόσιν Ἰουδα, quoted from Mic. 5: 1 where Heb. הַרְבֵּי יְהוּדָה , Sept. ἐν χιλιάσιν Ἰουδα. But הַרְבֵּי יְהוּדָה in Mic. l. c. is pp. the families into which each tribe was divided, the heads of which were called הַרְבֵּי יְהוּדָה Zech. 12: 5, 6; and Matthew by meton. puts ἡγεμόνες heads of families, for the families themselves, and so for the cities in which they dwelt. So Sept. ἡγεμών for הַרְבֵּי יְהוּדָה Gen. 36: 15, 16 sq.—Jos. Ant. 11. 4. 4 οἱ τῶν πατριῶν ἡγεμόνες τῶν Ἰσραηλιτῶν. Of Lacedaemon as the leading state in Greece, Xen. An. 6. 1. 27. Conv. 8. 39. genr. Ag. 1. 3 ὥστε οὐ δευτέρων προτείνουσιν, ἀλλ' ἡγεμόνων ἡγεμονεῖουσιν.

2. a governor, president, prefect, of a Roman province, whether proconsul, legate, or procurator. Augustus made a new partition of the provinces of the Roman empire, into provinciae senatoriae and provinciae imperitoriae vel Caesarum, ἐπαρχίαι τοῦ δήμου v. Καίσαρος, the former being left under the nominal care of the senate, while the latter were under the direct control of the emperor. Of the latter kind was Syria, including Phenicia and Judea. To the former the senate sent officers for one year, called proconsuls, ἀνθύπατοι, though sometimes only of praetorian rank; they had only a civil power, and no military command nor authority over the taxes, both these latter being under the care of persons appointed by the emperor. Those sent to command in the provinciae Caesarum were called

legati Caesaris pro consule, propraetores, legati consulares, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke 2: 2, and Vittelius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381. — In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Caesaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obss. e Jos. p. 61 sq.—Hence spoken

a) *genr.* of a proconsul, legate, president, Matt. 10: 18. Mark 13: 9. Luke 21: 12. 1 Pet. 2: 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. 27: 2, 11 bis, 14, 15, 21, 23, 27. 28: 14. Luke 20: 20. Felix, Acts 23: 24, 26, 33, 34. 24: 1, 10. Festus, Acts 26: 30.—Jos. Ant. 18. 3. 1, Πλάτος ὁ τῆς Ἰουδαίας ἡγεμών. The usual Greek word for *procurator* is ἐπίτροπος, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. *genr.* Hdian. 7. 4. 5, 11. ib. 4. 6. 8 ἡγεμόνας τε καὶ ἐπιτρόπους.

Ἡγέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (ἄγω), to lead, i. e. to go before, to go first, to lead the way, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. to be leader, chief, in war, i. q. σιτρατηγέω, Xen. Mem. 3. 2. 4. of

a navy, Xen. An. 1. 4. 2. — Hence in N. T.

1. to be a leader, chief, *genr.* only in part. ἡγούμενος, ὁ, a leader, chief, i. q. ἡγεμών. So Acts 14: 12 ὁ ἡγούμενος τοῦ λόγου, chief-speaker. Comp. Jamblic. de Myster. init. θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἐμῆς. Luc. Pseudolog. 24. — Spoken *genr.* of those who have influence and authority, Luke 22: 26. Acts 15: 22. of officers and teachers in the churches, Heb. 13: 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts 7: 10. of the Messiah, a ruler, prince, Matt. 2: 6, quoted from Mic. 5: 1 where Heb. מֶלֶךְ, Sept. ἄρχων. Sept. ἡγούμενος for מֶלֶךְ 2 Chr. 7: 18. 9: 26. מֶלֶךְ Ez. 43: 7, 9. מֶלֶךְ Deut. 1: 13. 5: 23. מֶלֶךְ 2 Sam. 3: 38. Jer. 51: 57.—Eccles. 32 [35]: 1. Diod. Sic. 1: 4 καθ' ὃν ἡγούμενος Γάιος Ἰούλιος Καῖσαρ. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. Ἡγοῦμαι and also perf. ἡγήμαι Acts 26: 2. Phil. 3: 7, with pres. signif. Buttm. §113. 6, like Lat. *ducere*, trop. to lead out before the mind, i. e. to view, to regard as being so and so, to esteem, to count, to reckon, spoken e. g. of things, c. acc. 2 Pet. 3: 9 ὡς τινὲς βραδυνήτα ἡγοῦνται. c. acc. et infin. Phil. 3: 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl. 2 Cor. 9: 5 ἀναγκαῖον ὅν ἡγησάμην παρακαλεῖσθαι κ. τ. λ. Phil. 2: 25. 2 Pet. 1: 13. James 1: 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ. c. dupl. acc. et εἶναι impl. ἡγέισθαι τί τι, to think to be such and such, to esteem as any thing, Phil. 2: 6. 3: 7 ταῦτα ἡγήμαι ζημίαν. Heb. 10: 29. 11: 26. 2 Pet. 2: 13. 3: 15. Sept. for עָשָׂה Job 41: 19.—Wisd. 15: 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, to hold or esteem one as such and such, c. dupl. acc. et εἶναι impl. Acts 26: 2 ἡγήμαι ἐμὲν τὸν μακάριον. Phil. 2: 3. 1 Tim. 1: 12. 6: 1. Heb. 11: 11. μὴ ὡς ἐχθρόν 2 Thess. 3: 15. Sept. for עָשָׂה Job 19: 11. 33: 10. — Wisd. 1: 16. Xen. Cyr. 3. 1. 20. — With an accus. and adverb, 1 Thess. 5: 13 ἡγέισθαι ἀλλήλους ὑπερεκπερισσὸν ἐν ἀγάπῃ, i. e. to regard them as very highly deserving of love.

Ἡδέως, adv. (ἡδύς,) *sweetly*, i. e. with relish, of eating Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark 6: 20. 12: 37. 2 Cor. 11: 19. — 2 Macc. 6: 30. Jos. Ant. 3: 8. 1. Xen. Cyr. 1. 4. 10.

Ἡδῆ, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. 3: 10 ἡδῆ δὲ καὶ ἡ ἀξίνη κτεῖται κ.τ.λ. 5: 28 ἡδῆ ἐμοίχευσεν αὐτήν. 24: 32. Mark 15: 42, 44. Luke 7: 6. John 3: 18. 4: 35. al. saep. 1 John 4: 3 ἡδῆ *now even already*. Phil. 4: 10 ἡδῆ ποτέ, *now at length*. — Tob. 3: 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἡδῆ ποτέ Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. 1: 10 εὖπως ἡδῆ ποτέ εὐδοθήσομαι κ.τ.λ. *if perhaps I may shortly or at length be prospered to come etc.* See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 τὴν μὲν ἡδῆ ἔχετε, τὴν δὲ ἡδῆ λήψεσθε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. AL.

Ἡδίστα, adv. pp. acc. plur. neut. of ἡδιστος superl. of ἡδύς, Buttm. § 115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. 12: 9, 15. — Xen. Mem. 2. 7. 10. Comp. in Ἡδέως.

Ἡδονή, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke 8: 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. 3: 3. James 4: 3. 2 Pet. 2: 13. — Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4. — Meton. *desire, appetite, lust*, James 4: 1. — Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

Ἡδύσμον, ου, τό, (neut. of adj. ἡδύσμος *sweet-scented*, fr. ἡδύς, ὄσμη,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. 23: 23. Luke 11: 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228. — Dioscor. 3. 41, ἡδύσμον, οἱ δὲ μίνθη, γνῶριμον βοτάνιον.

Ἡθος, εος, ους, τό, (Ion. for ἔθος fr. ἔζομαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. Il. 6. 511. Hes. Op. 169. Hdian. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἥθη, *manners, morals, character*, 1 Cor. 15: 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler. — Sing. Eccelus. 20: 26. Luc. Phalar. pr. 7 χρηστὸν ἥθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

Ἡκω, f. ἦω, later aor. 1 ἦξα Rev. 2: 25. 3: 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Buttm. Ausf. Sprachl. § 114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Buttm. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Genr. of persons, seq. ἀπό c. gen. of place whence, Matt. 8: 11 et Luke 13: 29 ἀπὸ ἀναταλῶν καὶ θυμῶν ἦξουσιν. Mark 8: 3. seq. ἐκ c. gen. John 4: 47, and in the sense of *to come forth, to arise*, Rom. 11: 26. seq. πρὸς c. acc. of pers. Acts 28: 23 ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for נִיב Ex. 20: 24. Ael. V. H. 3. 19 pen.) trop. John 6: 37. seq. ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. 3: 3 bis. (Sept. for נִיב 2 Sam. 17: 12. Dem. 319. 7.) absol. Matt. 24: 50 ἦξει ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12: 46. 15: 27. John 8: 42 ἐκ τοῦ θεοῦ ἐξηλθὼν καὶ ἦκω, i. q. ἐξελθὼν ἦκω. Heb. 10: 7, 9. (Sept. for נִיב Ps. 40: 8.) v. 37. 1 John 5: 20. Rev. 3: 9. 15: 4. Sept. for נִיב 1 K. 8: 42. Zech. 8: 20, 22. — Hdian. 2. 1. 20. Xen. An. 2. 1. 3. — Trop. of things, e. g. of time, John 2: 4 ὥρα ἦκει. Luke 13: 35. 2 Pet. 3: 10. (Sept. and נִיב Ps. 102: 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. 24: 14. of evils, calamities, Rev. 18: 8. So seq. ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke 19: 43. of guilt and its punishment, *to be laid upon*, Matt. 23: 36. — Dem. 624. 19.

Ἡλί or Ἡλεῖ, ὅ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. n. of the father of Joseph, Luke 3: 23.

Ἡλί, indec. Heb. הֵלִי, *eli*, i. e. *my God!* Matt. 27: 46, from Ps. 22: 2.

Ἡλίας, ου, ὁ, *Elias*, Heb. עֲלִיָּאֵל and יְהוָה (my God is Jehovah) *Eljah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. 17: 12. Mark 9: 13. Luke 1: 17. 4: 25, 26. al. See 1 K. c. 17 sq. Mal. 3: 23. [4: 5.] AL.

Ἡλικία, ας, ἡ, (ἡλιξ adult, full-
nged,) *adulthood, maturity, of life, mind,*
person, i. e.

a) *age, full-age, vigour*; John 9: 21
αὐτὸς ἡλικίαν ἔχει. v. 23. Heb. 11: 11.
Luke 2: 52. — 2 Macc. 4: 40. Jos. Ant.
7. 8. 4. Diod. Sic. 2. 5 init. Xen. An.
3. 1. 14.

b) *stature, size*. Luke 19: 3 τῇ ἡλικίᾳ
μικρός. Matt. 6: 27. Luke 12: 25. trop.
Eph. 4: 13. Sept. for תָּרֵךְ Ez. 13:
18.—Plut. Philop. 11. Hdot. 3. 16.

Ἡλίκος, η, ου, correl. pron. (ἡλιξ,) *how great, quantus*, Col. 2: 1. James 3:
5. — Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1.
55. See Buttm. § 79. 6.

Ἡλιος, ου, ὁ, (ἥλιος) *the sun*, Matt.
13: 43. Mark 1: 32. al. Sept. for ἡλίου
Gen. 15: 12, 17. — Dem. 197. 7. Xen.
Mem. 3. 8. 9. — Meton. for *light, day-*
light, Acts 13: 11. Comp. Ps. 58: 9. AL.

Ἡλος, ου, ὁ, *a nail*, John 20: 25
bis, τὸν τύπον τῶν ἡλῶν. — Sept. 1 Chr.
22: 3. Ael. V. H. 9. 3 init. Xen. Ven.
9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or
sunset to another, i. q. *nycthemeron*.
(α) genr. Matt. 6: 34 ἀρεσκόν τῇ ἡμέρᾳ ἢ
κακίᾳ αὐτῆς. Mark 6: 21. John 11: 9
ἄραι τῆς ἡμέρας. Acts 2: 15. 21: 26.
Rom. 14: 5, 6. al. Luke 9: 28 ὥστε ἡμέ-
ραι ὀκτώ, as a parenthetic clause, see
Winer § 64. 1. p. 436. So Matt. 15: 32.
Mark 8: 2. (Comp. ὁσημέραι, Arr. A. M.
3. 26. 3. also Luc. D. Meretr. 10. 1, οὐ
γὰρ εἰώρακα, πολὺς ἤδη χρόνος, αὐτὸν
παρ' ἡμῖν.) Luke 24: 21 τρίτην ταύτην
ἡμέραν ἄγει, see in Ἔγω 2. a. 2 Pet.
2: 13 τὴν ἐν ἡμέρᾳ τρυφῇ, *daily riot*;
others under b below. Rev. 2: 10
θλίψεις ἡμερῶν δέκα, *affliction of or for*
ten days, Buttm. § 132. 4. 4. Luke 1: 23
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ, *the days*
of his official duty. James 5: 5 ὥς ἐν

ἡμέρᾳ σφαγῆς, *as for the day of slaugh-*
ter. So seq. gen. of a festival etc. ἡ
ἡμέρα τῶν σαββάτων v. τοῦ σαββάτου,
the sabbath-day, Luke 4: 16. John 19: 31.
Sept. for תַּעֲשֶׂה יוֹם Jer. 17: 24, 27.
ἡμ. τῶν ἄζυμων, *day or days of unleav-*
ened bread, the passover, Acts 12: 3.
20: 6. Luke 22: 7. see in Ἄζυμος a.
ἡμέρα τῆς πεντεκοστῆς, *day of Pentecost*,
Acts 2: 1. 20: 16. — Often in specifica-
tions of time, viz. in the *Genitive*, of
time *when* i. e. indefinite and continued,
c. g. τῆς ἡμέρας, *in a day*, every day,
Luke 17: 4. comp. Buttm. § 132. 6. 4.
(Xen. An. 1. 7. 18.) In the *Dative*, of
time *when* i. e. definite; Matt. 16: 21 τῇ
τρίτῃ ἡμέρᾳ ἐξεροθῆναι. Mark 9: 31.
Luke 9: 22. 13: 14. John 2: 1. Acts 7:
8. al. Buttm. § 133. 3. 4. (Xen. An. 4.
7. 21.) By Hebr. 2 Cor. 4: 16 ἡμέρα
καὶ ἡμέρα, *day by day*, every day, daily;
so Heb. יוֹם יוֹם, Sept. καθ' ἐκάστην
ἡμέραν, Esth. 3: 4. יוֹם יוֹם, Sept. ἡμέ-
ραν καθ' ἡμέραν, Ps. 68: 20. See Gesen.
Lehrp. p. 669. Stuart § 438. c. In the
Accusative, of time *how long*, implying
duration. Matt. 20: 6 ὅλην τὴν ἡμέραν
ἀργοί. 28: 20 πάσας τὰς ἡμέρας i. e.
always. Mark 1: 13. John 1: 40. Acts
9: 9. Gal. 1: 18. Rev. 11: 9. So Matt.
20: 2 συμφωνήσας . . . ἐκ δηναρίου τὴν
ἡμέραν, *for a denarius the day*, i. e. *for*
a day's work. Acts 5: 42 πᾶσαν τε ἡμέ-
ραν, *every day*, i. e. *the whole time*.
2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, see in
Ἐκ 2. See Buttm. § 131. 8. Matth.
§ 425. 2. (Xen. An. 6. 4. 1.) In these
and similar specifications of time, ἡμέρα
is very often construed with a preposi-
tion, viz. in the gen. after ἀπό, ἄχρι,
διὰ, ἕως, πρό; in the dat. after ἐν;
in the acc. after εἰς, ἐπὶ, κατὰ, μετὰ,
πρός; for which constructions see
these prepositions respectively. — (β)
Emphatically, *a certain day, set day*.
Acts 17: 31 διότι ἔστησεν ἡμέραν ἐν ᾗ
μέλλει κρίνειν κ. τ. λ. Heb. 4: 7. 1 Cor.
4: 3 see in Ἀνθρώπιμος b. — Dem.
1072. 27.—(γ) Spec. ἡμέρα τοῦ κυρίου,
day of the Lord, when the Saviour will
return to judge the world and fully
establish his kingdom, 1 Cor. 1: 8 coll.
v. 7. 5: 5. 2 Cor. 1: 14. 1 Thess. 5: 2, 4,
coll. 4: 13 sq. 2 Pet. 3: 10. al. Luke
17: 24 ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρᾳ αὐτοῦ,

comp. v. 30 ἡ ἡμέρα ὁ νόος τοῦ ἀνθρ. ἀποκαλύπτεται. absol. 1 Cor. 3: 13. So ἐκείνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7: 22. Mark 13: 32. 2 Thess. 1: 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10: 15. 11: 22, 24, 36. al. comp. Rom. 2: 16 ἐν ἡμέρᾳ ὅτε κρίνῃ ὁ θεός κ. τ. λ. and Jude 6 εἰς κρίσιν μεγάλῃς ἡμέρας. Also ἡμ. ὁργῆς Rom. 2: 5. Rev. 6: 17. ἡμ. ἀπολυτρώσεως Eph. 4: 30. Further, ἡ ἐσχάτη ἡμέρα, John 6: 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, the day of God, by whose authority Christ sits as judge, 2 Pet. 3: 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2: 20, quoted from Joel 3: 4, [2: 31,] where Sept. for יְהוָה הַיּוֹם, the day of God's retribution in general; comp. Joel 1: 15. Is. 2: 12. 13: 6. Ez. 13: 5. 30: 3. Zeph. 1: 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16: 14. prob. Heb. 10: 25, comp. v. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in antith. with νύξ, as in *Gen.* of time when, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke 18: 7. Acts 9: 24. Mark 5: 5. 1 Thess. 2: 9. comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. 4: 2 νηστεύσας ἡμέρας τεσσ. καὶ νύκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4: 27. Luke 2: 37. Acts 20: 31. 26: 7. comp. above in a. (Xen. An. 6. 1. 14.) genr. Rev. 8: 12 ἡ ἡμ. μὴ φαίηται . . . καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21: 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26: 13. ἡμέρας γενομένης, *day being come*, when it was day, Luke 4: 42. Acts 12: 18. 16: 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke 4: 42. (comp. Ael. Alex. M. 3. 4. 4.) John 9: 4 ἕως ἡμέρα ἐστὶ, *so long as it is day*. 11: 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for the *light* of true and higher knowledge, moral light, Rom. 13: 12. 1 Thess. 5: 5, 8. 2 Pet. 1: 19.

2. *time*, in general, nearly i. q. χρόνος. a) sing. of a point or period of time; Matt. 13: 1 ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ἰ. John 14: 20. Eph. 6: 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke 19: 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest etc. So John 8: 56 ἴνα ἴδῃ τὴν ἡμέραν ἐμήν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1: 80. ἡμ. σωτηρίας 2 Cor. 6: 2. ἡμ. τοῦ πειρασμοῦ Heb. 3: 8. ἡμ. ἐπισκοπῆς 1 Pet. 2: 12, see in Ἐπισκοπή. 2 Pet. 3: 18 ἡμ. αἰῶνος i. q. ἡμ. αἰώνιος, *time eternal*, for ever; Buttm. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (a) genr. Matt. 9: 15 ἐλεύσονται δὲ ἡμέραι. Mark 2: 20. 13: 20. Luke 17: 22. c) adj. Acts 15: 7 ἀφ' ἡμερῶν ἀρχαίων. Acts 2: 17 et James 5: 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἐσχάτος. Acts 3: 24 καταγγ. τὰς ἡμέρας ταύτας. 11: 27. al. Matt. 3: 1 ἐν ταῖς ἡμ. ἐλθούσαις. Mark 13: 24. Rev. 9: 6. al. also Heb. 10: 32. Luke 12: 10. Seq. gen. of pers. Matt. 11: 12. Luke 4: 25 ἐν ταῖς ἡμ. Ἰησοῦ. Acts 7: 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke 2: 6 αἱ ἡμ. τοῦ τέκεν αὐτήν. Acts 5: 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5: 7. Matt. 24: 38. So Heb. יְמֵי and Sept. Ex. 2: 11. Judg. 18: 1. 2 Sam. 21: 1. 1 K. 10: 21. Jer. 1: 2. Gen. 25: 24.—(β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke 1: 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47: 8, 9. Absol. Luke 1: 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years, in age*, and so v. 18. 2: 36. genr. Heb. 7: 3. So Sept. and Heb. יְמֵי Gen. 6: 3. Job 32: 7. יְמֵי בְּרָכָה Gen. 24: 1. Josh. 13: 1. Al.

Ἡμέτερος, α, ον, (ἡμεῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2: 11. 24: 6. 26: 5. Rom. 15: 4. 1 Cor. 15: 31. 2 Tim. 4: 15. Tit. 3: 14. 1 John 1: 3. 2: 2.—Xen. Cyr. 2. 1. 4. Comp. Buttm. § 72. 4.

Ἡμιθανής, έος, οὗς, ό, ή, adj. (ἡμι for ἡμισυ, θνήσκω,) *half-dead*, Luke 10: 30.—Diod. Sic. 12. 62.

Ἡμῖνος, εια, υ, Att. gen. εως, plur. εα, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἡμισυ, as subst. a *half*, gen. ἡμισύους Matt. 6: 23, plur. τὰ ἡμισυ Luke 19: 8, both being forms of the later Greek,

Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark 6: 23 ἕως ἡμῶν τῆς βασιλείας. Luke 19: 8. Rev. 11: 9 ἡμέρας τρεῖς καὶ ἡμῖον. v. 11. 12: 14. Sept. for יָמִים Ex. 24: 6. Zech. 14: 2. — Tob. 8: 21. Jos. Ant. 7. 6. 1 τὰ ἡμέσῃ τῶν γενέων. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ου, τό, (ἡμι for ἡμισυ, ὥρα,) a half-hour, half an hour, Rev. 8: 1.

Ἡνίκα, correl. adv. *when, whenever*, Buttm. § 116. 4. constr. c. indic. 2 Cor. 3: 15. c. subj. et ἄν v. 16. — c. indic. Sept. Gen. 31: 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἡλερ, see in Ἡ no. 4. γ.

Ἡπιος, ου, ὁ, ἥ, adj. *mild, gentle, kind*, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdtan. 2. 6. 3. Hdot. 3. 89.

Ἡρ, ὁ, indec. *Er*, Heb. אָר (awake), pr. n. of a man, Luke 3: 28.

Ἡρεμος, ου, ὁ, ἥ, adj. *placid, quiet, tranquil*, 1 Tim. 2: 2 ἥρεμον καὶ ἡσύχιον βίον. — Xen. Cyr. 7. 5. 63 ἥρεμῆστοι γίγνονται sc. οἱ ἄνθρωποι. Comp. Passow in ἥρεμα. Titm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ὁ, *Herod*, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi *Palaest.* p. 174 sq. Schlosser *Gesch. der Familie Herodes* Leipz. 1818.

1. *Herod*, surnamed *the Great*, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Ju-

dea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Cesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2: 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran.) Luke 3: 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the tetrarch*, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22. 8: 15. Luke 3: 1, 19 bis. 8: 3. 9: 7, 9. 13: 31. 23: 7 bis, 8, 11, 12, 15. Acts 4: 27. 13: 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke 3: 1, comp. above; whence also he is called by the very general title βασιλεὺς Matt. 14: 9. Mark 6: 14. comp. in Βασιλεὺς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

death, through the arts of Herodias. (Mark 6: 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 Ἡρώδης is put collectively for Ἡρώδιοι q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιληνῇ. To these were added those of Herod Antipas, see in no. 2; and Claudias afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts 12: 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts 25: 13, 22, 23, 24, 26. 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρώδιοι, ὧν, οἱ, *Herodians*, Matt. 22: 16. Mark 3: 6. 12: 13. Prob. *partisans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general i. q. Sadducees; comp. Mark 8: 15 with Matt. 16: 6.

Ἡρώδιος, ἄδης, ἡ, *Herodias*,

granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. — Matt. 14: 3, 6. Mark 6: 17, 19, 22. Luke 3: 19.

Ἡρώδιον, ὄνος, ὁ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16: 11.

Ἡσαΐας, ου, ὁ, *Esaias*, Heb. יְהוֹשָׁפָט (Jehovah's deliverance) *Isaiiah*, the celebrated Hebrew prophet, Matt. 3: 3. 4: 14. Mark 7: 6. al. — Meton. for the book of *Isaiiah*, Acts 8: 28, 30. AL.

Ἡσαῦ, ὁ, indec. *Esau*, Heb. יֶזָעַב (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9: 13. Heb. 11: 20. 12: 16. See Gen. 25: 25 sq. 27: 6 sq.

Ἡσυχάζω, f. ἄσῳ, (ἡσυχος,) to be quiet, tranquil, still, intrans. spoken of life, 1 Thess. 4: 11. Sept. for שָׁקֵט Judg. 3: 11, 30. — Thuc. 1. 12. ib. 6. 38. — By impl. to rest, sc. from labour, Luke 23: 56. (Hdian. 7. 5. 5.) from further cavil, discussion, etc. to hold one's peace, to be silent, Luke 14: 4. Acts 11: 18. 21: 14. Sept. for שָׁקֵט Neh. 5: 8. — Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἡ, (ἡσυχος,) quiet, tranquillity, stillness, e. g. quiet life, 2 Thess. 3: 12. — 1 Macc. 9: 58. Ael. V. H. 3. 17. Dem. 145. 20. — In the sense of stillness, silence, Acts 22: 2. 1 Tim. 2: 11, 12. — Sept. Job 34: 29. Jos. Ant. 3. 4: 1. Hdian. 3. 12. 13.

Ἡσυχίος, ου, ὁ, ἡ, adj. i. q. ἡσυχος, quiet, tranquil, undisturbed from without, 1 Tim. 2: 2. 1 Pet. 3: 4. — Sept. Is. 66: 2. Hom. Il. 21. 598. Dem. 150. 11.

Ἡῖοι, see in Ἥ no. 4. δ.

Ἡτιάομαι, ὤμαι, f. ἡσσομαι, depon. Pass. (ἡττων,) to be inferior, genr. 2 Cor. 12: 13 τί . . . ὁ ἡττήθητε ἐπὶ τὰς λ. ἐκκλ. — Ael. V. H. 2. 30. Xen. An. 2. 3. 23. — Hence, to be overcome, to be vanquished by any one, c. dat. 2 Pet. 2: 19 ὃ γὰρ τις ἡττήται κ. τ. λ. Buttm. §134. 4. absol. 2 Pet. 2: 20. — Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθείς. In war, Hdian.

5. 4. 10. Xen. Cyr. 3. 1. 24. — An Act. *ἡτιώω*, to *subdue*, is found in a few late writers, Sept. Is. 54: 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttm. Ausf. Sprachl. II. p. 146.

Ἡτιμα, αἰος, τό, (ἡτιόομαι,) a being inferior, a worse state, sc. as compared with any other or former state, duty, etc. Rom. 11: 12 ἡτιμα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, *failure, fault*, 1 Cor. 6: 7.—Sept. Is. 31: 8 defeat.

Ἡτιων or ἥσων, ονος, ό, ή, used as an irreg. comparative to κακός, viz. *worse, inferior, weaker*, see Buttm. § 68. 2. In N. T. only neut. ἥσων,

e. g. 1 Cor. 11: 17 εἰς τὸ ἥτιον for the worse.—Luc. Somn. 18 εἴ τις πρὸς τὰ ἥτιω ἀποκλίνει. — Adv. 2 Cor. 12: 15 ἥτιον ἀγαπῶμαι, the less am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἡχέω, ὤ, f. ήσω, (ήχος,) to sound, to resound, intrans. 1 Cor. 13: 1 χαλκός ήχῶν. — Sept. Ex. 19: 16. Hes. Theog. 42. — Of the sea, to roar, Luke 21: 25. Sept. for ἡχῶν Jer. 50: 42. 51: 50.—Hom. Il. 1. 157.

Ἡχος, ου, ό, (i. q. ήχή,) sound, noise, Acts 2: 2. Heb. 12: 19. Sept. for ἡχῶν Ps. 150: 3.—Jos. Ant. 11. 4. 2. Hldian. 4. 8. 19.—Metaph. *fame, rumour*, Luke 4: 37, comp. Mark 1: 28 ἀκοή.

Θ.

Θαδδαῖος, ου, ό, Thaddeus, a surname of the apostle Jude, also called Lebbeus, the brother of James the less. Matt. 10: 3. Mark 3: 18. Comp. Luke 6: 16.

Θάλασσα, Att. ττα, ης, ή, (prob. ἄλς,) the sea, a sea, viz.

a) genr. and as implying the vicinity of land, Matt. 13: 47 σαγήνη βληθείση εἰς τὴν θάλασσαν. 18: 6 πέλγος τῆς θαλ. depth of the sea. Mark 9: 42. Luke 21: 25. Rom. 9: 27. 2 Cor. 11: 26. Rev. 18: 17 see in Ἐργάζομαι 2. b. Sept. for θ Gen. 22: 17. Is. 5: 30. — Ael. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2. —Also for the ocean, Rev. 20: 13. 21: 1. ή γῆ καὶ ή θάλασσα, land and sea, for the whole earth, Rev. 7: 1, 2, 3. 12: 12. (Jos. Ant. 1. 19. 1.) ό οὐρανός, ή γῆ, καὶ ή θάλασσα, heaven, earth, and sea, for the universe, Acts 4: 24. 14: 15. Rev. 5: 13. So Sept. and θ Ex. 20: 11. Hag. 2: 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑάλινη, crystal sea, Rev. 4: 6. 15: 2. Comp. Gen. 1: 7. Ps. 29: 10. 148: 4. Others compare the

brazen sea or laver, θ, 1 K. 7: 23. 2 K. 25: 13.

b) of particular seas and lakes, viz. (α) by impl. the Mediterranean, Acts 10: 6, 32. 17: 14. al. So Sept. and θ Gen. 13: 14. Jon. 1: 4. — (β) the Red sea, ή ἐρυθρά θάλασσα, fully Acts 7: 36. absol. 1 Cor. 10: 1, 2. Sept. and θ Ex. 13: 18. 14: 2. al. See in Ἐρυθρός. — (γ) the sea of Galilee or Tiberias, ή θάλ. τῆς Γαλιλαίας ή τῆς Τιβερίδος, fully Matt. 4: 18. Mark 1: 16. John 21: 1. al. absol. Matt. 4: 15. John 6: 16, 17, 18, 19. al. Sept. and θ Num. 34: 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ὑπὸ τὸν Καύκασον λίμνη, ή κάλουσιν οἱ ἐκεῖ θάλατταν. AL.

Θάλλω, f. ψω, to warm, to make warm, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. 1: 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. 22: 6. — In N. T. trop. to cherish, to nourish, trans. 1 Thess. 2: 7 ὡς ἂν τροφὸς θάλπῃ τὰ ἐναντὶς τέκνα. Eph. 5: 29.—Jos. B. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ή, indec. Thamar, Heb.

מָרְרָה (palm-tree), the widow of Er, Matt. 1:3. See Gen. c. 38.

Θαμβέω, ὦ, ἡ ἴσω, (θάμβος,) to be astonished, to be amazed, Acts 9: 6 τρέμων τε καὶ θαμβῶν.—Sept. 1 Sam. 14: 15. Hom. Il. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22: 5; and hence Pass. θαμβέομαι, to be astonished, to be amazed, Mark 1: 27. 10: 24, 32.—Wisd. 17: 3. 1 Macc. 6: 8. Plut. Caes. 45.

Θάμβος, εὖς, οὖς, τό, (θάομαι,) astonishment, amazement, from admiration, Luke 4: 36. 5: 9. Acts 3: 10. — Hom. Il. 4. 79. Thuc. 6. 31.

Θανάσιμος, οὖ, ὁ, ἡ, adj. (θάνατος,) deadly, e. g. poisonous, Mark 16: 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

Θανατηφόρος, οὖ, ὁ, ἡ, adj. (θάνατος, φέρω,) death-bringing, deadly, James 3: 8 μιστή τοῦ θαν. Sept. for מְמַתֵּן Num. 18: 22.—Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

Θάνατος, οὖ, ὁ, (θνήσκω, θανεῖν,) death, the extinction of life, naturally or by violence.

a) genr. and of natural death, John 11: 4 αὐτὴ ἡ ἁσθένεια οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8: 38. Phil. 1: 20. Heb. 7: 23. al. So γένεσθαι v. ἰδεῖν τὸν θάνατον, see in Γείω b. Ἰδῶ I. c. Also Matt. 26: 38 et Mark 14: 34 περιλντος ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13: 3 εἰς θάνατον. ib. πληγὴ θανάτου, deadly wound; Buttm. § 123. n. 4. John 12: 33 ποίω θανάτῳ ἡμέλλεν ἀποθνήσκειν, by what death he should die. 18: 32. 21: 19. comp. Buttm. § 133. 3. 2.—Epict. Ench. 5. Xen. Ag. 10. 3. θανάτῳ θανεῖν Hom. Od. 11. 412. ποίω θανάτῳ Act. Thom. § 21.—Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11: 23.—Plut. Romul. 24, λοιμός θανάτους μὲν αἰφνιδίους ἀνθρώποις ἀνευ νόσων ἐπιφέρει. — Hence meton. for plague, pestilence, Rev. 6: 8. 18: 8. So Sept. and מָרָה Ex. 10: 17. Jer. 18: 21. Sept. for מָרָה 1 K. 8: 37. Jer. 21: 7. al.

b) spoken of a violent death, e. g. as a punishment, ἐροχος θανάτου, Matt. 26: 66. Mark 14: 64. ἄξιος θαν. Luke 23: 15. Acts 23: 29. al. κατακρίνειν τινὰ θανάτῳ Matt. 20: 18. Mark 10: 33. θάνατος στανθοῦ Phil. 2: 8. genr. Matt. 10: 21. Mark 13: 12. Luke 23: 22. 24: 20. Acts 22: 4. 2 Cor. 1: 9, 10. Rev. 2: 10. al. So of the death of Jesus, 1 Cor. 11: 26. Phil. 2: 8. Heb. 2: 9. 5: 7. as piacular, Rom. 5: 10. Col. 1: 22. Heb. 2: 14. 9: 15. Also by Hebraism, Matt. 15: 4 et Mark 7: 10 θανάτῳ τελευτάτω, quoted from Ex. 21: 17 where Sept. for מוֹת יוֹמָה מוֹת מוֹת, comp. v. 17. Rev. 2: 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ, and so Sept. for מוֹת יוֹמָה Ex. 22: 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. מָרָה and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חַיִּים Sept. ζωὴ life and happiness; so Deut. 30: 19. Prov. 11: 19. 12: 28. Is. 25: 8. Ps. 16: 11 coll. Acts 2: 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωὴ is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see Ζωή c. β,) so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8: 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Rom. 6: 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7: 5, 10. 8: 2, 6. 2 Cor. 2: 16. 3: 7. 2 Tim. 1: 10 καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωῆν... διὰ τοῦ εὐαγγελίου. Heb. 2: 15. James 5: 20. 1 John 3: 14. 5: 16, 17. al. Called also ὁ δευτερος θάνατος, the second death, Rev. 2: 11. 20: 6, 14. 21: 8. Comp. in Ἀποθνήσκω e. — In this sense ὁ θάνατος is used in a species of half-personification, the idea of physical death being prominent, Rom. 5: 12, 14, 17, 21. 1 Cor. 15: 26, 54, 55, 56, coll. Is. 25: 8. Hos. 13: 14.

d) poet. ὁ θάνατος personified, *death*, as the king of Hades, Rev. 6: 8. 20: 13, 14. 21: 4. also 1: 18. Acts 2: 24. So Sept. and מָוֶת Ps. 49: 15. comp. Job 18: 13.—Meton. for ἄδης itself, Matt. 4: 16 et Luke 1: 79 ἐν χόρῳ καὶ σκιᾷ θανάτου *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Is. 9: 1 where Sept. for מְצַלָּי. Comp. Prov. 7: 27. AL.

Θανατώ, ὤ, f. ὠσω, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death, to deliver over to death*, trans.

a) pp. Matt. 10: 21 θανατώσουσιν αὐτούς. 26: 59. 27: 1. Mark 13: 12. 14: 55. Luke 21: 16. 2 Cor. 6: 9. 1 Pet. 3: 18. Also hyperbol. Rom. 8: 36, quoted from Ps. 44: 23 where Sept. for מְרַגֵּל. Sept. for מְרַגֵּל 1 K. 11: 40. Jer. 38: 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify, to subdue* evil desires, etc. Rom. 8: 13. Pass. *to become dead to* any thing, *to be freed from its power*, c. dat. Rom. 7: 4.

Θάτω, f. ψω, aor. 2 ἐτάφην, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. Il. 21. 323. In N. T. genr. *to bury, to inter*, trans. Matt. 8: 21, 22. 14: 12. Luke 9: 59, 60. 16: 22. Acts 2: 29. 5: 6, 9, 10. 1 Cor. 15: 4. Sept. for קָבַר Gen. 23: 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὅ, indec. Thara, Heb. תֶּרַח Terah, pr. n. of the father of Abraham, Luke 3: 34. See Gen. 11: 24 sq. Josh. 24: 2.

Θαρόρέω, ὤ, f. ὠσω, (θάρος later Att. for θύρος,) *to be of good cheer, to have good courage, to be full of hope and confidence*, intrans. 2 Cor. 5: 6 θαρόδυντες οὖν πάντοτε, v. 8. Heb. 13: 6.—Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.—Seq. ἔν τινι, *to have hope and confidence in any one*, 2 Cor. 7: 16. comp. Ἐν no. 3. c. γ. So Sept. θαρόει ἐν αὐτῇ for בְּבִטָּחָה Prov. 31: 11. (Pol. 5. 29. 4 ἐπὶ τινι.) Seq. εἰς τινα, *to be bold towards any one*, 2 Cor. 10: 1, 2.

Θαρόρειν, ὤ, f. ὠσω, (θάρος,) i. q. θαρόρειν q. v. In N. T. only imperat. θάρσει, θαρεῖτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. 9: 2, 22. 14: 27. Mark 6: 50. 10: 49. Luke 8: 48. John 16: 33. Acts 23: 11. Sept. for אַרְרִיז־נָא Gen. 35: 17. Joel 2: 21, 22.—Ecclus. 19: 10. Xen. Cyr. 1. 3. 18.

Θάρσος, εος, ους, τό, cheer, i. e. cheerful mind, courage, spirit, e. g. λαμβάνειν θάρσος, *to take courage*, i. e. *to be encouraged, to be full of hope and confidence*, i. q. θαρόρειν, Acts 28: 15.—1 Macc. 4: 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θάομαι,) *a wonder*, Xen. An. 6. 3. 23. In N. T. wonder, admiration, Rev. 17: 6 ἐθαύμασα θαῦμα μέγα, comp. Buttm. § 131. 3.—Sept. Job 17: 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. ἄσομαι Rev. 17: 8, comp. Buttm. § 113. n. 7, aor. 1 ἐθαύμασα, (θαῦμα,) *to wonder, to vize*.

a) intrans. *to be astonished, to be amazed*, absol. Matt. 8: 10 ὁ Ἰη. ἐθαύμασε καὶ ἔπαι. v. 27. 9: 8, 33. 15: 31. 21: 20. 22: 22. 27: 14. Mark 5: 20. 6: 51. 15: 5. Luke 1: 63. 8: 25. 11: 14. 24: 41. John 5: 20. 7: 15. Acts 2: 7. 4: 13. 13: 41. Rev. 17: 7, 8. Sept. for הִשְׁתַּחֲוֶה Is. 41: 23.—2 Macc. 1: 22 Luc. D. Deor. 23. 1. Xen. Cyr. 7. 1. 6.—With adjuncts, *to wonder at* any thing, e. g. seq. acc. of pron. as remote object, John 5: 28 μὴ θαυμ. τοῦτο. Luke 24: 12. See Buttm. § 131. 7. For Rev. 17: 6 see in Θαῦμα. Seq. διὰ τι Mark 6: 6. John 7: 21. ἔν τινι Luke 1: 21, comp. Ἐν 3. c. γ. ἐπὶ τινι Mark 12: 17. Luke 2: 33. 4: 22. 9: 43. 20: 26. Acts 3: 12. comp. Ἐπὶ II. 3. c. ε. περὶ τινος Luke 2: 18. Seq. ὅτι, *to wonder that, because*, etc. Luke 11: 38. John 3: 7. 4: 27. Gal. 1: 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if, whether*, Mark 15: 44. 1 John 3: 13. Comp. Ei I. 2. g. α.—Xen. An. 3. 2. 35.

b) by impl. trans. *to wonder at*, i. e. *to admire*, c. acc. comp. Matth. § 317. n. Luke 7: 9 ὁ Ἰη. ἐθαύμασε αὐτόν. Acts 7: 31. Pass. 2 Thess. 1: 10.—Diod.

Sic. 4. 31 τὴν ἀρετήν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. having respect to persons, partial; so Sept. for עֲרֵב נָפֶשׁ Is. 9:15. Job 13:10. 22: 8. רָרָה Lev. 19: 15. In constr. praegnans, Rev. 13: 3 θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. to admire and follow him, to become his worshipper, comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *wonderful, admirable*, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, *a wonder, miracle*, Matt. 21: 15. Sept. for נִסִּי Ps. 77: 12, 15. הִנֵּנִי Josh. 3: 5. Ps. 9: 2. — Ecclus. 48: 4.

Θαυμασιός, ἡ, ὄν, (θαυμάζω,) *wonderful, admirable, wondrous*. 1 Pet. 2: 9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. 15: 1, 3, σημεῖον, ἔργα, θαυμ. Matt. 21: 42 et Mark 12: 11 αὐτῷ [for τοῦτό] ἐστι θαυμαστὴ ἐν ὀφθ. ἡμ. quoted from Ps. 118: 23 where Sept. for הִנֵּנִי Ps. 8: 1. רָרָה Ex. 15: 11. 34: 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of *strange, unusual*, 2 Cor. 11: 14 καὶ οὐ θαυμαστόν, *no wonder*. John 9: 30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ἄς, ἡ, (fem. of θεός,) *a goddess*, e. g. Diana, Acts 19: 27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. ἀσσομαι, depon. Mid. (θεά, θάομαι,) aor. 1 pass. ἐθεάσθην in pass. sense, Buttm. § 113. n. 6; *to see, to look at, to behold*, trans.

a) pp. including the notion of desire, pleasure, etc. Tittm. de Syn. N. T. p. 111, 120. So Matt. 11: 7 et Luke 7: 24 τί ἐξηλθετε θεάσασθαι; Matt. 22: 11. Luke 23: 55. John 1: 14. 4: 35. 11: 45. 1 John 1: 1. 4: 14. So πρὸς τὸ θεάσθαι αὐτοῖς *in order to be seen by them*, Matt. 6: 1. 23: 5. comp. Buttm. § 134. 4.—2 Macc. 2: 4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of *to visit*, Rom. 15: 24. So Sept. and רָרָה 2 Chr. 22: 6.—Jos. Ant. 16. 1. 2.

b) simply *to see, to perceive* with the eyes, i. q. ἰδεῖν, c. accus. John 8: 10 μηδένα θεασάμενος. Acts 21: 27. 22: 9. 1 John 4: 12. Pass. ἐθεάσθη ἐπ' αὐτῆς Mark 16: 11.—Jos. Ant. 1. 11. 2. Xen. Oec. 8. 11. — Seq. acc. and particip. Mark 16: 14. Luke 5: 27 ἐθεάσατο τελόνην . . . καθήμενον κ. τ. λ. John 1: 32, 38. Acts 1: 11. (Xen. Cyr. 7. 1. 17.) Seq. ὅτι John 6: 5. Acts 8: 18.

Θεαρίζω, f. ἰσω, (θεάτρον,) *to be an actor in the theatre*, Suid. sub v. ἡθο-λόγος. Also *to bring upon the theatre, to present as a spectacle*, trans. Hence in N. T. genr. *to make a public spectacle of, to expose to public scorn*, Pass. Heb. 10: 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) *theatre*, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10, 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Wetstein II. p. 535. So Acts 19: 29, 31. Meton. *a spectacle*, public shew, trop. 1 Cor. 4: 9. comp. Heb. 10: 33.—Aesch. Dial. Socr. 3. 20 θέατρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεῖος, see Passow sub v.) *sulphur, brimstone*, Rev. 19: 20 τὴν καιομένην ἐν τῷ θεῷ. So πῦρ καὶ θεῖον, *fire and brimstone*, i. e. sulphurous flames, Luke 17: 29. Rev. 14: 10. 20: 10. 21: 8. πῦρ καὶ καπνὸς καὶ θεῖον, *sulphurous flames and smoke*, Rev. 9: 17, 18. So Sept. and רָרָה Gen. 19: 24. Ez. 38: 22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ὄν, (θεός,) *divine*, pertaining to God, 2 Pet. 1: 3, 4. Sept. πνεῦμα θ. for הִנֵּנִי Ex. 31: 3. 35: 29.—Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, *the divine nature, divinity*, Acts 17: 29.—Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θεώτης, ητος, ἡ, (θεός,) *deity, Godhead*, i. e. the divine nature and

perfections, Rom. 1: 20. — Wisd. 18: 9. Clem. Alex. Strom. 5. 10.

Θειώδης, εος, ους, ὁ, ἡ, (θειον,) sulphurous, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. 1. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

Θέλημα, ατος, τό, (θέλω,) a form not Attic, Lob. ad Phryn. p. 7, will, i. e. active volition.

a) pp. will, the act of willing, wish, good pleasure; Matt. 26: 42 γενηθήτω τὸ θέλημά σου. Acts 21: 14. 1 Cor. 16: 12 οὐκ ἦν θέλημα. Eph. 5: 17. 1 Pet. 2: 15. 4: 2, 3, 19. 1 John 5: 14. So θέλημα σαρκός, carnal desire, John 1: 13. Sept. for גְּזַלְתָּ Ps. 1: 2. גְּזַלְתָּ Dan. 8: 4. 11: 3. — Ecclus. 8: 15.

b) meton. will, thing willed, what one wills to do or to have done, Matt. 7: 21 ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς. 12: 50. 21: 31. Mark 3: 35. John 5: 30. 6: 38. Acts 13: 22. Rom. 12: 2. Eph. 6: 6. Heb. 13: 21. al. Eph. 2: 3 τὰ θελήματα τῆς σαρκός. Sept. and גְּזַלְתָּ 1 K. 5: 8, 9. גְּזַלְתָּ Ps. 103: 21. 143: 10. — Hence by impl. will, i. e. purpose, counsel, decree, law. Matt. 18: 14 οὕτως οὐκ ἔστιν θέλημα ἔμπρο. τοῦ πατρὸς. John 6: 39, 40. Acts 22: 14. Heb. 10: 7, 9, 10, 36. So collect. τὸ θέλημα τοῦ θεοῦ, the counsels, the eternal purposes of God, Matt. 6: 10. Luke 11: 2.

d) meton. will, the faculty of willing, free-will. 1 Cor. 7: 37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος. Luke 23: 25. 2 Pet. 1: 21. of God, Eph. 1: 5, 11. 1 Pet. 3: 17 εἰ θέλει τὸ θέλημα τοῦ θεοῦ. AL.

Θέλησις, εως, ἡ, (θέλω,) will, good-pleasure of God, Heb. 2: 4. — Sept. Ez. 18: 23. 2 Macc. 12: 16. A form of the later Greek, Lob. ad Phr. p. 7.

Θέλω and Ἐθέλω, f. θελήσω, both forms being used alike by the Attics, though not indiscriminately; for the distinction see Passow in θέλω and ἐθέλω. Lob. ad Phryn. p. 7. — To will, to wish, to desire, pp. implying active volition and purpose, and thus differing from βούλομαι, see in Βούλομαι init.

a) pp. to will, i. e. to have in mind, to purpose, to intend, to please, viz. (α) of

God and Christ, seq. inf. aor. Rom. 9: 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι κ. τ. λ. Col. 1: 27. (Hom. II. 13. 743. Hdor. 2. 13.) seq. inf. et acc. 1 Tim. 2: 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John 5: 21. Acts 18: 21 τοῦ θεοῦ θέλοντος. 1 Cor. 4: 19. James 4: 15. — Hom. II. 20. 243. Xen. Cyr. 2. 4. 19 ult. — (β) of men, seq. infin. e. g. aor. Matt. 5: 40. Mark 6: 19 καὶ ἡθέληεν αὐτὸν ἀποκτεῖναι. John 1: 44. Acts 7: 28. al. c. inf. pres. Matt. 19: 21 εἰ θέλεις τέλειος εἶναι. John 6: 67. Acts 14: 13. 10: 10. 24: 6. al. seq. inf. et acc. Luke 1: 62. absol. c. inf. impl. Matt. 8: 2 εἰ ἐὰν θέλῃς. Mark 3: 13. 1 Cor. 7: 36. Rev. 11: 6. al. (Palaeph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. οὐ θέλω, not to will, not to have in mind, and by impl. to will not, to determine not to do this or that, to refuse, etc. seq. inf. aor. Matt. 2: 18 οὐκ ἡθέλε παρακληθῆναι. Mark 6: 26. Luke 15: 28. al. c. inf. pres. John 7: 1. 2 Thess. 3: 10. absol. c. inf. impl. Matt. 18: 30. 21: 29. Rom. 7: 15 sq. — Palaeph. 2. 6. Xen. Cyr. 1. 4. 10. — In antith. of to will and to do, Rom. 7: 18. 2 Cor. 8: 10, 11. Phil. 2: 13. Comp. Winer § 65. 6. — Further, with a negative the idea of θέλω sometimes approaches that of δύναμαι, to be able, I can, e. g. Matt. 1: 19 μὴ θέλων αὐτὴν παραδειγματίσαι, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke 18: 13 οὐκ ἡθέλην οὐδὲ τοὺς ὄφθ. ἐπάραι, would not, could not, dared not. Comp. Passow in ἐθέλω. Schaeff. in Greg. Cor. p. 135. — Hom. II. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61. — (γ) trop. of the wind, John 3: 8 ὅπου θέλει πνεῦ, i. e. pro lubitu. — Xen. Cyr. 2. 4. 19 ὅ,τι ἡθέληεν, of an eagle.

b) genr. to wish, to desire, to choose, seq. infin. e. g. aor. Luke 8: 20 ἰδεῖν σε θέλοντες. 23: 8. c. inf. pres. John 16: 19. Gal. 4: 20. seq. infin. et accus. Mark 7: 24. 1 Cor. 7: 7. 11: 3. 14: 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. 15: 28 γενηθήτω σοι ὡς θέλεις. Mark 9: 13. John 15: 7. 1 Cor. 4: 21. (Palaeph. 28. 3.) So c. neg. οὐ θέλω, to will not, to be unwilling, to choose not, seq. infin. aor. Luke 19: 14 οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. 1 Cor.

10: 20, (Palaeph. 39. 3.) c. inf. pres. Rom. 1: 13. 1 Cor. 10: 1. 2 Cor. 1: 8. (Luc. D. Mort. 2. 1 ult.) absol. c. inf. impl. John 21: 18.—Seq. *εἰ*, Luke 12: 49 *τί θέλω, εἰ ἤδη ἀνήφθῃ*; sometimes with an accus. simply, where however an infin. is strictly implied, e. g. Luke 5: 39 *οὐδεὶς πινὼν παλαιὸν, εὐθὺς θέλει νέον* sc. *πίνειν*. 2 Cor. 11: 12 *τῶν θελούντων ἀφορμὴν* sc. *εὐρεῖν*. — Seq. *ἵνα* c. subjunct. Matt. 7: 12 *ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι*. Mark 6: 25. John 17: 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with *ἵνα* implied; e. g. Matt. 20: 32 *τί θέλετε [ἵνα] ποιήσω ὑμῖν*; as in Engl. *what will ye [that] I should do unto you?* 26: 17. Mark 14: 12. 15: 9, 12. Luke 9: 54. al. (Anacr. 12. 1. Soph. Oed. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with *ἥ*, i. q. *to choose rather, to prefer*, 1 Cor. 14: 19, see in *II* 3. a. — Sometimes *ἐθέλειν* (but not *θέλειν*) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John 6: 21 *ἡθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, they gladly received him into the vessel*. See Buttm. § 150. p. 440. Winer § 58. 4. — Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

c) by impl. *to be disposed, inclined to* any thing, *to delight in, to love*, i. q. *φιλέω*; so seq. infin. Luke 20: 46 *τῶν θελούντων περιπατεῖν ἐν στολαῖς, καὶ φιλοῦντων ἄσπασμούς, sc. πόλιν*. Mark 12: 38 *τῶν θελούντων ἐν στ. περιπατεῖν καὶ ἄσπασμούς*, where it seems to take the accus. as being synonymous with *φιλέω*. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. 27: 43 *εἰ θέλει αὐτόν*, quoted from Ps. 22: 9 where Sept. for *יְהוָה*. Sept. and *יְהוָה* c. acc. Ez. 18: 23. Also Matt. 9: 13 *ἔλεον θέλω, καὶ οὐ θνυσίαν*, quoted from Hos. 6: 6 where Sept. for *יְהוָה* c. acc. Heb. 10: 5, 8, quoted from Ps. 40: 7 where Sept. for *יְהוָה* c. acc.—Seq. *ἐν τινι, to delight in* any thing, Col. 2: 18 *θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ.* So Sept. and *בְּיָצֵחַ* 1 Chr. 28: 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. 3: 5 *λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, for it*

escapes them who affirm this, who are thus minded, comp. v. 4.—Hdian. 5. 3. 11 *εἰκόνα τε ἡλίον ἀνέργαστον εἶναι θέλουσιν*. ib. 5. 6. 10. So *volo* Cic. Acad. 4. 14.

e) *θέλω* seq. infin. is sometimes nearly i. q. *μέλλω, to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts 2: 12 et 17: 20 *τί ἂν θελοῖ τοῦτο εἶναι*; *what then will this be?* or as in comm. Eng. 'what is this going to be?' — Hdol. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in *ἐθέλω*. Passow in *ἐθέλω*. Viger. p. 263 sq. AL.

Θεμέλιος, ὁ, ἡ, adj. (*θέμα, τίθημι*), pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Moeris, *θεμέλια καὶ θεμέλιον οὐδετέρως, ἀντικῶς*. *θεμέλιοι καὶ θεμέλιος, κοινῶς*.

a) masc. ὁ *θεμέλιος* sc. *λίθος*, pp. *foundation-stone*. Heb. 11: 10 *τὴν τοῦ θεοῦ ἔχουσαν πόλιν*. Rev. 21: 14, 19 bis. Sept. for *יְהוָה* 1 K. 5: 17. *יְהוָה* Job 22: 16. *יְהוָה* Ezra 4: 12. 5: 16. — Esdr. 6: 20. Pol. 1. 40. 9. Thuc. 1. 93. — Trop. of elementary doctrine and instruction, the foundation, 1 Cor. 3: 10 *θεμέλιον τέθεικα*. Eph. 2: 20. Rom. 15: 20. Heb. 6: 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3: 11, 12. Also 1 Tim. 6: 19 *θεμέλιον καλόν, a good foundation*, sc. on which hope and salvation may rest. — Meton. 2 Tim. 2: 19 *θεμέλιος τοῦ θεοῦ*, that which God hath founded, God's building, the gospel scheme.

b) neut. τὸ *θέμελιον*, *foundation*, in Luke's writings, Acts 16: 26 *τὰ θεμέλια*. Luke 6: 48, 49. 14: 29. Sept. for *יְהוָה* Prov. 8: 29. Is. 58: 12. *יְהוָה* Lam. 4: 11. Mic. 1: 6. — Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιώω, ἰ. ὥσω, (*θεμέλιος*), *to lay the foundation of* any thing, *to found*, trans. Matt. 7: 25 et Luke 6: 48 *τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν*, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. 1: 10 quoted from Ps. 102: 26 where Sept. for *יְהוָה*. also Josh. 6: 26. al.—Xen. Cyr. 7. 5. 11. —Metaph. *to ground, to establish, to con-*

firm, Eph. 3: 17. Col. 1: 23 τῇ πίστει τεθεμελιωμένον. 1 Pet. 5: 10. — Diod. Sic. 11. 68. ib. 15. 1.

Θεοδίδακτος, ου, ὁ, ἡ, adj. (θεός, διδάσκω,) *taught of God*, 1 Thess. 4: 9. comp. διδάκτοι τοῦ Θεοῦ John 6: 45. — Theophil. ad Autol. II. p. 87.

Θεόλογος, ου, ὁ, (θεός, λέγω,) *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1: 2.

Θεομαχέω, ᾧ, f. ἦσω, (θεομάχος,) *to fight or contend against God*, Acts 23: 9 in text. rec. — 2 Macc. 7: 19. Xen. Oec. 16. 3.

Θεομάχος, ου, ὁ, ἡ, adj. (θεός, μάχουμαι,) *fighting against God*, contending with God, Acts 5: 39. — Symm. for ⲉⲛⲁⲛⲓⲣⲓ Prov. 9: 18. 21: 16.

Θεόπνευστος, ου, ὁ, ἡ, (θεός, πνέω,) *God-inspired, given from God*, 2 Tim. 3: 16 πᾶσα γραφὴ θεόπνευστος. — Plut. ed. R. IX. p. 583. 9, τοὺς ὀνειρούρους τοὺς θεοπνεύστους. Phocylid. 121 τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος. Comp. Jos. c. Ap. 1. 7 [αἱ γραφαὶ] τῶν προφητῶν κατὰ τὴν ἐπίπνοιαν τὴν ἀπὸ τοῦ Θεοῦ μαθόντων. Cic. pro Arch. 8, poetam . . . quasi divino quodam spiritu inflari.

Θεός, οὔ, ὁ, God, the divinity; for the derivation see note below. On the voc. Θεέ Matt. 27: 46. Act. Thom. § 44, 45, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ὁ θεός, Matt. 1: 23. 3: 9. 5: 8. 6: 30. John 4: 24. 9: 24. Rom. 16: 26. James 2: 19. al. saepiss. Without the art. θεός Matt. 6: 24. 19: 26. Luke 2: 14, 52. 3: 2. John 1: 6, 18. 3: 2. Acts 5: 29. Rom. 1: 7, 18. 1 Cor. 4: 1. al. saep. Comp. Winer § 18. p. 108. Sept. everywhere for ⲉⲛⲁⲛⲓⲣⲓ Gen. 1: 1, 2 sq. saepiss. Also κύριος ὁ θεός, Matt. 4: 7, 10. 22: 37. Mark 12: 29, 30. Luke 1: 16, 32. 1 Pet.

3: 15. Rev. 4: 8. 11: 17. So Acts 2: 39 κύριος ὁ θεός ὑμῶν. 7: 37. So Sept. for ⲉⲛⲁⲛⲓⲣⲓ ⲉⲛⲁⲛⲓⲣⲓ Gen. 2: 15, 16, 18 sq. 3: 14. more freq. c. gen. for ⲉⲛⲁⲛⲓⲣⲓ ⲉⲛⲁⲛⲓⲣⲓ Is. 43: 3. Jer. 3: 13. Ez. 44: 3. al. See Gesen. Heb. Lex. ⲉⲛⲁⲛⲓⲣⲓ a. — In construction: (α) before a genitive, e. g. of person, ὁ θεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22: 32 ὁ θεός Ἀβραάμ κ. τ. λ. Mark 12: 26. Luke 1: 68. Acts 5: 30. 7: 32, 46. al. So voc. Matt. 27: 46 Θεέ μου, Θεέ μου, and Mark 15: 34 ὁ θεός μου, ὁ θεός μου, quoted from Ps. 22: 2 where Heb. ⲉⲛⲁⲛⲓⲣⲓ ⲉⲛⲁⲛⲓⲣⲓ Sept. ὁ θεός ὁ θεός μου. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15: 5. Θε. τῆς ἐλπίδος v. 13. Θε. τῆς εὐρήνης 16: 20. Phil. 4: 9. Heb. 13: 20. Θε. ἀκαταστασίας 1 Cor. 14: 33. Θε. πάσης χάριτος 1 Pet. 5: 10. — (β) Genit. Θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3: 16 πνεῦμα τοῦ Θε. Luke 11: 49 ἡ σοφία τοῦ Θε. 3: 38 (υἱός) τοῦ Θεοῦ. 9: 20 ὁ Χριστὸς τοῦ Θε. Acts 23: 4 τὸν ἀρχιερέα τοῦ Θε. Matt. 6: 33 ἡ βασιλεία τοῦ Θε. 2 Tim. 3: 17 ὁ ἄνθρ. τοῦ Θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4: 16 ἡ σάλπιγξ Θεοῦ *trump of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15: 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke 11: 42 ἡ ἀγάπη τοῦ Θεοῦ *love to God*, see more in Ἀγάπη b. Luke 6: 12 προσευχὴ τοῦ Θεοῦ *prayer to God*. Mark 11: 22 πίσις τοῦ Θε. *faith in God*. So οἶκος τοῦ Θε. i. e. consecrated to God, Luke 6: 4. 1 Cor. 3: 9. Rev. 15: 2 κίθαραι τ. Θεοῦ *harps for the praise of God*, comp. 1 Chr. 16: 42. Winer § 37. 3. Further, τὰ τοῦ Θεοῦ, *the things of God*, e. g. his counsels, purposes 1 Cor. 2: 11, or things *pleasing* to him Matt. 16: 23. Mark 8: 33, or things *belonging*, pertaining, to him, Matt. 22: 21. Mark 12: 17. Luke 20: 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν Θεόν, things *pertaining* to God, his service and worship, Rom. 15: 17. Heb. 2: 17. 5: 1. — (γ) Dat. Θεῷ, e. g. after

adjectives, as ἀστέως τῷ Θεῷ Acts 7: 20, and δυνατὰ τῷ Θεῷ 2 Cor. 10: 4, as an intensive from the Heb. *exceedingly*, see in Ἀστέως and Δυνατός. Winer § 37. 3. Elsewhere after verbs etc. το or for God, e. g. Rom. 6: 10 et Gal. 2: 19 ζῆν τῷ Θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. 5: 13. 9: 11. al.

b) spoken of Christ, the *Logos*, who is declared to be ὁ Θεός, e. g. John 1: 1. 20: 28. Rom. 9: 5. Phil. 2: 6. 1 Tim. 3: 16. Heb. 1: 8. 1 John 5: 20. Rev. 19: 17 coll. v. 7. 22: 6.—So the Saviour is called ὁ Θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ Θεός σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] Θεὸν καὶ ἄνθρωπον. p. 644, 645, ὁψοσθε Θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁφθῆσεται Θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 Θεός εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of kings as the representatives of God in the Jewish theocracy. John 10: 34, 35 ἐγὼ εἶπα, Θεοὶ ἐστέ; εἰ ἐκείνους εἶπε Θεοὺς κ. τ. λ. quoted from and in allusion to Ps. 82: 1, 6, where Sept. and Heb. עֲבָדִים, comp. v. 7.

d) in the Greek sense, ὁ Θεός, a god, the deity, οἱ Θεοὶ, the gods, i. e. the heathen gods. Acts 7: 43 ὁ Θεός ὑμῶν Περμάν. 12: 22. 14: 11 οἱ Θεοὶ. 19: 26. 28: 6. 1 Cor. 8: 4, 5. Gal. 4: 8. So Satan is called ὁ Θεός τοῦ αἰῶνος τούτου, the god of this world, its leader, etc. 2 Cor. 4: 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6. — Once fem. ἡ Θεός, a goddess, Diana, Acts 19: 37 in some edit. So Xen. An. 3. 2. 12 τῇ Ἀρτέμιδι . . . τῇ Θεῷ. ib. 5. 3. 6, 7, 9. — Meton. an image, idol, Acts 7: 40. Sept. for עֲצָבִים Is. 44: 17. עֲצָבִים 2 Sam. 5: 21.

NOTE. The earliest derivation of Θεός is from τίθημι, e. g. Hdot. 2. 52 Θεοὺς δὲ προσωνόμασάν σφας ἀπὸ τοῦ τοιούτου, ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον. So

Clem. Alex. Strom. I, Θεός δὲ παρὰ τὴν θέσιν εἴρηται καὶ ταῖς, τὴν διακόσμησιν. — Plato derives it from θέω to run, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, ἅτε γούν αὐτὰ ὀρῶντες πάντα ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, Θεοὺς αὐτοὺς ἐπονομάσαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνεῖν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. Θεός is of the same family with Ζεὺς, Διός, Ἄεol. Δεύς, Lat. deus. AL.

Θεοσεβεία, ας, ἡ, (θεοσεβής,) reverence towards God, godliness, 1 Tim. 2: 10. Sept. for עֲבָדִים רַחֲמָנָא Gen. 20: 11.—Baruch 5: 3. Xen. An. 2. 6. 26.

Θεοσεβής, έός, οὗς, ὁ, ἡ, adj. (θεός, σέβομαι,) reverencing God, godly, a worshipper of God, John 9: 31. Sept. for עֲבָדִים רַחֲמָנָא Ex. 18: 21. Job 1: 1, 8. — Judith 11: 17. Xen. Cyr. 8. 1. 25.

Θεοστύγης, έός, οὗς, (θεός, στυγέω,) pass. hated of the gods, Eurip. Troad. 1243 or 1221. In N. T. act. hating God, impious, Rom. 1: 30.—Eurip. Cycl. 395 or 396. Suidas, Θεοστύγεις· Θεομίσητοι, οἱ ὑπὸ Θεοῦ μισοῦμενοι καὶ οἱ Θεον μισοῦντες.

Θεότης, τητος, ἡ, (θεός,) deity, Godhead, the divine nature and perfections, i. q. Θειότης, Col. 2: 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, Theophilus, pr. n. of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke 1: 3. Acts 1: 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (θεραπέω,) voluntary service, attendance, ministry, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) care of the sick, and by impl. relief, healing, Luke 9: 11 χρεῖαν ἔχοντας Θεραπείας ἰάτο. Rev. 22: 2.—Jos. Ant. 19. 1. 16. Palaeph. 2. 4. Xen. Hi. 8. 4.

b) meton. and collect. attendants, domestics, retinue, Matt. 24: 45. Luke 12: 42. Sept. for עֲבָרִים Gen. 45: 16. —

Jos. Ant. 4. 6. 4 σὺν θεραπείᾳ βασιλικῇ. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

Θεραπεύω, f. εὔσω, (θεράπων,) to wait upon, to minister unto, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts 17: 25 οὐδὲ (ὁ θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται. — Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) to take care of the sick, to tend, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. to relieve, to heal, to cure, absol. Matt. 12: 10 et Luke 6: 7 ἐν τῷ σαββάτῳ θεραπεύειν. c. acc. of pers. Matt. 4: 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1: 34. Luke 10: 9. Acts 4: 14. al. Seq. acc. et ἀπό, Luke 7: 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. 8: 2.—Tob. 12: 3. Palaeoph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—Seq. acc. of disease, Matt. 4: 23 θεραπεύων πᾶσαν νόσον. Rev. 13: 3 πληγὴ ἐθεραπεύθη. AL.

Θεράπων, οντις, ὁ, (prob. θέρω to cherish,) an attendant, minister, implying always voluntary service and attendance and therefore different from δοῦλος; once of Moses, Heb. 3: 5. Sept. for צִדְקָה also of Moses Ex. 14: 31. Num. 12: 7, 8. of Job, c. 1: 8. 2: 3.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

Θερίζω, f. ἴσω, (θέρος summer, harvest-time,) to summer intrans. Xen. An. 3. 5. 15. In N. T. to harvest, to reap, viz.

a) genr. and absol. Matt. 6: 26 οὐ σπειρουνσιν, οὐδὲ θερίζουσιν. Luke 12: 24. James 5: 4 οἱ θερίσαντες the reapers. Sept. for צָרַק Ruth 2: 3 sq.—Plut. ed. R. VI. p. 422. 4. Xen. Oec. 18. 1.—Hence in proverbial expressions, e. g. θερίζων ὅπου οὐκ ἔσπειρας i. e. turning the labours of others to one's own profit, Matt. 25: 24, 26. Luke 19: 21, 22. In a like sense John 4: 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job 31: 8. Mic. 6: 15. Further, ὁ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. 6: 7; and in a similar

sense 2 Cor. 9: 6 bis. Comp. Sept. and צָרַק Jer. 12: 13.

b) trop. to reap the fruits of one's labours, to receive in recompense, c. accus. 1 Cor. 9: 11 τὰ σαρκικά. Gal. 6: 8 bis, 9. So Sept. and צָרַק Prov. 22: 8.—Test. XII Patr. p. 576.—Fig. also of a christian teacher gathering in converts into the kingdom of God, John 4: 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιώκατε, comp. Matt. 9: 37 et Luke 10: 2.

c) by impl. to cut down, to destroy, Rev. 14: 15 bis, 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel 4 [3]: 13. Is. 17: 5.

Θερισμός, ου, ὁ, (θερίζω,) harvest, harvesting. John 4: 35 bis, ὁ θερισμός ἔρχεται, . . . λευκαὶ εἰσι πρὸς θερισμόν. Matt. 13: 30 bis, 39. Mark 4: 29. Sept. for צָרַק Gen. 8: 22. Jer. 50: 16. —Pol. 5. 95. 5. Xen. Oec. 18. 3.—Meton. the harvest to be gathered, produce of the harvest, pp. Sept. for צָרַק Jer. 5: 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9: 37, 38 bis. Luke 10: 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. 14: 15, comp. in θερίζω c.

Θεριστής, ου, ὁ, (θερίζω,) a harvest-man, reaper, Matt. 13: 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

Θερμαίνω, f. ανῶ, (θερμός warm, fr. θέρω,) to warm, Hom. Il. 14. 7. In N. T. only Mid. θερμαίνομαι, to warm oneself, e. g. by a fire Mark 14: 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18: 18 bis, 25. with clothing James 2: 16. Sept. for חָמַח Is. 44: 15, 16. 1 K. 1: 1, 2. — Hdian. 8. 4. 27. Xen. Mem. 4. 3. 8.

Θέρμη, ης, ἡ, (θερμός, θέρω,) warmth, heat, Acts 23: 3. Sept. for חָמַח Job 6: 17. חָמַח Ps. 19: 7.—Ecclus. 38: 28. Thuc. 2. 49.

Θέρος, εος, ους, τό, (θέρω,) summer, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. 24: 32. Mark 13: 28. Luke 21: 30. So Sept. and צָרַק Prov. 6: 8. 30: 25. — Diod. Sic. 5. 30. Xen.

Ven. 6. 13. Mem. 1. 6. 2. — Elsewhere also *harvest*, Sept. for חֲרִיץ Prov. 26: 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, ἑως, ὁ, a *Thessalonian*, Acts 20: 4. 27: 2. 1 Thess. 1: 1. 2 Thess. 1: 1.

Θεσσαλονίκη, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts 17: 1, 11, 13. Phil. 4: 16. 2 Tim. 4: 10. — Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts 5: 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts 5: 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2. — Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ὦ, f. ἴσω, (*θεωρός* spectator, fr. θεάομαι,) pp. to be a spectator of, i. e. to look on or at, to behold, trans. nearly i. q. θεάομαι q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (α) genr. c. acc. of thing, Luke 23: 48 θεωροῦντες τὰ γενόμενα. John 2: 23. 17: 24. Acts 8: 13. c. acc. pers. Rev. 11: 11, 12. seq. πῶς, πού, Mark 12: 41. 15: 47. absol. Matt. 27: 55. Mark 15: 40. Luke 14: 29. 23: 35. Acts 19: 26. Sept. for תִּיִן Ps. 27: 4. Chald. תִּיִן Dan. 5: 5. 7: 21. — Theophr. Char. 13 or 6. Xen. Cyr. 4. 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. — (β) to look at, to

view with attention, Matt. 28. 1 θ. τὸν τάφον. (Ceb. Tab. 1.) Trop. to consider, Heb. 7: 4 θεωρεῖτε δὲ, πηλίκος οὗτος. — Diod. Sic. 12. 15. Dem. 19. 23. — (γ) to look at, by impl. to comprehend, to recognize, to acknowledge, c. acc. of pers. John 6: 40 πᾶς ὁ θεωρῶν τὸν υἱόν. 12: 45 bis. 14: 17. — Wisd. 13: 5. Diod. Sic. 19. 52 τοὺς λόγους.

b) simply to see, to perceive with the eyes, to behold, nearly i. q. ἰδεῖν. (α) genr. seq. acc. pers. Mark 3: 11. Luke 24: 37. John 9: 8. 14: 19. 16: 10, 16, 17, 19. Acts 3: 16. 9: 7. 25: 24. c. part. added Luke 10: 18 ἐθεώρουν τὸν Σαταῶν πεισόντα. 24: 39. Mark 5: 15. John 6: 19, 62. 20: 12, 14. Seq. acc. of thing Luke 21: 6. John 7: 3. Acts 20: 38. c. part. add. John 10: 12 θ. τὸν λύκον ἐρχόμενον. 20: 6. Acts 7: 56. 10: 11. Sept. for תִּיִן Ps. 22: 8. 31: 12. — 1 Macc. 13: 29. Diod. Sic. 13. 57. — (β) to perceive, to mark, to note, seq. ὅτι Mark 16: 4. John 4: 19. 12: 19. Acts 27: 10. seq. πόσος Acts 21: 20. Seq. acc. of thing Mark 5: 38 καὶ θεωρεῖ θόρυβον. Acts 4: 13. c. part. add. Acts 17: 16. 28: 6. Seq. acc. of pers. c. part. 1 John 3: 17. c. part. impl. Acts 17: 22. — 2 Macc. 9: 23. Diod. S. 13. 28. — (γ) from the Heb. to see, for to experience, e. g. τὸν θάνατον John 8: 51. See in Εἰδὼν I. c.

Θεωρία, ας, ἡ, (*θεωρίω*), a *beholding*, *viewing*, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. a *sight*, *spectacle*, Luke 23: 48. — 3 Macc. 5: 24. Arr. Epict. 1. 2. 12.

Θήκη, ης, ἡ, (*τίθημι*), pp. place to put or set any thing, *repository*, *receptacle*, e. g. for a sword, a *sheath*, John 18: 11. — Jos. Ant. 7. 11. 7. cell, chamber, Xen. Oec. 8. 17. sepulchre, Cyr. 7. 3. 5.

Θηλάζω, f. ἄσω, (*θηλή* breast.)

1. pp. causat. to suckle, to give suck, absol. Matt. 24: 19 οὐαὶ ταῖς θηλαζούσαις. Mark 13: 17. Luke 21: 23. 23: 29. Sept. for תִּיִן Gen. 21: 7. Ex. 2: 7. — Ael. 13. 1 init.

2. immed. to suck at the breast, for which more usually θηλάζομαι, Lōb. ad Phr. p. 468. Seq. acc. Luke 11: 27 μαστοὶ οὓς ἐθήλασας. Part. θηλάζων,

suckling, Matt. 21: 16, quoted from Ps. 8: 3 where Sept. for רָדָה . So Sept. μαστοὺς ἐθήλασα for רָדָה Job 3: 12. Cant. 8: 1.—Theocr. 3. 15 μασδοὺς ἐθήλαξε . Plut. Romul. 6.

Θήλυς, θήλεια, θήλυ, adj. *female*.

a) ἡ θήλεια, as subst. *a female, a woman*, Rom. 1: 26, 27. So Sept. for $\text{הַנְּקִיָּה$ Lev. 27: 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) τὸ θήλυ, only in the phrase ἄρσεν καὶ θήλυ, *male and female*, Matt. 19: 4. Mark 10: 6. Gal. 3: 28. So Sept. for הַזָּכָר Gen. 1: 27. 6: 19.—Luc. de Salt. 12. Hdot. 2. 85 τὸ θήλυ γένος.

Θήρα, ας, ἡ, (θήρ,) *hunting, the chase*, Hom. Il. 5. 49. Xen. Cyr. 1. 4. 5. *prey, game*, Od. 9. 158. Xen. Ven. 6. 13. — In N. T. meton. *destruction*, i. e. cause of destruction, Rom. 11: 9 $\text{γενηθήτω ἡ τραπέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ.}$ quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for רֶשֶׁת *net* Ps. 35: 8.

Θηρεύω, f. εἶσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. *to catch at one's words, to lay hold of*, c. acc. Luke 11: 54 $\text{ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ}$.—Comp. Sept. for בָּרַח to lie in wait Ps. 59: 4. Pol. 23. 8. 11 τὴν εὐνοίαν . Xen. Cyr. 8. 2. 2 τὴν φιλίαν .

Θηριομαχέω, ὦ, f. ἴσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. 15: 32 $\text{εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ}$, prob. figuratively in allusion to Acts 19: 29 sq. *if to human view, as men would count it, I fought with wild beasts*. So Theophyl. $\text{θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀγροκοκόπον μάχην}$.—trop. Ignat. Ep. in Rom. c. 5 $\text{ἀπὸ Συρίας μεχρὶ Ρώμης θηριομαχῶ}$.—Others, lit. *if so far as depended on man's will, I fought etc.* supposing that the infuriated multitude (Acts 1. c.) may have demanded that Paul should be thus punished. So Chrysost. $\text{ὅσον εἰς ἀνθρώπους ἦκον, ἐθηριομάχησα}$.—pp. Artemid. II. 59. Diod. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. θήρ,) *a beast, wild-beast*, Mark 1: 13. Acts 10: 12. 11: 6. 28: 4, 5. Heb. 12: 20. James 3: 7. Rev. 6: 8. Sept. for הַחַיָּה Deut. 28: 6. Jer. 7: 31. הַחַיָּה Gen. 1: 24. Deut. 7: 22. — Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7. — Trop. of brutal, savage men, Tit. 1: 12.—Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11. — Elsewhere symbolically in the Apocalypse, e. g. Rev. 11: 7. 13: 1 sq. 14: 9, 11. al. saep. AL.

Θησαυρίζω, f. ἴσω, (θησαυρός,) *to treasure up, to lay up in store*, seq. acc. et dat. expr. or impl. Matt. 6: 19, 20. $\text{θησαυρίζετε ὑμῖν θησαυρούς}$. Luke 12: 21. 1 Cor. 16: 2. 2 Cor. 12: 14. Sept. for רָצַח 2 K. 20: 17. Am. 3: 10. רָצַח Zech. 9: 3. — Baruch 3: 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24. — Trop. of evil, punishment, Rom. 2: 5 ὀργήν . James 5: 3, coll. v. 5. Sept. for רָצַח Prov. 1: 18.—By impl. *to keep in store, to reserve*, Pass. c. dat. 2 Pet. 3: 7.

Θησαυρός, οῦ, ὁ, (τιθήμι,) 1. *treasure*, any thing *laid up in store, wealth*, e. g. temporal, Matt. 6: 19, 21. 13: 44. Luke 12: 34. Heb. 11: 26. Sept. for אֲחֻזָּה 1 K. 14: 26. Prov. 15: 17. יָחַז Gen. 43: 23. Prov. 2: 4. — 1 Macc. 1: 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33. — Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6: 20. 19: 21. Mark 10: 21. Luke 12: 33. 18: 22. 2 Cor. 4: 7. Col. 2: 3. — Ecclus. 20: 30. Xen. Mem. 1. 6. 14.

2. *treasury*, place where treasures, stores, are laid up, *store-house*, Matt. 13: 52 $\text{οἰκοδοσιότης ὅστις ἐκβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κ. τ. λ.}$ Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12: 35 bis. Luke 6: 45 bis. Sept. pp. for רָצַח Neh. 13: 12. 1 K. 7: 51. — pp. Diod. Sic. 17. 71. Xen. An. 5. 4. 27. — Hence of a *chest, box, casket*, in which precious things are kept, Matt. 2: 11 $\text{ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν}$.—Jos. Ant. 9. 8. 2 ξύλινον θησαυρόν , comp. 2 K. 12: 10.

Θιγγάνω, f. θίξομαι, aor. 2 ἐθιγον , a lengthened form of the pres. instead

of *θίγω*, Buttm. §112. 13. §114. Matth. §237; *to touch*, c. c. gen. Heb. 12: 20 *κἄν θηρίον θίγη τοῦ ὄρους*, comp. Ex. 19: 12 where Sept. for *נגע* absol. Col. 2: 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5. — Intens. *to touch forcibly*, i. q. *to smite, to harm*, Heb. 11: 28 *ἵνα μὴ ὁ δλοθρευνῶν θίγη αὐτῶν*. So Heb. *נגע* Gen. 32: 26, 33, al. Sept. *ἄπτομαι*. — Act. Thom. § 12 *ὣν αἱ βλάβαι αὐταὶ οὐ διαγγάνουσι*.

Θλίβω, f. *ψω*, *to press, to press upon*, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark 3: 9 *ἵνα μὴ θλίβωσιν αὐτόν*.—Ecclus. 16: 28. Artemidor. 2. 37. — In the sense of *to press together, to compress*, Pass. part. *τεθλιμμένος*, *pressed together*, made narrow, whence Matt. 7: 14 *τεθλιμμένη ἡ ὁδὸς narrow is the way*. — comp. Wisd. 15: 7 *κεκαμὲνς ἀπαλὴν γῆν θλίβων*. Arr. Epict. 1. 25.

b) trop. *to oppress with evils, to afflict, to distress*, 2 Thess. 1: 6 *τοῖς θλίβουσιν ἡμᾶς*. Pass. 2 Cor. 1: 6. 4: 8. 7: 5. 1 Thess. 3: 4. 2 Thess. 1: 7. 1 Tim. 5: 10. Heb. 11: 37. Sept. for *הצריך* Deut. 28: 53, 55. *צריך* Ex. 22: 21. *הצריך* 1 K. 8: 37. *צריך* Ps. 23: 5. — Diod. Sic. 12. 66. ib. 13. 109.

Θλίψις, *εὼς*, ἡ, (θλίβω,) *pressure, compression, straitness*, Artemid. 1. 79. Hesych. *θλίψις· στενωσις*. — In N. T. only trop. *pressure from evils, affliction, distress*, 2 Cor. 2: 4 *ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα*. Phil. 1: 16. Of a woman in travail John 16: 21. Sept. for *צרה* Deut. 4: 30. *צרה* Neh. 9: 37.—1 Macc. 5: 16. 2 Macc. 1: 7.— Oftener by meton. *evils by which one is pressed, affliction, distress, calamity*, Matt. 13: 21 *γενομένης δὲ θλίψεως*. Acts 7: 10, 11. Rom. 5: 3. 2 Cor. 1: 4. Heb. 10: 33. al. In apposit. Mark 13: 19 *ἔσονται ἡμεῖς ἐκεῖνα θλίψις*. So with synon. as *θλίψις καὶ στενοχωρία* Rom. 2: 9. *θλ. καὶ ἀνάγκη* 2 Cor. 6: 4. 1 Thess. 3: 7. Sept. for *צרה* Ps. 119: 143. *צרה* 1 Sam. 10: 19. Is. 8: 22.— Ecclus. 51: 5. 1 Macc. 12: 13. AL.

Θνήσκω, f. *θανοῦμαι*, aor. 2 *ἔθανον*, perf. *τέθνηκα*, inf. *τεθνάναι*, Buttm.

§114, *to die*, in N. T. only perf. *τέθνηκα, to have died*, i. e. *to be dead*, in a present sense, Buttm. §113. 6. Matt. 2: 20. Mark 15: 44 *εἰ ἤδη τέθνηκε*. Luke 7: 12. 8: 49. John 11: 21, 39, 41, 44. 12: 1. 19: 33. Acts 14: 19. 25: 19. 1 Tim. 5: 6 *ζῶσα τέθνηκε*, though *living is dead* i. e. as good as dead. Sept. for *מת* 2 Sam. 12: 18. 1 K. 21: 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

Θνητός, ἡ, ὄν, (θνήσκω,) *mortal*, e. g. *σῶμα* Rom. 6: 12. 8: 11. *σάρξ* 2 Cor. 4: 11. Neut. *τὸ θνητόν, mortal nature, mortality*, 1 Cor. 15: 53, 54. 2 Cor. 5: 4.—Sept. Is. 51: 12. 3 Macc. 3: 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

Θορυβέω, ὦ, f. ἴσω, (θόρυβος,) *to make a noise, uproar, clamour*, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, *to make a noise together*, among themselves, *to wail together*, Matt. 9: 23 *ἰδὼν αὐλητὰς καὶ ὄχλον θορυβούμενον*. Mark 5: 39. Acts 20: 10. See Jahn § 211. Calmet art. *Mourning*, also art. *Shechem*.

b) trans. *to set in an uproar, to excite tumult in*, e. g. a city, *τὴν πόλιν* Acts 17: 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐθορύβησαν ἱκανῶς τὴν πόλιν*.

Θόρυβος, ου, ὁ, (kindr. with *θρόος*,) *noise, uproar, clamour*, of a multitude, viz.

a) genr. Matt. 27: 24 *μᾶλλον θόρυβος γίνεται*. Acts 21: 34. 24: 18. Sept. for *התקצף* Jer. 49: 2. — Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark 5: 38, comp. in *θορυβέω* a.

b) popular commotion, tumult, Matt. 26: 5 *ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ*. Mark 14: 2. Acts 20: 1, coll. *στάσις* in 19: 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ θορύβου*.

Θραύω, f. *σω*, perf. pass. *τέθρανσμαι, to break in pieces, to crush*, e. g. *τοὺς λίθους* Pol. 16. 1. 5. Hdor. 1. 174.

— In N. T. trop. *to break, to crush*, sc. the strength of any one; hence *τεθρανσμένος*, *crushed, bruised, oppressed*, Luke 4: 18 ἀποστείλαι τεθρανσμένους ἐν ἀφ᾽ ἑσέ, quoted generally from Is. 61: 1, 2, but with this clause inserted from Is. 58: 6 where Sept. for רָצַר . — trop. of hope Hdian. 3. 2. 4.

Θρέμμα, *τος, τό*, (τρέφω,) pp. nursing, thing bred, *breed*, and hence *cattle, flocks, herds*, John 4: 12. — Jos. Ant. 7. 7. 3. Xen. Oec. 20. 23.

Θρηγνέω, *ῶ, f. ἴσω*, (θρηγνός,) *to weep aloud, to wail, to mourn*, viz.

a) intrans. John 16: 20 κλαύσετε καὶ θρηγήσετε ὑμεῖς. Sept. for בְּכֵן Ez. 7: 12. בְּכֵן Joel 1: 5. Zeph. 1: 12. — Ael. V. H. 3. 18. Hdian. 4. 13. 14. — Of hired mourners wailing for the dead, Matt. 11: 17. Luke 7: 32. Sept. for בְּכֵן Mic. 2: 4. בְּכֵן Jer. 9: 16. comp. 2 Sam. 1: 17. 3: 33. — Hom. II. 24. 722.

b) trans. in later usage, *to bewail*, Luke 23: 27 καὶ ἐθρήνονν αὐτόν. Sept. for בְּכֵן Jer. 51: 8. בְּכֵן Ez. 32: 16. — Hdian. 3. 4. 13.

Θρηγνός, *ου, ὅ*, (θρέω, θρέομαι,) *loud weeping, wailing*, Matt. 2: 18. Sept. for בְּכֵן 2 Sam. 1: 17. Am. 8: 10. בְּכֵן Jer. 9: 17. — Diod. S. 1. 72. Xen. Ag. 10. 3.

Θρησκεία, *ας, ἡ*, (θρησκείω, θρησκός,) *a worshipping, worship*, often with the idea of superstition, e. g. *θρ. τῶν ἀγγέλων* Col. 2: 18, comp. for this worship Tob. 12: 12, 15. Test. XII Patr. p. 547. p. 657 ἐγγίξετε τῷ Θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμῶν. So of a severe mode or form of worship, Acts 26: 5. — Wisd. 14: 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. — Genr. of the worship of God, and hence *religion, piety*, James 1: 26, 27. — Jos. Ant. 1. 13. 1.

Θρησκός, *ου, ὅ, ἡ*, adj. (θρέω, θρέομαι, see Passow,) *fearing God, pious, religious*, James 1: 26. — Hesych. θρησκός· εὐσεβής ν. εὐλαβής, δεισιδαιμόν.

Θριαμβεύω, *f. σω*, (θρίαμβος) *hymn in honour of Bacchus, also triumph*, Diod. Sic. 4. 5 bis,) *to triumph*,

to hold a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16. — In N. T.

a) *to lead in triumph, to triumph over*, c. accus. Col. 2: 15. — Plut. ed. R. I. p. 153. 1, βασιλεῖς ἐθρίαμβευσσε καὶ ἡγεμόνας.

b) *causat. to cause to triumph*, c. acc. 2 Cor. 2: 14.

Θρίξ, *τριχός, ἡ*, plur. *τρίχες*, dat. pl. *θρίξι*, *a hair*, plur. *the hair*, sc. of the head, sing. Matt. 5: 36. Luke 21: 18 et Acts 27: 34, comp. 1 Sam. 14: 45 et 1 K. 1: 52. Plur. Matt. 10: 30. Luke 7: 38, 44. 12: 7. John 11: 2. 12: 3. 1 Pet. 3: 3. Rev. 1: 14. 9: 8. Sept. for רִשְׁשָׁה Num. 6: 5, 18. Judg. 16: 23. Ezra 9: 3. — Hdian. 4. 8. 13. Thuc. 1. 6. — Of the hair of animals, Matt. 3: 4. Mark 1: 6. Rev. 9: 8. Sept. for רִשְׁשָׁה Ex. 25: 4. 35: 6, 24. — Xen. Ven. 4. 6. ib. 5. 10.

Θροέω, *ῶ, f. ἴσω*, (θρόος, θρέω,) *to make a clamour, tumult*, Aeschyl. Prometh. 608 or 612. Jos. Ant. 19. 1. 16. — In N. T. and late usage trans. *to disturb, to trouble, to terrify*, Pass. Matt. 24: 6 μὴ θροεῖσθε. Mark 13: 7. 2 Thess. 2: 2. Sept. for בְּכֵן Cant. 5: 4. — Test. XII Patr. p. 651.

Θρόμβος, *ον, ὅ*, *a large drop, clot*, Luke 22: 44 ἰδὼς ὅσπερ θρόμβοι αἵματος, *his sweat was as it were clots of blood*. — Dioscor. 1. 44, 102. Hdot. 1. 179.

Θρόνος, *ου, ὅ*, (obsol. θράω *to seat*, comp. θράων, θρηγνός,) *a seat*, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. *a throne*, as the emblem of regal authority.

a) pp. as attributed to kings, Luke 1: 52. Acts 2: 30. Sept. for בְּכֵן 1 K. 10: 18. Job 36: 7. al. — Hdian. 1. 8. 8. Xen. An. 2. 1. 4. — Also to God, as the sovereign of the universe, Matt. 5: 34. 23: 22. Acts 7: 49. (comp. Is. 66: 1.) Heb. 4: 16. 12: 2. al. Sept. and בְּכֵן Ps. 47: 9. 103: 19. al. To Jesus as the Messiah, Matt. 19: 28. 25: 31. Rev. 3: 21. 20: 11. al. To the apostles in the kingdom of God, see in Βασιλεύω b. Matt. 19: 28. Luke 22: 30. Rev. 20: 4. also symbolically to the elders around

God's throne, Rev. 4: 4. 11: 16.—Further, to Satan Rev. 2: 13. 13: 2. (Act. Thom. § 32.) Symbolically to the beast Rev. 16: 10.

b) meton. for *dominion*, Luke 1: 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβίδ. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for נָשָׂא, as also 2 Sam. 3: 10. 7: 13, 16. — Wisd. 7: 8. — Also for a *potentate*, *higher power*, Col. 1: 16 εἰτε θρόνοι, κ.τ.λ. where θρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν ᾗ (οὐρανῷ) αἰεὶ ὕμνοι τῷ θεῷ προσφέρονται. AL.

Θυάτειρα, ὠν, τά, Thyatira, a city of Asia Minor, anciently called Pelopia and Euhippia (Plin. 5. 29), now *Ak-hisar*, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts 16: 14. Rev. 1: 11. 2: 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts 1. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

Θυγατήρ, τέρος, τρός, ἡ, (see Buttm. § 47,) a daughter.

a) pp. and genr. Matt. 9: 18. 10: 35, 37. 14: 6. 15: 22, 28. Mark 5: 35. 6: 22. 7: 26, 29, 30. Luke 2: 36. 8: 42, 49. 12: 53 bis. Acts 2: 17. 7: 21. 21: 9. Heb. 11: 24. Sept. for תַּבָּ Gen. 5: 4, 7. Ex. 2: 5. al. saepiss. — Xen. Cyr. 3. 3. 3. — Trop. as expressing a relation of kindness and tenderness. 2 Cor. 6: 18 εἰς υἱοὺς καὶ θυγατέρας sc. θεοῦ, comp. Jer. 31: 1, 9. Also voc. in a direct address, Matt. 9: 22 θάψει θύγατερ. Mark 5: 34. Luke 8: 48. So Sept. and תַּבָּ Ruth 2: 8. 3: 10, 11.

b) from the Heb. *daughter*, i. e. a *female descendant*. Luke 13: 16 θυγ. Ἀβραάμ. 1: 5 ἐκ τῶν θυγ. Ἀαβὼν. So Sept. and תַּבָּ Gen. 36: 2. Ex. 2: 1. al.

c) from the Heb. put before names of places, e. g. Luke 23: 28 θυγατέρες Ἱερουσαλὴμ *daughters of Jerusalem*, i. e. born and living there, female inhabitants. So Sept. and בָּנוֹת Cant. 2: 7.

3: 5. בָּנוֹת צִיּוֹן Is. 3: 16, 17. 4: 4.—Hence in Sing. θυγατὴρ Σιών *daughter of Sion*, pp. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21: 5 et John 12: 15, quoted from Zech. 9: 9. See Gesen. Comm. on Is. 1: 8. Heb. Lex. בָּת no. 5. So Sept. and Heb. בָּנוֹת Zech. 1. c. Is. 1: 8. 10: 32.

Θυγάτριον, ου, τό, (dimin. of θυγάτηρ,) a little daughter, female child, Mark 5: 23. 7: 25. — Athenaeus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύω,) a tempest, whirlwind, Heb. 12: 18. Sept. for עַרְפָּל Deut. 4: 11. 5: 22. — Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύϊνος, η, ον, (θύϊα,) *thyine*, Rev. 18: 12 ξύλον θύϊνον, *thyine wood*. See Wetstein ad loc. — The θύϊα or θύϊα was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus *thuja* or *thya*. Many suppose it to be the *Juniperus orycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμιάμα, ατος, τό, (θυμιάω,) *incense*, burnt in religious worship, Rev. 5: 8. 8: 3, 4. 18: 13. Sept. for קֶטֶר Ex. 30: 7, 8. al. — Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62. — Meton. Luke 1: 10 ὥρα τοῦ θυμ. and v. 11 θυσιαστήριον τοῦ θυμ. *hour and altar of incense*, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and קֶטֶר Ex. 30: 1, 27.

Θυμιατήριον, ιου, τό, (θυμιάω,) a censer, for burning incense, Heb. 9: 4. Sept. for קֶטֶר 2 Chr. 26: 19. Ez. 8: 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46. — Others *altar of incense*, as in Jos. Ant. 3. 6. 8.

Θυμιάω, ὦ, f. άσω, (θύμα, θύω,) to burn incense, absol. Luke 1: 9 ἔλαχε τοῦ θυμιάσαι. Sept. for קֶטֶר Ex. 30: 7, 8. al. — Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.

Θυμομαχέω, ὤ, f. ἴσω, (θυμός, μάχομαι,) to fight fiercely, Diod. Sic. 17. 33. In N. T. to be greatly offended, to be enraged against, seq. dat. Acts 12: 20. — Pol. 9. 40. 4.

Θυμός, οὐ, δ, (θύω, see Plato Cratyl. p. 419. E,) pp. mind, soul, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the will, desire, Il. 6. 439, 444. Hdot. 1. 1. or of the emotions, passions, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.— Hence genr. and in N. T. passion, i. e. violent commotion of mind, indignation, anger, wrath, differing from ὀργή in the mode of conception rather than in the thing signified, see Tittm. de Syn. N. T. p. 131 sq. Luke 4: 28 ἐπιλήσθησαν πάντες θυμοῦ. Acts 19: 28. Eph. 4: 31 θυμός καὶ ὀργή. Col. 3: 8. Heb. 11: 27. Rev. 12: 12. Sept. for ἡΝ Gen. 49: 6, 7. Deut. 6: 15. חַמַּד 1 K. 11: 20. 2 Chr. 34: 21. — Hdian. 3. 11. 17. Xen. Eq. 9. 2. — Plur. θυμοί, bursts of anger, 2 Cor. 12: 20. Gal. 5: 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. §30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. 15: 1. Rom. 2: 8 θυμός καὶ ὀργή, the direst judgments, comp. Sept. and Heb. חַמַּד Jer. 36: 7. Ez. 5: 13. חַמַּד Gen. 27: 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, wine of the wrath of God, Rev. 14: 10. 16: 19. also 14: 8. 18: 3. and with οἶνος impl. Rev. 15: 7. 16: 1. Comp. Sept. and Heb. Jer. 25: 15. Is. 51: 17. Job 21: 20. Ez. 23: 31, 32, 33. See Gesen. Lex. Heb. art. כּוֹס. By a similar figure, ἡ ληρὸς τοῦ θυμοῦ τοῦ θεοῦ, Rev. 14: 19 et 19: 15, the wine-press of the wrath of God, in allusion to Is. 63: 3, comp. Joel 4: 18. See Gesen. Comm. on Isa. 1. c.

Θυμώω, ὤ, f. ὠσω, (θυμός,) to provoke to anger, Pass. to be angry, to be wroth, Matt. 2: 16. Sept. for חַמַּד Judg. 14: 19. 1 Sam. 20: 29. for חַמַּד Esth. 3: 5. 5: 9.—Xen. Cyr. 5. 5. 11.

Θύρα, ας, ἡ, a door, plur. αἱ θύραι doors, i. e. perhaps double-doors.

a) pp. and genr. Matt. 6: 6. 25: 10. Mark 1: 33. Luke 11: 7. 13: 25 bis. John 18: 16. 20: 19, 26. Acts 5: 9. 12: 13 τὴν θύραν τοῦ πυλῶνος i. e. a small door or wicket within a larger. So door of a prison Acts 5: 19, 23. 12: 6. 16: 26, 27. of the temple Acts 3: 2. 21: 30. of a fold or enclosure John 10: 1, 2. Mark 11: 4. Symbolically Rev. 3: 20 bis. 4: 1. Sept. for חַמַּד Gen. 19: 6, 9, 10. חַמַּד Gen. 18: 1, 2, 10. al. — Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7. — Hence τὰ πρὸς τὴν θύραν, i. q. τὸ πρόθυρον, vestibule, porch, Mark 2: 2. (τὰ πρόθυρα Xen. Cyr. 7. 5. 22.) So ἐπὶ θύραις εἶναι to be at the door, i. e. near at hand, Matt. 24: 33. Mark 13: 29. also James 5: 9 πρὸ θυρῶν ἐστίηεν.

b) by impl. entrance, e. g. of a cave or sepulchre, mouth, Matt. 27: 60. 28: 2. Mark 15: 46. 16: 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. access, opportunity, as ἀνοίγειν τὴν θύραν, to set open a door, i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. So Rev. 3: 8 θύρα ἀνεῳγμένη, free access to oneself. See in Ἀνοίγω a. Meton. one who is the medium of access to any thing, John 10: 7, 9, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. — Ignat. ad Philad. § 9 [Χριστός] ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραάμ καὶ οἱ προφῆται.

Θυρεός, οὐ, δ, (θύρα,) pp. a door, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. a shield, sc. large and of an oblong shape like a door, trop. Eph. 6: 16 τὸν θυρεὸν τῆς πίστεως. Sept. for חַמַּד 2 Sam. 1: 21. חַמַּד 1 Sam. 17: 42. 2 Chr. 9: 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad Phr. p. 366.

Θυρίς, ἰδος, ἡ, (dimin. of θύρα,) a little door, aperture, Pol. 12. 25. 3. In N. T. a window, Acts 20: 9 καθήμενος ἐπὶ τῆς θυρίδος, where in Eng. in a window. 2 Cor. 11: 33. Sept. for חַמַּד Josh. 2: 15, 18, 21. Judg. 5: 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

Θυρωρός, οὔ, ὁ, ἡ, (θύρα, οὔρος)
a door-keeper, porter, male or female,
 Mark 13: 34 ὁ θυρ. John 18: 16, 17 ἡ
 θυρ. Of a shepherd keeping watch at
 the door of a fold, John 10: 3. — Sept.
 2 Sam. 4: 6. Luc. Navig. 22. Xen. Cyr.
 8. 8. 20.

Θυσία, ας, ἡ, (θύω,) *sacrifice, i. e.*

a) pp. the act and rite of sacrificing,
mactation, Matt. 9: 13 et 12: 7 ἔλεον θύ-
 λω καὶ οὐ θυσίαν. (comp. Sept. and תָּבַח
 Hos. 6: 6.) Heb. 9: 26 διὰ τῆς θυσίας
 αὐτοῦ. 11: 4. So 10: 5, 8, quoted
 from Ps. 40: 7 where Sept. for תָּבַח —
 Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen.
 Cyr. 3. 3. 34.—Of an expiatory sacrifice
 for sin, Eph. 5: 2. Heb. 5: 1 θ. ὑπὲρ
 ἁμαρτιῶν. 7: 27. 8: 3. 9: 9, 23. 10: 1, 11,
 12, 26. Heb. תָּבַח, comp. Lev. c. 4. c. 9.

b) meton. the thing sacrificed, *victim*,
 the flesh of victims, part of which was
 burned on the altar, and part given to
 the priests, see Lev. c. 2. c. 3. Mark 9:
 49 πᾶσα θυσία ἀλλ' ἁλισθήσεται. (comp.
 Lev. 2: 13 where Sept. for תָּבַח.)
 Mark 12: 33. Luke 13: 1. Acts 7: 41,
 42. 1 Cor. 10: 18 οἱ ἐσθιόντες τὰς θυ-
 σίας *who eat of the victims*, as was done
 by the priests and persons offering the
 sacrifice, see Lev. 8: 31. Deut. 12: 6, 7,
 18, 27. 1 Sam. 2: 13 sq. So Sept. and
 תָּבַח Deut. 12: 27. Ex. 34: 15. So of
 birds as a sin-offering, Luke 2: 24.
 comp. Lev. 12: 6. — Hdian. 8. 6. 14.
 Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3.
 — Metaph. 1 Pet. 2: 5 πνευματικαὶ θυ-
 σίαι, comp. Ps. 51: 19. Rom. 12: 1 πα-
 ραστήσαι τὰ σώματα θυσίαν ζώσαν, see
 in Ζάω a. γ.

c) trop. of service, obedience, praise,
 offered to God, *offering, oblation*, Phil.
 2: 17 θυσία τῆς πίστεως. 4: 18. So
 θυσία αἰνέσεως *offering of praise*, Heb.
 13: 15, 16. Sept. for תָּבַח Ps. 107:
 22. 116: 17. comp. 50: 23.

Θυσιαστήριον, ου, τό, (θυσιάζω,)
an altar, genr. Matt. 5: 23, 24. 23: 18,
 19, 20. Rom. 11: 3. Heb. 7: 13. James
 2: 21. Sept. for תָּבַח Gen. 8: 20. 12:
 7. al. saep. — Jos. Ant. 8. 4. 1. Philo de
 Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπ-
 αἰθρᾷ βωμὸν εἰώθε καλεῖν θυσιαστή-
 ριον. — Spec. of the altar for burnt
 offerings in the temple, Matt. 23: 35. Luke
 11: 51. So 1 Cor. 9: 13 bis, et 10: 18

κοινωνοὶ τοῦ θυσ. and Heb. 13: 10 φα-
 γεῖν ἐκ τοῦ θυσ. i. e. of the victims laid
 upon the altar. Symbolically in heaven,
 Rev. 6: 9. 11: 1. 14: 18. 16: 7 ἡκουσα
 τοῦ θυσ. λέγοντος i. e. a voice from the
 altar. Sept. and תָּבַח Ex. 30: 27. 35:
 15. — Of the altar of incense in the
 temple, made of gold, comp. 1 Chr. 28:
 18. 1 Macc. 1: 21. pp. Luke 1: 11.
 symbolically in heaven, Rev. 8: 3 bis,
 5. 9: 13. Sept. and תָּבַח Ex. 30: 27.
 35: 14.

θύω, f. ἴσω, perf. pass. τέθυμαι,
 aor. 1 pass. ἐτύθη, (Buttm. § 18. n. 2.
 § 95. n. 4,) *to sacrifice, to kill and offer*
in sacrifice, to immolate, absol. Acts 14:
 13 ἡθέλε θύειν. c. dat. v. 18. c. acc.
 et dat. 1 Cor. 10: 20 bis. Sept. for תָּבַח
 Gen. 46: 1. Ex. 3: 18. 8: 26. al. saep.
 — Hdian. 2. 13. 4. Luc. D. Deor. 4. 1.
 Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—So το
 πάσχα θύειν, *to kill the paschal lamb*,
 sc. as a species of sacrifice, Mark 14: 12.
 Luke 22: 7. 1 Cor. 5: 7. So Sept.
 and Heb. תָּבַח Deut. 16: 2, 4, 5,
 6. also Sept. for תָּבַח Ex. 12:
 21. — Hence, as sacrifices were con-
 nected with feasting, (see in *Θυσία* b,
 and comp. Gen. 31: 54. 1 Sam. 9: 12,
 13, 22 sq.) *θύειν* is also simply *to kill*,
to slaughter, sc. animals for a feast,
 Matt. 22: 4. Luke 15: 23 τὸν μόσχον τὸν
 σκευτὸν θύσατε. v. 27, 30. Acts 10: 13.
 11: 7. genr. John 10: 10. So Sept. and
 תָּבַח 1 Sam. 28: 24. 1 K. 19: 21. Deut. 12: 15.

Θωμάς, ᾧ, ὁ, Thomas, (Heb. תָּוֹמָא
 twin,) one of the twelve apostles, also
 called *Δίδυμος* q. v. Matt. 10: 3. Mark
 3: 18. Luke 6: 15. John 11: 16. 14: 5.
 20: 24, 26, 27, 28, 29. 21: 2. Acts 1: 13.

Θώραξ, ακος, ὁ, a breast-plate,
cuirass, Lat. *lorica*, i. e. armour covering
 the body from the neck to the thighs,
 consisting of two parts, one covering
 the front and the other the back, Potter
 Gr. Ant. II. p. 29. Calmet p. 101. So
 pp. Rev. 9: 9 bis, 17. Sept. for כְּרִיץ
 Jer. 46: 4. כְּרִיץ 1 Sam. 17: 5. Neh.
 4: 16. — Ael. V. H. 3. 24. Xen. Mem.
 3. 10. 9. — Trop. Eph. 6: 14 τὸν θώρα-
 κῆς δικαιοσύνης. 1 Thess. 5: 8 θώρα-
 κῆς πίστεως. Comp. Sept. Is. 59: 17. Wisd.
 5: 19.—In late writers *θώραξ* is also the
 breast, chest, *thorax*, see Passow.

I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יָאִיר (he gives light) *Jair*, an officer of a synagogue, Mark 5: 22. Luke 8: 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. 25: 26. 27: 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. 1: 2. Luke 13: 28. Acts 7: 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11: 26. — b) the father of Joseph the husband of Mary, Matt. 1: 15, 16. — Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq. AL.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. 4: 21. 10: 2. Mark 3: 17. Acts 1: 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12: 2.

2. *James the Less*, ὁ μικρός Mark 15: 40, the brother of Jude, (Ἰούδας ὁ ἀδελφὸς τοῦ Ἰακώβου Jude 1. Acts 1: 13. Luke 6: 16,) and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus Matt. 13: 55. 27: 56. Luke 24: 10, comp. John 19: 26; hence called the son of Alpheus Matt. 10: 3. Mark 3: 18. Acts 1: 13; and also the brother i. e. kinsman of our Lord, ὁ ἀδελφὸς τοῦ κυρίου Gal. 1: 19. Matt. 13: 55. So also Acts 12: 17. 15: 13. 21: 18. Gal. 2: 9, 12; and according to all tradition 1 Cor. 15: 7. James 1: 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφὸς Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananus the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. — Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. AL.

Ἰαμα, αἰος, τό, (ἰάομαι,) healing, cure, as χαρίσματα ἰαμάτων 1 Cor. 12: 9, 28, 30. Sept. for יִפְּרֹא Jer. 46: 11. יִפְּרֹא Jer. 33: 6. — Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβρῆς, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man Luke 3: 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβρῆς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3: 8, comp. Ex. 7: 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbins. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ὦμαι, f. ἰάσμαι, depon. Mid. to heal, to cure, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἰάμαι, aor. 1 pass. ἰάθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Buttm. § 113. n. 6. So c. acc. Luke 5: 17 εἰς τὸ ἰᾶσθαι αὐτούς. 6: 19. 9: 2, 11, 42. 14: 4. 22: 51. John 4: 47. Acts 10: 38. 28: 8. Pass. Matt. 8: 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15: 28. Luke 7: 7. 8: 47. 17: 15. John 5: 13. Acts 3: 11. 9: 34. Pass. seq. ἀπό, to be healed from or of any thing, Mark 5: 29. Luke 6: 17. Sept. for יִפְּרֹא Gen. 20: 17. Lev. 14: 3. 2 K. 20: 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. — Metaph. of moral diseases, to heal, to save, sc. from the consequences of one's sins, Matt. 13: 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς, and so John 12: 40 et Acts 28: 27, quoted from Is. 6: 10 where Sept. for יִפְּרֹא. So Luke 4: 18, comp. Is. 61: 1. Heb. 12: 13. James 5: 16. 1 Pet. 2: 24, comp. Is. 53: 5.

Sept. for יָרֵד Is. 53: 5. 61:1. and parall. with שָׁרַד Jer. 17: 14.

Ἰάρεδ, ὁ, indec. *Jared*, Heb. יָרֵד (descent), pr. n. of a man Luke 3: 37.

Ἰασις, εὖος, ἡ, (ἰάσμαι,) *healing, cure*, Luke 13: 32. Acts 4: 22, 30. Sept. for יָרֵד Prov. 3: 8. מִרְפָּא Prov. 4: 22. Mal. 4: 2.—Antiphon. 140. 34. Plut. ed. R. VIII. p. 712.

Ἰασπις, ἰδος, ἡ, *jasper*, a precious stone of various colours, as purple, cerulean, green, etc. Rev. 4: 3. 21: 11, 18, 19. Sept. for יָרֵד Ez. 28: 13. See Rees' Cyclop. art. *Jasper*, common. Others in Rev. 1. c. *adamant*, because Sept. incorrectly for יָרֵד Ex. 28: 18, see Gesen. Lex. art. יָרֵד.

Ἰάσων, ονος, ὁ, *Jason*, a kinsman of Paul Rom. 16: 21, and his host at Berea Acts 17: 5, 6, 7, 9.

Ἰατροός, οῦ, ὁ, (ἰάσμαι,) *a physician*, Mark 5: 26 πολλὰ παθοῦσα ὑπὸ πολλῶν ἱατρῶν. Matt. 9: 12. Mark 2: 17. Luke 4: 23. 5: 31. 8: 43. Col. 4: 14. Sept. for יָרֵד 2 Chr. 16: 12. Jer. 8: 22. — Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἰδε, once ἰδέ Gal. 5: 2, ἰδε being the later form for ἰδέ imper. aor. 2 of εἶδον to see, comp. Butt. §103. I. 4. c. Winer § 6. 1. a. Comp. in Εἶδω I. In N. T. often as a particle of exclamation, *see, lo, behold!* e. g. as calling attention to something present, Matt. 25: 20, 22, 25. Mark 11: 21. John 1: 48. 19: 5 ἰδε ὁ ἄνθρωπος. v. 14. Addressed apparently to several, but directed to one, Mark 3: 34. John 1: 29. 7: 26. 11: 36. 19: 4. — In the sense of *behold, observe, consider!* Mark 15: 4. John 5: 14. Gal. 5: 2. AL.

Ἰδέα, ας, ἡ, (εἶδω,) *aspect, appearance*, Matt. 28: 3. Sept. for מִרְפָּא Dan. 1: 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἰδιος, ἱα, ον, ουν, *one's own*, i. e.

a) as pertaining to a private person and not to the public, *private, particular, individual*, opp. to δημόσιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.

Hence in N. T. adverbially (α) ἰδίᾳ, *individually, severally*, (opp. to δημοσίᾳ Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. 12: 11 διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. See Butt. § 115. 4. — Luc. Tox. 49. Xen. Cyr. 6. 2: 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, *privately, by oneself*, apart from others, e. g. of an individual, *alone*, Matt. 14: 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17: 1. Mark 6: 31. al. Of several as apart from all others Matt. 17: 19. Mark 4: 34. 9: 2, 28. Acts 23: 19. Gal. 2: 2. al. — Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. 4: 5.

b) as belonging to oneself and not to another, *own, proper, peculiar*, viz. (α) denoting ownership, that of which one is himself the owner, possessor, producer, *my own, thy own, his own*, etc. Of things, Matt. 22: 5 εἰς τὸν ἰδίον ἀγρόν. 25: 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark 15: 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἰδία. Luke 6: 41, 44. John 5: 43 ἐν ὀνόματι τῷ ἰδίῳ. 7: 18. 10: 3, 4. Acts 20: 28. 28: 30. Rom. 10: 3 τὴν ἰδίαν δικαιοσύνην. 14: 5. 1 Tim. 3: 4, 5. 2 Pet. 1: 20 ἰδίας ἐπιλήσεως, see in Ἐπιλήσεις. 3: 17. al. So εἰς τὴν ἰδίαν πόλιν, *one's own city*, where one resides Matt. 9: 1, or the seat of one's family Luke 2: 3. ἐν τῇ ἰδίᾳ πατρίδι John 4: 44. Pleonast. with a genit. of person in addition, John 10: 12 οὗ οὐκ εἰσι τὰ πρόβατα ἰδία. 2 Pet. 3: 16. — Sept. Job 2: 11. Ez. 21: 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Gorg. p. 502. E. See Lob. ad Phryn. p. 441. — Hence τὰ ἰδία, *genr. possessions, property*, Luke 18: 28 in Mss. (Xen. Hi. 10. 5.) spec. *own house, home*, John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἰδία. 16: 32. Acts 21: 6. (Sept. for יְרֵת Esth. 5: 10. 6: 12. Jambl. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) *own nation, people*, John 1: 11 ἦλθεν εἰς τὰ ἰδία. Also πράσσειν τὰ ἰδία to do one's own business, duties, 1 Thess. 4: 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐκ τῶν ἰδίων to speak out of one's own heart, disposition, character, John 8: 44.—Spoken of persons, e. g. ἰδιος ἀδελφός John 1: 42. ἀνὴρ husband 1 Cor. 7: 2. δεσπότης 1 Tim.

6: 1. δοῦλος Matt. 25: 14. κύριος Rom. 14: 4. πατήρ John 5: 18. υἱός Rom. 8: 32. συμφυλῆται *countrymen* 1 Thess. 2: 14. ἰδ. προφηταὶ *their own prophets* i. e. of their own country 1 Thess. 2: 15, and with a genit. added ἰδίου αὐτῶν προφητῆς Tit. 1: 12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palaeph. 31. 5. Hdtan. 2. 6. 19.) Hence οἱ ἰδιοὶ, i. e. *own household, family*, 1 Tim. 5: 8; *own friends, companions*, John 13: 1. Acts 4: 23. 24: 23; *own people, countrymen*, John 1: 11. Collect. τὸ ἰδιον John 15: 19. — 2 Macc. 12: 22. Jos. B. J. 4. 4. 6. Diod. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδία διάλεκτος Acts 1: 19. 2: 6, 8. δεισιδαιμονία 25: 19. χάρισμα 1 Cor. 7: 7. — Jos. c. Apion. 1. 22 init. Diod. S. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας *his own generation*, in which he lived. 1 Cor. 3: 8 τὸν ἰδιον μισθόν . . . κόπον. 15: 23. Jude 6. Acts 1: 25 εἰς τὸν ἰδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἰδιον τόπον μέλλει χωρεῖν.) So καιρὸς ἰδιος, καιροὶ ἰδιοὶ, *own time*, i. e. *due, proper time*, as determined of God, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3.

(δ) sometimes ἰδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. 22: 5. 25: 14. 1 Pet. 3: 1, 5. Also i. q. ἑαυτοῦ, 1 Cor. 7: 2 ἕκαστος τὴν ἑαυτοῦ γυναῖκα, καὶ ἑκάστη τὸν ἰδιον ἄνδρα. John 1: 42. See Lob. ad Phryn. p. 441. Winer § 22. 7. AL.

Ἰδιώτης, ου, ὅς, (ἰδιος,) *a private citizen*, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private sc. soldier* Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts 4: 13 ἄνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. 14: 16, 23, 24. 2 Cor. 11: 6. — Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδού, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. εἰδόμην,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. 23: 34. Luke 13: 16. Acts 2: 7. Construed

a) with a nom. and finite verb, Matt. 1: 20 ἰδοὺ ἄγγελος κυρίου καὶ ὄναρ ἐφάμνη αὐτῷ. 2: 1, 13. Mark 3: 32. Luke 2: 10. John 4: 35. Acts 9: 11. al. saep. So in quotations from O. T. Matt. 1: 23. 21: 5. Mark 1: 2. Rom. 9: 33; comp. respectively Is. 7: 14. Zech. 9: 9. Mal. 3: 1. Is. 28: 16, in all which Sept. and תִּהְיֶה.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. 3: 17 ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5: 12. John 19: 26, 27. Acts 8: 27, 36 ἰδοὺ ὕδωρ. 2 Cor. 6: 2. Rev. 6: 2. So Sept. and תִּהְיֶה Josh. 9: 25, and so תִּהְיֶה Num. 23: 17. Gen. 47: 1. al. where Sept. inserts εἶναι. — Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1: 38. Heb. 2: 13 quoted from Is. 8: 18 where Sept. for כִּי תִהְיֶה תִּהְיֶה. So in answers, Acts 9: 10 ἰδοὺ ἐγώ. Sept. for תִּהְיֶה Gen. 22: 11. 1 Sam. 3: 8. Is. 6: 8. AL.

Ἰδουμαία, ας, ἡ, Idumea, only Mark 3: 8. Heb. אֲדוֹם and מִצְעִיר, the land of Edom or Mount Seir, the name Idumea being the softened Greek pronunciation for אֲדוֹם, Jos. Ant. 2. 1. 1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8: 14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea includes also this region; comp. 1 Macc. 5: 65 with Ez. 36: 5. For a

full description of the people and country, see Bibl. Repos. III. p. 247 sq.

Ἰδρώς, ὥτος, ὁ, (ἰδρος,) *sweat*, Luke 22: 44 see in *Θρόμβος*. Sept. for יִדְרָא Gen. 3: 19. — 2 Macc. 2: 26. Xen. Mem. 1. 4. 6.

Ἰεζαβήλ, ἡ, indec. *Jezebel*, Heb. יֵזָבֶל (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. 2: 20. Comp. 1 K. 16: 31. 18: 4. 19: 2. 21: 5 sq. 2 K. 9: 30 sq.

Ἱεράπολις, ἑως, ἡ, *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulas*, Col. 4: 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. Bibl. Geogr. I. ii. p. 207, 229.

Ἱερατεία, ας, ἡ, (ἱερατεύω,) *priesthood*, i. e. *priest's office*, Luke 1: 9. Heb. 7: 5. Sept. for כֹּהֵן Ex. 29: 9. Num. 3: 10.—Aristot. Polit. 7. 8.

Ἱερατεύμα, ατος, τό, (ἱερατεύω,) *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said ἀνεγύχαι πνευματικῆς θυσίας 1 Pet. 2: 5, and are called also βασιλεῖον ἱερατεύμα v. 9, see in *Βασιλεῖος* a.—Sept. Ex. 19: 6. comp. Is. 61: 6. Rev. 1: 6. 5: 10. 20: 6. Comp. also Test. XII Patr. p. 613.

Ἱερατεύω, f. εἰσώ, (ἱερεύς,) *to be a priest, to officiate as priest*, Luke 1: 8. Sept. for כֹּהֵן Ex. 28: 1, 3, 4. — Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

Ἱερεμίας, ίου, ὁ, *Jeremiah*, Heb. יֵרֵמְיָהּ or יְרֵמְיָהּ (appointed of Jehovah), a celebrated prophet of the O.T. Matt. 2: 17. 16: 14. In Matt. 27: 9 text. rec. a quotation is referred to Jeremiah, διὰ Ἱερεμίου τοῦ προφήτου, which is not found in his writings but in Zech. 11: 12, 13. Some Mss. here read Ζαχαρίου, others simply διὰ τοῦ προφήτου. See Olshausen in loc.

Ἱερεύς, έως, ὁ, (ἱερός,) *a priest*, one who performs the sacred rites, τὰ ἱερά. E. g. of heathen priests, ὁ δὲ ἱερεύς

τοῦ Διός Acts 14: 13. Sept. f. τοῦ Βάαλ for יְהוָה 2 K. 11: 18. 2 Chr. 23: 17. — Hdian. 1. 9. 6. Xen. Conv. 8. 40. — Of the Jewish priests, the descendants of Aaron, genr. Matt. 8: 4 σεαυτὸν δείξον τῷ ἱερεῖ. 12: 4, 15. Mark 1: 44. 2: 26. Luke 1: 5. 5: 14. 6: 4. 10: 31. 17: 14. John 1: 19. Acts 6: 7. Heb. 9: 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called ἀρχιερεῖς, see in Ἀρχιερεῖς b. These seem to be meant Acts 4: 1. Sept. everywhere for כֹּהֵן, as Lev. 1: 5 sq. — Spoken of the high priest, ὁ ἱερεύς, or ἱερεὺς μέγας (Heb. 10: 21), Acts 5: 24. Heb. 7: 21, 23. 8: 4 bis. 10: 11. So Sept. and כֹּהֵן Ex. 35: 18. 38: 21. ὁ ἱ. ὁ μέγας for כֹּהֵן Lev. 21: 10. Num. 35: 25, 28. So of Melchisedec as a high priest of God, Heb. 7: 1, 3. Of Jesus as a spiritual high priest, Heb. 5: 6 coll. v. 5. 7: 11, 15, 17, 21. 10: 21. — Trop. Christians also are called ἱερεῖς τῷ θεῷ, *priests unto God*, as yielding him spiritual sacrifices, Rev. 1: 6. 5: 10. 20: 6. Comp. 1 Pet. 2: 5, and see in Ἱερατεύμα.

Ἱεριχῶ, ἡ, indec. *Jericho*, Heb. יֵרִיחוֹ, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. 6: 26, but was afterwards rebuilt 1 K. 16: 34, and became the seat of schools of the prophets 2 K. 2: 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, (עֵץ תְּמָרִים, πόλις φοινίκων, city of palm-trees, Deut. 34: 3. ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ Ecclus. 24: 14), and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, Ἱεριχῶ πόλις εὐδαίμων αὕτη, φοινίκας τε φέρειν ἀγαθῇ, καὶ βάλσαμον νεομένη, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland Palaest. p. 829. Rosenm. Bibl. Geogr. II. ii. p. 153 sq. Calmet art. *Jericho*. — Matt. 20: 29. Mark 10: 46 bis. Luke 10: 30. 18: 35. 19: 1. Heb. 11: 30.

Ἱερόθυτος, ου, δ, ἡ, adj. (Ἱερός, θύω,) offered in sacrifice, sacrificed, spoken of the flesh of victims, 1 Cor. 10: 19, 28, in Mss. for the common εἰδωλόθυτον. —Aristot. Oec. 2. 20. Plut. ed. R. VIII. p. 909. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οῦ, τό, (pp. neut. of Ἱερός,) a temple, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Titm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts 19: 27 Ἀρτέμιδος Ἱερόν. — 1 Macc. 10: 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1. — Elsewhere history of the temple in Jerusalem, Heb. בֵּית יְהוָה Sept. οἶκος κυρίου 1 K. 6: 1, 37. 7: 12. Is. 66: 1. בֵּית יְהוָה Sept. οἶκος τοῦ Θεοῦ Ezra 3: 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ Ἱερόν, consisted of three parts or enclosures, περιβόλοι, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περιβόλος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, תְּחִינִי Buxt. Lex. Chald. 793; it is often called by christian writers the 'court of the Gentiles,' Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεύτερον Ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. ἅγιον, and none but such as were clean were permitted to enter it; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. 23: 35. The third

and highest enclosure, περιβόλος, was the temple itself, ναός, τὸ Ἱερόν τριτὸν Jos. Ant. 15. 11. 5, into which only the priests might enter, comp. Luke 1: 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἅγιον ἁγίων. The whole temple therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ Ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. 24: 1 bis, τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1. 3. Luke 21: 5. 22: 52.

b) of the courts, πρόναον, Matt. 12: 5 οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβήλουνσι. Mark 11: 11. Luke 2: 27, 37. 18: 10. Acts 2: 46. 3: 1 sq. 21: 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. v. 14, 15. Mark 11: 15, 16. al. Here too Jesus disputed and taught, Matt. 21: 23. 26: 55. Mark 11: 27 ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2: 46. John 5: 14. 7: 14, 28. al. So the apostles Acts 5: 20, 21, 25, 42.

d) Matt. 4: 5 et Luke 4: 9 τὸ πτερύγιον τοῦ ἱεροῦ, the pinnacle of the temple, i. e. prob. the apex or summit of Solomon's porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. AL.

Ἱεροπρεπής, έός, οὗς, δ, ἡ, adj. (Ἱερός, πρέπω,) pp. becoming to a sacred place or person, hence becoming to religion. Tit. 2: 3 ἐν καταστήματι ἱεροπρεπέϊς i. e. in their conduct adorning the christian profession, comp. 1 Tim. 2: 2. — Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ά, όν, sacred, consecrated to God, Hdian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. 3: 15 τὰ ἱερὰ γράμματα, the sacred writings, holy scriptures, i. e. the O. Test. comp. v. 16. — 2 Macc. 8: 23. Jos. Ant. 2. 16. 5 ἐν ταῖς ἱεραῖς βιβλοις.

b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. 9: 13 οἱ τὰ ἱερά ἐργαζόμενοι, *those performing the sacred rites*, ministering in holy things.—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1: 5. John 7: 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ᾧ, f. ἦσω, (ἱερόσυλος,) *to rob temples, to commit sacrilege*, trop. to rob God of due honour, worship, obedience, Rom. 2: 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἡ, (ἱερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts 19: 37.—2 Macc. 4: 42. Xen. Mem. 1. 2. 62.

Ἱερουργέω, ᾧ, f. ἦσω, (ἱερουργός fr. ἱερόν and obsol. ἔργω,) i. q. τὰ ἱερά ἐργάζω, *to perform sacred rites*, espec. *sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the christian sense, Rom. 15: 16 ἱερουργοῦντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6.—4 Macc. 7: 8 τοῦς ἱερουργοῦντας τὸν νόμον ἰδίῳ αἵματι.

Ἱερουσαλήμ, ἡ, indec. *Jerusalem*, Chald. יְרוּשָׁלַם, Heb. יְרוּשָׁלַם (for יְרוּשָׁלַם dwelling of peace) in the earlier books; so once in Matt. 23: 37 and Mark 11: 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τά, Heb. dual יְרוּשָׁלַם in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορά καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἡ, indec. only Matt. 2: 3. 3: 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine,

among the mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שָׁלֵם, Gen. 14: 18. Ps. 76: 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19: 10, 11. David first reduced it, 2 Sam. 5: 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, עִיר דָּוִד. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the northeast quarter of Sion, and separated from it by a ravine; *Acra*, lying north of Sion and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Aelia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palaest. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερουσ. Mark 11: 1. Luke 2: 25, 38. Rom. 15: 19, 25. al. τὰ Ἱερ. Matt. 2: 1. 4: 25. Mark 3: 8. Gal. 1: 17, 18. 2: 1. al.

b) meton. for the inhabitants of Jerusalem, only in fem. ἡ Ἱεροσόλυμα. Matt. 2: 3 πᾶσα Ἱερ. 3: 5. ἡ Ἱερουσ. Matt. 23: 37. Luke 13: 34.

c) metaph. *Jerusalem for the Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. 4: 25 ἡ νῦν Ἱερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. 4: 26 ἡ ἄνω Ἱερουσαλήμ. Heb. 12: 22 Ἱερ. ἐπουράνιος. Rev. 3: 12 ἡ καινὴ Ἱερ. 21: 2, 10. AL.

Ἱερουσόνη, ης, ἡ, (ἱερός,) *priest-hood, priest's office*, Heb. 7, 11, 12, 14, 24.—1 Macc. 2: 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἱεσσαί, ὁ, indec. *Jesse*, Heb. יְשַׁעַי (rich), pr. n. of the father of David Matt. 1: 5, 6. Luke 3: 32. Acts 13: 22. Rom. 15: 12.

Ἱεφθαί, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader, בַּעֲשֵׂו, of Israel, whose rash vow fell upon his daughter, Heb. 11: 32. See Judg. c. 11, 12.

Ἱεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְהוֹכִיָּאֵל (Jehovah appointed) *Jehoiachin*, also written יְכִיָּאֵל and יְכִיָּאֵה *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. 1: 11, 12. Comp. 1 Chr. 3: 15, 16. 2 K. 24: 8 sq. 2 Chr. 36: 8 sq. 2 K. 25: 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰωακείμ, being omitted in the genealogy in text. recept. though found in Mss.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יֵשׁוּעַ. Neh. 8: 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. 1: 1, 16. al. saepiss. AL.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts 7: 45. Heb. 4: 8. al.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, only Col. 4: 11.

Ἱκανός, ἡ, ὄν, (ἵκω, ἰκάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (α) of things, *enough*. 2 Cor. 2: 6 ἱκανόν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῇ, where for the neut. see

Buttm. § 129. 6. Luke 22: 38 ἱκανόν ἐστί *it is enough*, desist. Sept. for ἱ Is. 40: 16. Ex. 36: 5. וְכָפַר Gen. 30: 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38.—Hence τὸ ἱκανόν *satisfaction*, e. g. τὸ ἱκ. ποιεῖν τινι, to make satisfaction, to satisfy, Mark 15: 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἱκ. λαβεῖν, to take satisfaction i. e. security, Acts 17: 9.—(β) Of persons, *adequate, competent*, seq. πρὸς τι, 2 Cor. 2: 16 πρὸς ταῦτα τίς ἱκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. 3: 5. 2 Tim. 2: 2. (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. 3: 11 οὐ οὐκ εἰμι ἱκανὸς τὰ ὑπ. βασιτάσαι. Mark 1: 7. Luke 3: 16. pres. 1 Cor. 15: 9. (Hdot. 8. 36. Dio Chrys. VII. p. 117. D.) seq. ἵνα, Matt. 8: 8. Luke 7: 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. 28: 12 ἀγγέλια ἱκανά. So ὄχλος ἱκανός a great multitude Mark 10: 46. Luke 7: 12. Acts 11: 24, 26. 19: 26. λαὸς ἱκ. Acts 5: 37. also Luke 7: 11. 8: 32. 23: 9. Acts 12: 12. 14: 21. 19: 19. 20: 8, 37. 22: 6. 1 Cor. 11: 30. Sept. for רב Ez. 1: 24.—1 Macc. 13: 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἱκαναὶ ἡμέραι, *many days*, Acts 9: 23, 43. 18: 18. 27: 7. ἱκανὸς χρόνος, a long time, genit. Acts 27: 9. dat. Acts 8: 11. acc. 14: 3. acc. χρόνους ἱκανούς Luke 20: 9. So ἐκ χρόνων ἱκανῶν of a long time Luke 8: 27. ἐξ ἱκανοῦ id. Luke 23: 8. ἐφ' ἱκανόν a long while Acts 20: 11.—Palaeph. 28. 2. Aristoph. Plut. 1093.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *sufficiency, competency, ability*, 2 Cor. 3: 5.—Lysias Frag. 27. 35. Hesych. ἱκανότης· δύναμις, ἰσχὺς.

Ἱκανόω, ᾧ, f. ᾠσω, (ἱκανός,) *to make sufficient, to render competent or worthy*, c. acc. 2 Cor. 3: 6. Col. 1: 12.—Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἱκετηρία, ας, ἡ, (fem. of ἱκετήριος fr. ἱκέτης,) pp. *the suppliant-branch* i. e. the olive-branch which suppliants held in the hand, ἐλαία or ῥάβδος being impl. Hdot. 5. 51. Diod. S. 17. 22, 102.—In N. T. *supplication*, Heb. 5: 7 δεή-

σεις καὶ ἰκετηρίας.—2 Macc. 9: 18. Pol. 3. 112. 8.

Ἰκμάς, ἄδος, ἡ, *moisture, dampness*, Luke 8: 6. Sept. for יֶבֶט Jer. 17: 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, now *Koniakh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts 13: 51. 14: 1, 19, 21. 16: 2. 2 Tim. 3: 11.

Ἰλαρός, ἄ, ὄν, (Ἰλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἰλ. δότης 2 Cor. 9: 7. Sept. for יֶזֶב Prov. 22: 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἰλαρότης, ητος, ἡ, (Ἰλαρός,) *cheerfulness, alacrity*, Rom. 12: 8 ἐν ἰλαρότητι i. q. ἰλαῶς, *cheerfully*. Sept. for יֶזֶב Prov. 18: 22.—Act. Thom. § 14. Diod. Sic. 16. 11 init.

Ἰλάσχομαι, ε. ἄσχομαι, (Ἰλαος,) a Middle verb without an Active form except in a later age, see Passow s. voc. Buttm. §114. §113. 3. — *to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν Θεόν Jos. Ant. 6. 6. 5. τοὺς Θεούς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate as to sins, to make propitiation for sins*, Heb. 2: 17. So Sept. c. dat. for כָּפַר Ps. 65: 4. 79: 9. — Aor. 1 imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18: 13. Comp. Buttm. §113. n. 6. Sept. for כָּפַר Ps. 25: 11. Dan. 9: 19. — Phavorin. ἰλάσθητι ἡμεῖς μοι γένοιτο.

Ἰλασμός, οὔ, ὁ, (ἰλάσχομαι,) *propitiation, expiation*, for coner. propitiator, 1 John 2: 2. 4: 10. pp. Sept. for כָּפַר Ps. 130: 4. כָּפַר Num. 5: 8. כָּפַר Ez. 44: 27.—2 Macc. 3: 33.

Ἰλαστήριος, α, ον, (ἰλάσχομαι,) *propitiatory, expiatory*, e. g. ἰλ. μνήμα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἰλαστήριος, a *propitiator*, one who makes propitiation Rom. 3: 25.

b) neut. τὸ ἰλαστήριον, *mercy-seat*, Heb. 9: 5, pp. the lid or cover of the ark of the covenant, Heb. כַּפֹּרֶת i. e. simply *cover*, but rendered by Sept. ἰλαστήριον in allusion to Pi. כָּפַר to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. 16: 11 sq. Sept. for כַּפֹּרֶת Ex. 25: 17—22. Lev. 16: 13—15.

Ἰλεως, ω, ὁ, ἡ, adj. (Attic for Ἰλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8: 12 ἡμεῖς ἔσομαι ταῖς ἀδικίαις i. e. I will pardon them. So Sept. ἡμεῖς εἰμι for כָּפַר 2 Chr. 6: 25, 27. Jer. 31: 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9. — From the Heb. ἡλεώς σοι sc. ἔστω ὁ Θεός, God be *merciful to thee*, God *forgive thee*, i. q. God forbid, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. 16: 22. So Sept. for כָּפַר 2 Sam. 20: 20. 23: 17. 1 Chr. 11: 19. — 1 Macc. 2: 21. Comp. in Ἰννομαί I. c.

Ἰλλυρικόν, οὔ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it. Rom. 15: 19.

Ἰμάς, ἄνιος, ὁ, a *thong, strap*, of leather; genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22: 25 προέτεινεν αὐτὸν τοῖς ἱμάσι. — Ecclus. 30: 26. 4 Macc. 9: 11. Luc. Asin. 23.—Others, a *scourge*.

b) a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1: 7. Luke 3: 16. John 1: 27. Sept. for חֲרָטָה Is. 50: 27.—Plut. Symp. IV. qu. 2. § 3. Xen. An. 4. 5. 14.

ἱματίζω, f. ἴσω, (ἱμάτιον,) to clothe, in N. T. only Pass. perf. part. ἱματισμένος, clothed, Mark 5: 15. Luke 8: 35. — Suid. ἱματισμένος ἱμάτια ἐνδεδυμένος.

ἱμάτιον, ου, τό, (ἱμα, εἶμα,) a garment, e. g.

a) genr. any garment, Matt. 9: 16 ἐπὶ ἱματίῳ παλαιῷ. 11: 8. Mark 2: 21. Luke 5: 36. 7: 25. Heb. 1: 11. al. saep. Plur. τὰ ἱματία, garments, clothing, raiment, including the outer and inner garment, mantle and tunic, Matt. 17: 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24: 18. 27: 31, 35. Mark 15: 24. John 13: 4, 12. James 5: 2. Rev. 4: 4. al. saep. So in the phrase to rend the clothes, Matt. 26: 65. Acts 14: 14. 16: 22. 22: 23. Sept. sing. for חֲבִירֵי Ps. 102: 27. Is. 50: 9. Plur. Gen. 27: 27. 38: 19. also 2 Sam. 1: 2. 3: 31. 2 K. 5: 8. — Luc. Dial. Meretr. 8. 1. Aeschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, mantle, pallium, different from the tunic or χιτὼν and worn over it, comp. Acts 9: 39. Ael. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders; and served also to wrap oneself in at night, Ex. 22: 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. 5: 40. Luke 6: 29. See Jahn § 122. So Matt. 9: 20, 21. 14: 36. John 19: 2. Acts 12: 8. al. saep. Plur. τὰ ἱματία, outer garments, which were often laid aside, Acts 7: 58. 22: 20. Matt. 21: 7, 8. al. Sept. for חֲבִירֵי שְׂמֹנֶת Ex. 22: 26, 27. 1 Sam. 21: 10. Is. 3: 6, 7. — Luc. D. Mort. 10. 8. Palaeph. 52. 6. Xen. Mem. 2. 7. 5. AL.

ἱματισμός, οὔ, ὅ, (ἱματίζω,) clothing, raiment, i. e. genr. clothes, garments, Luke 7: 25 οἱ ἐν ἱματισμῷ ἐνδόξῳ ὑπάρχοντες. 9: 29 coll. Mark 9: 3. Acts 20: 33. 1 Tim. 2: 9. So Matt. 27: 35 et John 19: 24 quoted from Ps. 22: 19 where Sept. for חֲבִירֵי. Sept. also for חֲבִירֵי 1 K. 22: 30. 2 K. 7: 8. — Pol. 6. 15. 4. Plut. Alex. M. 39 pen.

ἱμείρω, also ἱμείρομαι depon. (ἴμερος,) a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156. — to long for, and hence to have a strong affection for, c. c. gen. 1 Thess. 2: 8 in text. rec. ἱμερόμενοι ὑμῶν. Others ὁμερόμενοι q. v. Sept. for חֲבִירֵי Job 3: 21. — Pol. 1. 66. 8. Dem. 422. 6.

ἵνα, conjunct. that, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause for or on account of which any thing is done, to the end that, in order that it might or may be so and so; but also ἐκβατικῶς, ecba-tic, as marking simply the event, result, upshot of any action, that in which the action terminates, so that it was, is, will be, so and so. Some late writers have denied this ecba-tic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in anything essential.

1. pp. τελικῶς, as marking the final end, purpose, cause, to the end that, in order that, and ἵνα μή, in order that not, lest.

A) With the Subjunctive. a) preceded by the present or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6: 38. Here the Subjunct. marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850. — Matt. 9: 6 ἵνα δὲ εἰδῇτε . . . τότε λέγει, to the end that ye may know, comp. Mark 2: 10 et Luke 5: 24. Matt. 18: 16. 19: 16. Luke 8: 10. 12: 36. John 1: 7 οὗτος ἡλθεν

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κ. τ. λ. 5: 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. 6: 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11: 4. 17: 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16: 30. Rom. 1: 11. 1 Cor. 9: 12. 2 Cor. 4: 7, 10, 11. Gal. 6: 13. James 4: 3. al. saepiss. ἵνα μὴ Luke 8: 12. John 7: 23. Rom. 11: 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the *imperative*, the Subjunctive as above in a. E. g. after imper. pres. Luke 21: 36 ἀγρυπνεῖτε . . . ἵνα καταβιωθῆτε κ. τ. λ. John 7: 3. 1 Cor. 7: 5 bis. Eph. 4: 28. 6: 3. 1 Tim. 5: 7. al. ἵνα μὴ Matt. 7: 1. John 5: 14. 1 Cor. 11: 34. al. After an imper. aor. Matt. 14: 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κ. τ. λ. Mark 15: 32. Luke 16: 9. 1 Cor. 3: 18. Eph. 6: 13. al. ἵνα μὴ Matt. 17: 27. John 4: 15. Heb. 12: 13. al. So after an exhortation, e. g. ἄγωμεν Mark 1: 38. also Luke 20: 14. Rom. 3: 8. After an imperat. implied Matt. 26: 5. John 1: 22. 1 Pet. 4: 11. — Sept. for יִשְׁמַח Josh. 4: 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the *future*, the Subjunct. as above in a. Luke 16: 4 ἔγνων τί ποιήσω, ἵνα δέξωνται με κ. τ. λ. 1 Cor. 16: 6. 2 Cor. 12: 9. Eph. 6: 21. 2 Thess. 2: 12. al. interrog. Matt. 19: 16. John 6: 5. ἵνα μὴ Luke 18: 5.—Hom. Od. 2. 307. ἵνα μὴ Luc. de Dom. 21.

d) preceded by a *past* tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Matth. § 518. 1. Herm. ad Vig. p. 850. — (α) genr. Mark 3: 14 ἐποίησε δώδεκα, ἵνα ὥσι μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke 1: 4 ἔδοξε . . . σοι γράψαι, ἵνα ἐπιγνῶς κ. τ. λ. Matt. 12: 10. John 1: 31. 3: 16, 17. 8: 6. Acts 27: 42. Rom. 1: 13. 1 Cor. 1: 27, 28. 2 Cor. 2: 4. Gal. 1: 16. 2: 4, 5. Heb. 2: 14, 17. al. saep. ἵνα μὴ 1 Cor. 12: 25. Eph. 2: 9. Heb. 11: 28. So elliptically, John 1: 8 ἀλλ' [ἦλθεν] ἵνα κ. τ. λ. 9: 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. saep. — Hom. Il. 1. 203. Od. 3. 77. Hsian. 8. 5. 11. — (β) In simple narrations, where Thucydides and later writers

employ also the Subjunct. Winer l. c. Matth. § 518. p. 996. Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6: 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδῶσιν αὐτοῖς. 9: 18, 22. 10: 13. Luke 19: 4 ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1: 19. al. saep. ἵνα μὴ John 18: 28. 19: 31. — Ael. V. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. 1: 17 οὐ παύομαι εὐχαριστῶν . . . ἵνα ὁ θεὸς δῶῃ ὑμῖν πνεῦμα κ. τ. λ. 3: 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. *future* and *present*, and not with a *past* tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow ἵνα no. 3.

a) c. Indic. *future*, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα κανθήσωμαι or κανθήσωμαι, where κανθήσωμαι and also 1 Pet. 3: 1 ἵνα . . . κερδηθήσονται are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. 22: 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσελθῶσιν εἰς τὴν πόλιν. Eph. 6: 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where however ἔσῃ may be taken independently of ἵνα, i. e. *and thou shalt live long*, etc. — Act. Thom. §§ 7, 37, 39, 45, comp. Thilo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. *present*, in the same sense, preceded by the present etc. twice, Gal. 4: 17 ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε. 1 Cor. 4: 6 ἵνα μὴ φουσιοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. ἐκβατικῶς, ecbatic, as marking simply the event, result, upshot of an action, *so that, so as that*, in N. T. only with the Subjunctive implying something which really takes place; in

classic writers oftener with the Indicative of a past tense, see Tittmann l. c. p. 37.

a) preceded by the *present* etc. Luke 22: 30 καὶ διατίθεμαι ὑμῖν . . . ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου. John 6: 7 ἄρτοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Rom. 3: 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 6: 1. 7: 13. 15: 6, 16, 31, 32. Rev. 14: 13 καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσωνται κ. τ. λ. comp. Winer § 57. p. 386. ἵνα μὴ Acts 2: 25. Gal. 5: 17. — Sept. for יִשְׁׁ Josh. 4: 6. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἦκομεν συμφορῶν, ἵνα ἡμᾶς ἐλπίσωσι καὶ πολέμοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 ἐπιμίγνυται τὸ κόνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὅλῳ, ἵνα οὕτως ἡ κράσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts 8: 19 δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κ. τ. λ. James 1: 4. 1 Pet. 4: 13. 5: 6. 1 John 2: 28. ἵνα μὴ Tit. 3: 14. Rev. 3: 11. — Aristoph. Nub. 58 δευρὶ ἔλθ' ἵνα κλάῃς. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John 5: 20 μεῖζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θανατώσῃτε. Luke 11: 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζητήσῃ τὸ αἷμα πάντων τῶν προφ. John 16: 24. 2 Cor. 1: 11 ῥύσεται . . . ἵνα κ. τ. λ. Phil. 1: 26. al. — Marc. Antonin. 7. 25 πάντα ὅσα ὁρᾷς μεταβαλεῖ ἢ τὰ ὅλα διοικοῦσα φύσις . . . ἵνα αἰὲν νεαρός ᾦ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past tense*, comp. above in I. A. d. Luke 9: 45 οἱ δὲ ἠγνόουν τὸ ἥμα τοῦτο . . . ἵνα μὴ αἰσθῶνται αὐτό. John 9: 2 τίς ἡμαρτεν . . . ἵνα τυφλὸς γεννηθῇ; Rom. 5: 20. 6: 4, 6. 11: 11 μὴ ἔπταισεν, ἵνα πέσωσι; v. 31. — Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἢ τῶν ὅλων φύσις οὐτε παρῆδεν οὔτε ἡμαρτεν . . . ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφυρμένως συμβαίῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοιητῆρας ἰδεῖν τέτληκεν ὁδόντας ἑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ. —

Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ἐρηθῇ, etc. used as a formula of quotation, and implying that something took place not in order that a prophecy might be fulfilled, but so that it was fulfilled; not in order to make the event correspond to the prophecy, but so that the event did correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ἐρηθῇ. 2: 15. 21: 4. 26: 56. John 15: 25. al. With a past tense implied, Mark 14: 49. John 13: 18. al. See in *Πληρώω*.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like our *that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the *infinitive*, originally perhaps because the infinitive also often implies purpose; comp. Butt. § 140. 1, 2. Matth. § 531. 1. Thus (α) after words and phrases implying *command* and the like, as in Engl. ‘I command *that* you do it,’ for, ‘I command you *to* do it;’ comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13: 34 τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11: 57 δεδώκεισαν ἐντολὴν, ἵνα κ. τ. λ. 13: 34. Acts 17: 15 λαβόντες ἐντολὴν, ἵνα κ. τ. λ. So ἵνα after ἀγγαρεύω Matt. 27: 32. ἀπαγγέλλω Matt. 28: 10. ἀποστέλλω Acts 16: 36. γράφω Mark 12: 19. διαστέλλομαι Mark 13: 34. εἶπον Matt. 4: 3. Mark 3: 9. Rev. 6: 11. ἐξορκίζω Matt. 26: 63. ἐπιτιμῶ Matt. 12: 16. Mark 3: 12. λέγω Acts 19: 4. John 13: 29. 1 John 5: 16. παραγγέλλω Mark 6: 8. (c. inf. Mark 8: 6.) συντίθεμαι John 9: 22. So also ἐδόθη αὐτοῖς ἵνα Rev. 9: 5. οὐκ ἤφαιεν ἵνα Mark 11: 16. With some word of command implied Eph. 5: 33. — Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἴπε ἵνα. Arr. Epict. 4. 11. 29 ἀπέλθ

καὶ χοίρῳ διαλέγον, ἵν' ἐν βορβόρῳ μὴ κηλύται. — (β) After verbs of *entreating*, *persuading*, and the like, comp. Winer, Matth. Titm. l. c. E. g. δέομαι, Luke 9: 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό. 22: 32. (c. inf. 2 Cor. 8: 4. 10: 2.) So after διαμαρτύρομαι 1 Tim. 5: 21. ἐρωτάω Mark 7: 26. Luke 7: 36. John 17: 15 bis. al. παρακαλέω Matt. 14: 36. Mark 5: 10. Luke 8: 31, 32. al. προσεύχομαι Matt. 24: 20. (εἴχ. c. inf. 2 Cor. 13: 7.) — So δέομαι seq. ἵνα Esdr. 4: 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. 1: 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. ὅπως Thuc. 5. 36. Hdot. 9. 117. παρακαλῶ ἵνα Chariton. 3. 1. — Also after πείθω Matt. 27: 20, where Greek writers usually put ὥς or the infin. see Matth. § 531. n. 1. § 533. 3. — (γ) After verbs of desire, and the like, comp. as above, and Winer § 45. 9. b. E. g. θέλω, Matt. 7: 12 πάντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν κ. τ. λ. Mark 6: 25. Luke 6: 31. 18: 41. John 17: 24. al. snep. θέλημά ἐστι ἵνα, Matt. 18: 14. John 6: 39, 40. 1 Cor. 16: 12. ζητεῖται ἵνα 1 Cor. 4: 2. With θέλω etc. impl. Gal. 2: 10. — θέλω ἵνα Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So βουλέται ἵνα Dion. Hal. de Comp. Verb. p. 296sq. ἐπιθυμῶν ἵνα Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121. — (δ) After ποιέω in the sense of *to cause*, *to effect*, etc. where in earlier Greek the infin. is used, Matth. § 531. 1. Herm. ad Vig. p. 761, or also ὅπως Hdot. 1. 209. ib. 5. 109. comp. Passow in ποιέω no. 1. c. John 11: 37 οὐκ ἐδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4: 16. and so in an attraction Rev. 3: 9. 13: 12, 15, 16. comp. Butt. § 151. I. 6. In Rev. 3: 9 the future also is joined with the Subj. after ἵνα. — (ε) After words implying *fitness*, *sufficiency*, *need*, and the like, e. g. ἀξίός, John 1: 27 ἐγὼ οὐκ ἀξίός εἰμι ἵνα λύσω κ. τ. λ. After ἱκανός Matt. 8: 8. Luke 7: 6. ἀρκετός Matt. 10: 25. χρεῖαν ἔχων ἵνα John 2: 25. 16: 30. 1 John 2: 27. Rev. 21: 23. For the construction of all these with an infin. see Matth. § 533. 3, and in Ἀξίός, Ἰκανός, Ἐχων c. β. — Also after impers. συμφέρει, Matt. 5: 29 συμφ. γάρ σοι, ἵνα

ἀπόληται ἐν κ. τ. λ. v. 30. 18: 6. John 11: 50. 16: 7. c. infin. see in Συμφέρω. After λυσιτελεῖ Luke 17: 2. c. infin. Tob. 3: 6. Comp. Matth. § 532. d. — (ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by ἵνα, where the classic construction would be with the infin. see Matth. § 532. d. comp. § 280. E. g. John 4: 34 ἐμὸν βρῶμά ἐστι, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με. John 18: 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω. 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after οὗτος, αὕτη, τοῦτο, used emphatically or δεικτικῶς in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke 1: 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τ. κ. πρὸς με; more usual in John e. g. 6: 29 τοῦτο ἐστὶ τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε. v. 39 τοῦτο δὲ ἐστὶ τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. 17: 3. 1 John 3: 11, 23. 4: 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4: 17. John 15: 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15: 13 μέγιστα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις θῇ κ. τ. λ. 3 John 4. So with οὗτος or ἐν τούτῳ implied, 1 Cor. 9: 18 τίς οὖν μοι ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ. — Comp. Wisd. 13: 9 εἰ γὰρ τοσοῦτον ἔσχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθές ἐστι τὸδε, ἵνα ᾗ κ. τ. λ.

b) instead of ὅπως, after verbs of *taking care*, *endeavouring*, and the like, Matth. § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. βλέπειν, 1 Cor. 16: 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4: 17. 2 John 8. ζηλώω 1 Cor. 14: 1. ζητέω 1 Cor. 14: 12. μεριμνάω 1 Cor. 7: 34. φυλάσσεσθε ἵνα μὴ 2 Pet. 3: 17. So with a verb of this kind implied, 2 Cor. 8: 7. — Comp. σπουδὴν ἔχω seq. ὅπως et ἵνα Dion. Hal. de Comp. Verb. p. 398. ζητεῖν ὅπως Luc. de Merc. Conduct. 41. c) instead of ὅτι, e. g. after γράφω, Mark 9: 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κ. τ. λ. — c. ὅτι Rom. 4: 23. 1 Cor. 9: 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386. — For Rev. 14: 13 see above in 2. a. Prob. to be so taken after ἀγαλλιάω, John 8: 56 ἡγαλλιάσατο,

ἵνα ἰδῇ τὴν ἡμέραν τὴν ἐμήν. Comp. the frequent construction *χαίρω ὅτι* in N.T. Luke 10: 20. John 11: 15. al. Sept. Ex. 4: 31.

d) of time, but only in John, after ὦρα instead of the more usual ὅτι or ἐν ᾧ. John 12: 23 ἐλήλυθεν ἡ ὦρα, ἵνα δοξασθῇ. ὁ υἱὸς τοῦ ἀνθρώπου. 13: 1. 16: 2, 32. So Engl. *the hour is come THAT the son of man should be glorified*, for, *when or in which*.—c. ὅτε John 4: 21, 23. 5: 25. c. ἐν ᾧ 5: 28. — Or we may take ἵνα here as ecbatic, *so that* he shall be glorified. Comp. Winer § 45. p. 282. — Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Tittm. l. c. p. 49. Passow ἵνα B. c. AL.

Ἰνατί, or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γένηται, *in order that what* sc. *may take place?* i. q. *to what end? why? wherefore?* Buttm. § 149. l. p. 423. Winer § 25. 1 ult. Herm. ad Vig. p. 849. Matt. 9: 4 ἵνατί ὑμεῖς ἐνθρυμνίσθε ποτηρά; 27: 46. Luke 13: 7. Acts 4: 25. 7: 26. 1 Cor. 10: 29. Sept. for מַה לָּךְ Ps. 2: 1. מַה-עַל Num. 22: 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, ἡς, ἡ, Joppa, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפֹה or יָפוּ Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9: 36, 38, 42, 43. 10: 5, 8, 23, 32. 11: 5, 13. — Sept. Josh. 19: 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palaest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὁ, Jordan, Heb. יַרְדֵּן, now El Sheriat, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Baniyas, near Caesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the

lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. — Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. 3: 5, 6, 13. 4: 15, 25. 19: 1. Mark 1: 5, 9. 3: 8. 10: 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaest. p. 270 sq. Rosenm. Bibl. Geogr. II. i. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, οὔ, ὁ, (ἰῆμι,) pp. *something sent out, emitted*, hence a *missile weapon*, arrow, Hom. Il. 15. 451. Sept. Lam. 3: 13. In N. T.

a) *rust*, as being *emitted* on metals, James 5: 3. Sept. for יָסַדָּה Ez. 24: 6. —Ep. Jer. 12, 24. Theogn. 443 or 451. Pol. 6. 10. 3.

b) *poison, venom*, as *emitted* by serpents etc. James 3: 8. Rom. 3: 13 ἰὸς ἀσπίδων, quoted from Ps. 140: 4 where Sept. for מַה-עַל.—Ael. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, ας, ἡ, (pp. fem. of Ἰουδαῖος, supp. γῆ,) Judea, Heb. יְהוּדָה Judah, pr. n. strictly of the territory of the tribe of Judáh, but usually employed in a broader sense. Under David it

denoted the territories of Judah and Benjamin, Josh. 11:21 coll. v. 16. 2 Sam. 5:5. 1 Chr. 21:5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1:1, 14. 2:2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4:4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in *Ἡγεμών*. For a time also portions of it belonged to Herod Agrippa the elder, comp. in *Ἡρώδης* no. 3. See Jos. B. J. 3.3.5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. — Matt. 2:1, 5, 22. 3:1. 4:25. 19:1. Luke 1:65. al. Meton. *people of Judea* Matt. 3:5. AL.

Ἰουδαΐζω, f. *ἰσῶ*, (*Ἰουδαῖος*), to Judaize, to live like the Jews, to follow their manners, customs, rites, Gal. 2:14, parall. to *Ἰουδαϊκῶς ζῆν*. — Ignat. ad Magnes. 10. Comp. Esth. 8:17. — For such verbs see Buttin. § 119. 3. d.

Ἰουδαϊκός, ἡ, ὁ, *Jewish*, current among the Jews, e. g. *μύθοι* Tit. 1:14. — Jos. Ant. 20. 11. 1, 4.

Ἰουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. 2:14. — Jos. B. J. 6. 1. 3.

Ἰουδαῖος, αἰά, ον, (*Ἰούδας*, Sept. *Ἰούδα*, Judah,) pp. adj. *Jewish*; in N. T. a) fem. pp. ἡ *Ἰουδαία χώρα* v. γῆ, the land of Judea, Mark 1:5. John 3:22. ἡ *Ἰουδαία γυνή*, a Jewess, Acts 16:1. 24:24. non. al. — Sept. 1 Chr. 4:19. Jos. 11. 1. 1.

b) masc. ὁ *Ἰουδαῖος*, as adj. see below; mostly as subst. *a Jew*, pp. one of the tribe or country of Judah Sept.

2 K. 16:6, but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3:6, 10. Dan. 3:8. 2 Macc. 9:17. So in N. T. John 4:9. Acts 18:2, 24. al. Usually plur. οἱ *Ἰουδαῖοι* the Jews, Matt. 2:2. 28:15. John 19:21. Acts 10:22. 20:19. al. saep. *Ἰουδαῖοι καὶ Ἕλληνες* Acts 14:1. 18:4. 19:10. 1 Cor. 1:23, 24. See in *Ἕλλην* b. By synecdoche οἱ *Ἰουδαῖοι* is put in John for the chief men, leaders of the Jews, John 1:19. 5:15, 16 sq. 7:1, 11, 13. 9:22. 18:12, 14. Acts 23:20, comp. v. 14 sq. Once including *Jewish proselytes* Acts 2:5 coll. v. 10. — As adj. joined with a noun, e. g. ἀνὴρ *Ἰουδαῖος* Acts 10:28. plur. 2:14. 22:3. *ψευδοπροφήτης* Acts 13:6. ἀρχιερεὺς Acts 19:14. — Esth. 2:3. Jos. B. J. 3. 7. 31. AL.

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. 2:21. 14:38. In N. T. as opp. to Christianity, Gal. 1:13, 14.

Ἰούδας, α, ὁ, *Judas*, Heb. יהודה (renowned), Sept. *Ἰούδα*, Judah, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1:2, 3. Luke 3:33. — Meton. for the tribe or posterity of Judah, Matt. 2:6 bis. Luke 1:39. Heb. 7:14. Rev. 5:5. 7:5. So οἶκος *Ἰούδα*, the house, i. e. kingdom of Judah, opp. to that of Israel Heb. 8:8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3:26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in *Ἰάκωβος* 2. He also wrote the Epistle of Jude. Matt. 13:55. Mark 6:3. Luke 6:16. John 14:22. Acts 1:13. Jude 1. Comp. Matt. 10:3.

4. *Judas* surnamed *Ischariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John 12:6. On the manner of his death, see in *Ἀπάγχω*. Matt. 10:4. 26:14, 25, 47. 27:3. Mark 3:19. 14:10, 43. Luke

22: 3, 47, 48. John 6: 71. 12: 4, 13: 2, 26, 29. 18: 2, 3, 5. Acts 1: 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15: 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9: 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5: 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus II. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16: 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἰουστos, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18: 7. Some read *Τίτον ὁν. Ἰούσιον*.

2. as surname a) of Joseph called also Barsabas, nominated as an apostle, Acts 1: 23. b) of Jesus a friend and fellow-labourer of Paul, Col. 4: 11.

Ἰππεύς, εως, ὁ, (ἵππος,) a horse-man, Plur. ἱππεῖς horsemen, cavalry, Acts 23: 23, 32. Sept. for ὤρη Gen. 50: 9. Ex. 14: 9.—Xen. Mem. 3. 4. 1.

Ἰππικός, ἡ, ὄν, (ἵππος,) equestrian, opp. to πεζικός Xen. Cyr. 2. 4. 18. skilled in riding, a horseman, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικόν collect. the horsemen, cavalry, as in Engl. the horse, Rev. 9: 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἰππος, ου, ὁ, a horse, James 3: 3. Rev. 6: 2, 4, 5, 8. 9: 7, 9, 17-bis. 14: 20. 18: 13. 19: 11, 14, 18, 19, 21. Sept. for ἵππ Gen. 47: 17. al.—Xen. Cyr. 5. 2. 1.

Ἰρις, ιδος, ἡ, (Ἰρις a goddess,)

acc. ἰριδα and ἰριν comp. Buttm. § 44, a rain-bow, iris, Rev. 4: 3. 10: 1.—Ael. V. H. 4. 17. Hesych. ἰρις ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. 1: 2. 8: 11. 22: 32. al. Comp. Gen. c. 21 sq. AL.

Ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) like to angels, angel-like, Luke 20: 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσόθεος II. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Keri יִשָּׁכָר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. 30: 18. Meton. for the tribe of *Issachar* Rev. 7: 7.

Ἰσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under *Εἶδα* II.

Ἰσκαριώτης, ου, ὁ, *Iscaiot*, surname of Judas the traitor, Heb. יְהוֹרֵי יִשָּׁרָא i. e. man of Kerieth, a town in the territory of Judah Josh. 15: 25.—Matt. 10: 4. 26: 14. Mark 3: 19. 14: 10. Luke 6: 16. 22: 3. John 6: 71. 12: 4. 13: 2, 26. 14: 22.

Ἰσος, ἴση, ἴσον, like, alike, equal, spoken of measure, quantity, condition, and the like. Matt. 20: 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6: 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11: 17. Rev. 21: 16. Sept. for ἵππ Ez. 40: 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John 5: 18 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Phil. 2: 6 οὐχ ἀρπαγμὸν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Buttm. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schaefer p. 130, 1055. See in Ἀρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence alike, consistent, e. g. μαρτυροῖται Mark 14: 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) likeness, equality, i. e. equal state or proportion, 2 Cor. 8: 13 ἐξ ἰσότητος. v. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of equity, what is equitable, Col. 4: 1.—Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότημος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) alike honoured, alike prized, i. e. of

equal honour or standing, Jos. Ant. 8: 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value* or estimation, i. e. *genr. like, equal*, c. dat. 2 Pet. 1: 1, τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν. Buttm. §133. 2.—Hdian. 3. 6. 10.

Ἰσόψυχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχή,) *like-minded*, Phil. 2: 20. Sept. for יִשְׁרָאֵל Ps. 54: 14.

Ἰσραήλ, ὁ, indec. Israel, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. 32: 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. 10: 6. Acts 7: 42. ὁ λαὸς Ἰ. Acts 4: 10. 13: 17. υἱοὶ Ἰ. Acts 7: 23, 37. 9: 15. al.—So *genr. Israel* for the Israelites, the children of Israel, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Matt. 2: 6, 20, 21. 8: 10. 15: 31. Rom. 10: 1, 19. AL.

Ἰσραηλίτης, ου, ὁ, an Israelite, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1: 48. Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. Rom. 9: 4. 11: 1. 2 Cor. 11: 22.—*genr. Jos. Ant. 2. 9. 1.*

Ἰστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν Luke 8: 20 and ἐστήκειν Matt. 12: 46, Buttm. § 107. n. I, 7; perf. infin. ἐστήκειναι contr. ἐστάναι, perf. part. ἐστήκως contr. ἐστώς, ὥσα, ὡς, Buttm. § 107. II. 3; aor. 1 pass. ἐστάθην, fut. 1 pass. σταθήσομαι. See in general, Buttm. § 107 passim. A less usual form is pres. ἰστάω Rom. 3: 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. 7: 11, see in Mattaire Dial. p. 67. ed. Reitz. — The significations of this verb are divided between the trans. *to cause to stand, to place*, and intrans. *to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτούς *before them*, Acts 22: 30 Παῦλον ἔστησαν

εἰς αὐτούς. So ἐκ δεξιῶν Matt. 25: 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. 18: 2. John 8: 3. Acts 4: 7. also ἐν τῇ συνεδρίῳ Acts 5: 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts 6: 6. Jude 24. (comp. Lev. 27: 11.) ἐπὶ c. acc. Matt. 4: 5 ἵστησιν αὐτὸν ἐπὶ τὸ πτερόγιον. Luke 4: 9. (ἐπὶ τινι Palaeph. 9.) παρὰ c. dat. Luke 9: 47. *Genr. to cause to stand forth*, Acts 1: 23 καὶ ἔστησαν δύο. 6: 13. Opp. to falling Rom. 14: 4. Sept. for יִשְׁתָּקֵף Gen. 47: 7. Lev. 14: 11. 1 K. 6: 14. יִשְׁתָּקֵף Ex. 40: 2, 16. Josh. 4: 9. — Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. 3: 31 νόμον. 10: 3. Heb. 10: 9. Sept. for יִשְׁתָּקֵף Ex. 6: 4. 1 K. 6: 12.—So of time, *to fix, to appoint*, ἡμέραν Acts 17: 31.

c) *to place* sc. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. 26: 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him* etc. Sept. for יִשְׁתָּקֵף Ezra 8: 25, 26, 33. Is. 46: 6. — Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰστάσι σταθμῶ πρὸς ἀργύριον τὰς τριῆχας Hdot. 2. 65. — Metaph. *to impute*, e. g. τινὶ τὴν ἁμαρτίαν Acts 7: 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. §113. n. 2, 3,) *to stand*, and so perf. Act. ἔστηκα as present, whence plupf. ἐστήκειν as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. 10: 12 ὁ δοκῶν ἐστάναι, βλέπω μὴ πέσῃ. So in prayer or sacrifice Matt. 6: 5. Heb. 10: 11.—With an adjunct implying place where, e. g. an adv. Matt. 12: 46 ἔξω. Mark 11: 5 ἐκεῖ. 13: 14. Luke 9: 27. 17: 12. 18: 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John 20: 19. ἐκ δεξιῶν Luke 1: 11. (1 Chr. 6: 39.) ἐν c. dat. of place, Matt. 20: 3 ἐν τῇ ἀγορᾷ. John 11: 56. Acts 5: 20. 7: 33. impl. Matt. 20: 6 coll. v. 3. John 7: 37 coll. v. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς among i. e. *before them* Acts 24: 21. ἐνώπιόν τινος Acts 10: 30. Rev. 7: 9. ἐπὶ c. gen. of place Luke 6: 17 ἔστη ἐπὶ τόπου πεδινού. Rev. 10: 5. (Xen. Cyr. 3. 3. 66.) and so ἐπὶ in the sense of *before*, Acts 25: 10 ἐπὶ τοῦ βήματος. 24: 20 ἐπὶ τοῦ συνεδρίου.

Mark 13: 9. c. acc. of place Matt. 13: 2. Rev. 7: 1. (2 Chr. 23: 19.) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26: 16. impl. Acts 3: 8. (Sept. 2 Chr. 3: 12.) μετὰ τινος John 18: 5. παρά c. acc. Luke 5: 1. 7: 38. (2 Chr. 9: 18.) πέραν τῆς θαλ. John 6: 22. πρὸ τῶν θυρῶν Acts 5: 23. πρὸς τῇ θυρᾷ John 18: 16. (Judg. 9: 35.) c. acc. πρὸς τὸ μνημεῖον 20: 11. σὺν αὐτοῖς Acts 4: 14. Also κύκλῳ τινός *round about any one* Rev. 7: 11. μέσος ὑμῶν ἴσθηκεν John 1: 26. — Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, i. q. *to be present*, Matt. 26: 73 προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ. Luke 19: 8. 23: 35. John 1: 35. 3: 29. 18: 18. Acts 2: 14. al. Joined with an adj. or particip. Acts 9: 7 ἐστήκεισαν ἐν-νεοί. Eph. 6: 14. (Xen. Cyr. 1. 4. 8.) So of persons standing before a judge, either as accusers Luke 23: 10, or as accused Acts 26: 6 ἐστήκα κρινόμενος. Matt. 27: 11 ἐμπροσθεν τοῦ ἡγεμόνος, comp. also above in constr. with ἐπὶ. Also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21: 36.—Spoken of fishing-boats, *to stand, to be stationed*, in Engl. *to lie*, Luke 5: 2.

b) trop. *to stand fast*, i. e. *to continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. 12: 25. Luke 11: 18. θεμέλιος 2 Tim. 2: 19. Of persons, Acts 26: 22 ἄχρι τῆς ἡμέρας ταύτης ἴσθηκα. 1 Cor. 7: 37 ἴσθηκα ἐδραῖος. Col. 4: 12. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἴσθηκεν. Rom. 5: 2. 1 Pet. 5: 12 εἰς ἣν ἴσθηκατε, comp. *Εἰς* no. 4. 2 Cor. 1: 24. So Sept. and עָמַד 2 K. 23: 3. Ecc. 8: 3. Is. 66: 22. עָמַד Is. 46: 10. Josh. 2: 11.—Xen. H. G. 5. 2. 23.—So *to stand fast* against an enemy, opp. to φεύγω, Eph. 6: 13. c. πρὸς τι v. 11. Sept. for עָמַד Ex. 9: 12. Nah. 2: 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. *to endure, to sustain*, Rev. 6: 17.—In the sense of *to be established, confirmed*, Matt. 18: 16 et 2 Cor. 13: 1 ἵνα ἐπὶ σιόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19: 15 where Sept. for עָמַד. also Num. 30: 5, 12.

c) ἴσθην and ἐστάθην, *to stand still, to stop*, e. g. of persons, Matt. 20: 32 καὶ στάς ὁ Ἰησοῦς. Mark 10: 49. Luke 7: 14. 18: 40. Of things, Matt. 2: 9. Acts 8: 38. *to cease* Luke 8: 44. Sept. for נָחַץ Hab. 3: 11. Jon. 1: 15. Josh. 3: 13.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. An. 1. 3. 2. AL.

Ἰστορέω, ὦ, f. ἴσω, (ἵστωρ fr. εἰ-δέναι,) *to ascertain* sc. by inquiry and personal examination Pbl. 9. 14. 3. ib. 10. 7. 1. *to know, to have seen* personally Jos. Ant. 8. 2. 5. In N. T. *to see, to visit* a person in order to make his acquaintance, Gal. 1: 18 ἱστορῆσαι Πέτρον.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἱστορεῖ· ὁρᾷ. Comp. Winer's Comm. in Gal. 1. c.—More usually *to narrate* Pol. 1. 37. 3. Hdian. 3. 7. 15.

Ἰσχυρός, ἄ, ὄν, (ἰσχύω,) *strong, mighty, powerful*.

a) of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3: 11 ἰσχυρότερός μου ἐστίν. Mark 1: 7. Luke 3: 16. Heb. 11: 34 ἰσχυροὶ ἐν πολέμοις, and so Matt. 12: 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3: 27 bis. Luke 11: 21, 22. 1 Cor. 10: 22. So 1 Cor. 1: 25. 1 John 2: 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5: 2. 10: 1. 18: 21. of God Rev. 18: 8. So Sept. for גָּבִיר Judg. 5: 13. Josh. 10: 2. of God Deut. 10: 17. אֱלֹהֵי of God Neh. 1: 5. 9: 32. עֲזָרָה Num. 13: 19. Josh. 17: 18. — Ael. V. H. 2. 24. Xen. Mem. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4: 10. Rev. 6: 15 in later edit. 19: 18. 1 Cor. 1: 27 τὰ ἰσχυρὰ for concr. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for עֲזָרָה 2 K. 24: 15. also for גָּבִיר 1 Chr. 7: 7, 40.—Xen. Cyr. 5. 5. 9.

b) of things, *strong*, i. e. *vehement, great*, as ἄνεμος Matt. 14: 30. λιμός Luke 15: 14. κραγῇ Heb. 5: 7. φωνή Rev. 18: 2 in some edit. βροταί Rev. 19: 6. Sept. Gen. 41: 31. Ex. 19: 19. Dan. 6: 20. (Xen. Cyr. 1. 6. 34, 39 χειμῶν.) Also *firm, sure*, as ἰσχ. παρὰ-κλήσις Heb. 6: 18. (Pol. 31. 20. 8.) *severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10: 10.—Xen. Cyr. 3. 3. 48. — Of a city, *strong, fortified*, Rev. 18: 10 Βαβ. ἡ πόλις ἡ ἰσχ.

Sept. for יִצְחָק Ez. 26: 17. — Xen. Cyr. 7. 5. 7, 8.

ἰσχύς, ὕος, ἡ, (ἰς, ἰσχω,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral, e. g. once physical, Rev. 18: 2 *ἐκραξεν ἐν ἰσχύϊ* i. e. *mightily, vehemently*. Comp. Sept. Is. 58: 1. Sept. for יִצְחָק Dan. 3: 4. 4: 11. — Hdian. 6. 8. 2 *ἰσχ. σώματος*. Xen. Ven. 13. 14. — Of mental and moral *power, might, ability, faculty*. Mark 12: 30 *ἐξ ὅλης τῆς ἰσχύος σου* with *all thy might*. v. 33. Luke 10: 27. 1 Pet. 4: 11. Sept. for יִצְחָק Gen. 31: 6. יִצְחָק 2 K. 23: 25. Also *genr. power, polency, pre-eminence*, e. g. with *δύναμις*, 2 Pet. 2: 11 *ἄγγελοι ἰσχύϊ καὶ δύναμει μείζονες*. Eph. 1: 19 et 6: 10 *κράτος τῆς ἰσχύος* i. q. *κράτος ἰσχυρόν*, *mighty power*. 2 Thess. 1: 9. Comp. Butt. §123. n. 4. — So in ascriptions to God, Rev. 5: 12. 7: 12. Sept. for יִצְחָק Jer. 10: 11. 27: 4. 32: 17. יִצְחָק Is. 11: 2. Others here render it *praise*, like Heb. יָצַח , Sept. *αἶνος*, Ps. 8: 3.

ἰσχύω, f. ἰσχω, (ἰσχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral.

a) physical, *to be strong, robust*, Matt. 9: 12 et Mark 2: 17 *οἱ ἰσχυρότεροι* the strong, i. e. the well, not the weak and sick. Sept. for יִצְחָק Josh. 14: 11. comp. Is. 39: 1. Ez. 34: 16. — Ecclus. 30: 14 *ἰγνὴς καὶ ἰσχύων*. Xen. Mem. 3. 12. 4.

b) *genr. to be able, I can*, seq. infin. Matt. 8: 28 *ὥστε μὴ ἰσχύειν τινα παρελθεῖν*. 26: 40. Mark 5: 4. 14: 37. Luke 6: 48. 8: 43. 14: 6, 29, 30. 16: 3. 20: 26. John 21: 6. Acts 6: 10. 15: 10. 25: 7. 27: 16. c. inf. impl. Mark 9: 18. Luke 13: 24. Phil. 4: 13 *πάντα ἰσχύω* i. e. *I can do or endure all things* etc. Better perhaps *πάντῃ* as acc. of manner etc. Butt. §131. 6. — Sept. 2 Chr. 2: 6. Diod. Sic. 1. 83 ult.

c) i. q. *to have efficacy, to avail*, to have force and value, Gal. 5: 6 et 6: 15 *οὐτε περιτομή τι ἰσχύει*. Heb. 9: 17. James 5: 16. *εἰς οὐδὲν ἰσχύει* it has no value, is worthless, Matt. 5: 13. — Jos. Ant. 3. 12. 3. Ael. V. H. 2. 38. Diod. S. 2. 33.

d) i. q. *to prevail*, seq. *κατὰ τινος*, against or over any one Acts 19: 16. absol. Rev. 12: 8. So Sept. c. *πρός* for

יִצְחָק Dan. 7: 21. Ps. 13: 5. — 1 Macc. 10: 49. Comp. *ἰσχύειν ἐπὶ* Luc. Navig. 42. — Trop. i. q. *to spread abroad*, to acquire strength and efficacy, as Acts 19: 20 *ὁ λόγος τοῦ κ. ἠῤῥαυε καὶ ἰσχυεν*.

ἰσως adv. (ἴσος,) pp. *equally, alike*, Dem. 35. 26. — In N. T. *it may be, perhaps, doubtless*, Luke 20: 13. Sept. for יִצְחָק Gen. 32: 21. יִצְחָק Dan. 4: 24 [27]. — Ael. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

Ἰταλία, ας, ἡ, *Italy*, Acts 18: 2. 27: 1, 6. Heb. 13: 24.

Ἰταλικός, ἡ, ὄν, *Italian*, sc. *σπεῖρα* q. v. Acts 10: 1. — Arr. Tactic. p. 73. 5. Comp. Weinstein N. T. in loc.

Ἰτουραία, ας, ἡ, *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. 5. 23. — Luke 3: 1 *Φιλιππου τετραρχούντος τῆς Ἰουραίας καὶ Τραχωνίτιδος χώρας*, *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1. comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palaestina p. 106 sq. Cellarii Notit. Orb. II. lib. 3. c. 13. § 251 sq. According to Münter, de Reb. Ituraeor. p. 4, Iturea lay westward of Damascus and eastward of Hamath, around Mount Hermon, whose *ὄρεινά* this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Lucan. Phars. 7. 230, 514. Strabo 16. 2. 18 *τὰ μὲν οὖν ὄρεινά ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κατοικοῦντες πάντες*. Heb. יִצְחָק Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

Ἰχθύδιον, ου, τό, (dimin. of *ἰχθύς*,) *a small fish*, Matt. 15: 34. Mark 8: 7. — Plut. ed. R. X. p. 138.

Ἰχθύς, ὕος, ὁ, *a fish*, Matt. 15: 36. 17: 27. Luke 5: 6. John 21: 6, 8. al. Sept. for יִצְחָק Gen. 9: 2. — Xen. H. G. 4. 1. 16. AL.

Ἰχθυος, εος, ους, τό, (ἰχθ., ἰκνέομαι,) *a footstep*, Xen. An. 7. 3. 42. In N. T.

only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example, Rom. 4: 12 στοιχοῦσι τοῖς ἔχουσιν τοῦ Ἀβραάμ. 2 Cor. 12: 18. 1 Pet. 2: 21. — Ecclus. 21: 6. Pol. 4. 42. 7.

Ἰωάθαμ, ὁ, indec. *Jotham*, Heb. יְהוֹאָחָם (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. 1: 9 bis. See 2 K. 15: 7, 32 sq. 2 Chr. c. 27.

Ἰωάννα, ἡς, ἡ, *Joanna*, fem. of Ἰωάννης, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8: 3. 24: 10.

Ἰωαννᾶς, ᾶ, ὁ, *Joannas*, pp. i. q. Ἰωάννης, one of the ancestors of Jesus, Luke 3: 27.

Ἰωάννης, ου, ὁ, *John*, Heb. יְהוֹנָתָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3: 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1: 13, 60, 63. Matt. 3: 4, 13, 14. 14: 2, 3, 4, 8, 10. al. saep. Comp. Jos. Ant. 18. 5. 2.

2. *John the apostle*, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4: 21. 10: 2. 17: 1. Mark 1: 19, 29. Luke 3: 10. al. saep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts 4: 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts 12: 12, 25. 13: 5, 13. 15: 37. AL.

Ἰώβ, ὁ, indec. *Job*, Heb. יוֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5: 11.

Ἰωήλ, ὁ, *Joel*, Heb. יְהוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts 2: 16. Comp. Joel 1: 1.

Ἰωνάν, ὁ, indec. *Jonan*, pp. i. q. Ἰωνᾶς, one of the ancestors of Jesus, Luke 3: 30.

Ἰωνᾶς, ᾶ, ὁ, *Jonas*, Heb. יוֹנָתָן

(dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. 12: 39, 40, 41 bis. 16: 4. Luke 11: 29, 30, 32 bis. Comp. Jon. 1: 1 sq.

2. The father of the apostle Peter, a fisherman, John 1: 42. 21: 15, 16, 17. Comp. in Βάρ-ϊωνᾶς.

Ἰωράμ, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1: 8 bis. See 2 K. 8: 16 sq.

Ἰωρεῖμ, ὁ, indec. *Jorim*, perhaps i. q. Ἰωράμ, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσαφάτ, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1: 8 bis. See 1 K. 15: 24. 22: 41 sq.

Ἰωσή or ἦ, ὁ, indec. *Jose*, pp. i. q. Ἰωσής, one of the ancestors of Jesus, Luke 3: 29.

Ἰωσής, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. 13: 55. 27: 56. Mark 6: 3. 15: 40, 47. — b) of Barnabas, the companion of Paul, Acts 4: 36.

Ἰωσήφ, ὁ, indec. *Joseph*, Heb. יוֹסֵף (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4: 5. Acts 7: 9, 13 bis, 14, 18. Heb. 11: 21, 22. Rev. 7: 8 φυλὴ Ἰωσήφ, put for the half-tribe of Ephraim, comp. v. 6.

2. Three of the ancestors of Jesus, Luke 3: 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. 1: 16, 18, 19, 20, 24. 2: 13, 19. Luke 1: 27. 2: 4, 16, 33, 43. 3: 23. 4: 22. John 1: 46. 6: 42.—Act. Thom. § 2.

4. *Joseph of Arimathea*, a member of the Sanhedrim, βουλευτής, a disciple of Jesus, who assisted at his burial, Matt. 27: 57, 59. Mark 15: 43, 45. Luke 23: 50. John 19: 38.

5. *Joseph* called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1: 23.

Ἰωσίας, ου, ὁ, *Josias*, Heb. יְהוֹשִׁיָּא (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1: 10, 11. See 2 K. 22: 1 sq. 2 Chr. c. 34, 35.

Ἰώτα, τό, indec. *iota*, Heb. *yodh* (י) the smallest Heb. letter, trop. for the minutest part, Matt. 5: 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

K.

Καγώ crasis for καὶ ἐγώ, dat. καμῶι, acc. καμέ, and I, etc. the καὶ everywhere retaining its own separate power just as if written separately, see in *Kal.* Matt. 2: 8. Luke 2: 48. John 1: 34. 2 Cor. 11: 22. al. Dat. Luke 1: 3. Acts 8: 19. 1 Cor. 15: 8. non. al. Acc. John 7: 28. 1 Cor. 16: 4. non al. —It is often written with *iota subscript*, καῖγω, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. AL.

Καθά adv. pp. for καθ' α, (Buttm. § 115. n. 5.) lit. according to what, i. e. according as, or simply as, Matt. 27: 10 καθά συντάξέ μοι ὁ κ. Sept. for כַּאֲרֵךְ Gen. 7: 9. for כַּ Gen. 19: 8. — Pol. 3. 107. 10. Xen. Oec. 15. 3.

Καθαίρεσις, εως, ἡ, (καθαίρειω,) a pulling down, demolition, e. g. of a fortress, 2 Cor. 10: 4. — Pol. 23. 7. 6. Xen. H. G. 2. 2. 15. — Trop. of religious knowledge and experience, demolition, destruction, opp. to οἰκοδομή, 2 Cor. 10: 8. 13: 10. — Comp. 1 Macc. 3: 43. Hdian. 2. 4. 9.

Καθαίρειω, ὦ, f. ἦσω, (κατά, αἰρεῖω,) aor. 2 καθείλον, to take down sc. from a higher place, trans. e. g. from the cross, Mark 15: 36 εἰ ῥηχεται ἡλίας καθελὲν αὐτόν. v. 46. Luke 23: 53. Acts 13: 29. Sept. for הִרְרִי Josh. 8: 29. 10: 27. — Philo in Flacc. p. 977. Pol. 1. 86. 6. — With the idea of force, violence, e. g. to pull down, to demolish, as buildings Luke 12: 18. (1 Macc. 5: 65. Xen. Cyr. 6. 1. 20.) a people, to overthrow, to conquer, Acts 13: 19 καθελὼν ἔσθλην ἐπτά. (Sept. for הִרְרִי Jer. 24: 6. 42: 10. Hdian. 3. 4. 16.) princes, po-

tentates, to cast down sc. from their thrones, to dethrone, Luke 1: 52. — Ael. V. H. 2. 25. Hdot. 2. 152. — Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts 19: 27. λογισμούς 2 Cor. 10: 4. Sept. καθ. τὴν ὕβριν for כַּרְבֵּי Zech. 9: 6. — Jos. Ant. 6. 9. 2 τὴν ἀλαζονείαν. Diod. Sic. 4. 8.

Καθαίρω, f. αρώ, (καθαρός q. v.) to cleanse from filth, trans. Luc. Necym. 7. grain by winnowing Sept. 2 Sam. 4: 6. Xen. Oec. 18. 6. In N. T.

a) to cleanse a tree or vine from useless branches, to prune, John 15: 2. — Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. to cleanse from sin, to purify sc. by expiation, Heb. 10: 2. Sept. for הִטָּהֵר Jer. 13: 27. — Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπτω adv. i. e. καθά strengthened by περ, according as, i. q. as, even as, Rom. 4: 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1: 14. 3: 13, 18. 1 Thess. 2: 11. 3: 6, 12. 4: 5. Heb. 4: 2. 5: 4. Seq. οὕτως or οὕτω, so, Rom. 12: 4. 1 Cor. 12: 12. 2 Cor. 8: 11. Sept. for כַּאֲרֵךְ Gen. 12: 4. Ex. 7: 6, 10. — Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. ἄπω, (κατά, ἄπτω,) to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with ἐαντόν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, seq. gen. Acts 28: 3 χιῶνα . . . καθήψε τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3. — This is a later Active to the earlier and more

usual depon. Mid. καθάπτομαι, Passow sub v.

Καθαρίζω, f. ἴσω, (καθαρός,) a later verb instead of the earlier καθαιrow, to make clean, to cleanse, trans.

a) pp. Matt. 23: 25 καθαρῖξετε τὸ ἔσωθεν τοῦ ποτηρίου. v. 26. Luke 11: 39. — Sept. Ps. 12: 7. — Spoken of lepers afflicted with a filthy disease and accounted as unclean, to cleanse i. q. to heal, Matt. 8: 2, 3. 10: 8. 11: 5. Mark 1: 40, 41, 42. Luke 4: 27. 5: 12, 13. 7: 22. 17: 14, 17. Praegn. Matt. 8: 3 καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα his leprosy was cleansed and removed, i. e. was healed, comp. Luke 5: 13 et Mark 1: 42. So Sept. and כִּהַר Lev. 14: 7, 8, 11. 15: 27.

b) trop. to cleanse, in a moral sense, i. e. (α) from sin or pollution sc. by expiation, to purify, Heb. 9: 22, 23. seq. ἀπό τινος, 1 John 1: 7 τὸ αἷμα Ἰησοῦ . . . καθαρῖξε ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. So Sept. for כִּהַר Ps. 51: 4. כִּפֵּר Ex. 29: 37. So Tit. 2: 14 ἵνα καθარიῇ ἐαυτῷ λαόν, that he might purify, sanctify, etc. — (β) genr. and without expiation, to cleanse, to purify, to free from moral uncleanness, c. c. ἀπό τινος, 2 Cor. 7: 1 καθαρῖσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts 15: 9. Eph. 5: 26. Heb. 9: 14. James 4: 8. — Ecclus. 38: 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. q. to make lawful, trans. Acts 10: 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον. 11: 9. So Sept. and כִּהַר Lev. 13: 6, 23, 28, 34. — So Mark 7: 19 πᾶν τὸ ἔσωθεν εἰσπορευόμενον . . . εἰς τὸν ἀφροδῶνα ἐκπορεύεται, καθαρῖζον πάντα τὰ βρώματα, i. e. making lawful all meats, shewing them to be clean and lawful, where the part. καθαρῖζον refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

Καθαρισμός, οὖ, ὁ, (καθαρίζω,) a cleansing, purification.

a) pp. e. g. of the Jewish washings before meals, John 2: 6, comp. Matt. 15: 2. Trop. of the ceremonial purification of lepers, Mark 1: 44. Luke 5: 14,

and see Lev. c. 14. Also of a woman after child-birth, Luke 2: 22, see Lev. c. 12. Sept. for כִּהַר Lev. 14: 32. כִּהַר Lev. 15: 13. Sp. of baptism as a rite of purification John 3: 25. — Clem. Alex. Strom. 6. 6.

b) metaph. purification from sin, expiation, Heb. 1: 3. 2 Pet. 1: 9. — Sept. Ex. 30: 10. Job 7: 20. expiatory offering Luc. Asin. 22.

Κάθαμα, see Περικάθαμα.

Καθαρός, ᾰ, ὄν, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἶρω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.

a) pp. Matt. 23: 26. 27: 59 ἐντύλειν αὐτὸ συνδόνι καθαρῷ. Heb. 10: 22 ὑδατι καθαρῷ. Rev. 15: 6. 19: 8, 14. 21: 18 bis, 21. 22: 1. trop. Luke 11: 41, see in Ἐνεμι. Sept. for כִּהַר Ez. 36: 25. Ex. 25: 31, 36. Chald. נָקֵה Dan. 7: 9. — Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 med. ὕδατα. Xen. Oec. 10. 7, 12. — Trop. in the Levitical sense, John 13: 10 ἐστὶ καθαρός ὁλος. By impl. lawful, not forbidden, Rom. 14: 20. Tit. 1: 15 bis, πάντα καθαρὰ, οὐδὲν καθαρὸν.

b) metaph. clean, pure, in a moral sense, i. e. (α) guiltless, innocent, Acts 18: 6 καθαρὸς ἐγώ. Seq. ἀπό τινος, Acts 20: 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for כִּהַר Gen. 44: 10. Job 4: 7. c. ἀπό for כִּהַר Gen. 24: 8. — Jos. Ant. 4. 8. 16. Ael. V. H. 8. 5. Dem. 122. 17. — (β) sincere, upright, void of evil, Matt. 5: 8 οἱ καθαροὶ τῇ καρδίᾳ. John 13: 10 ὑμεῖς καθαροὶ ἐστε. v. 11. 1 Tim. 1: 5. 3: 9. 2 Tim. 1: 3. 2: 22. Tit. 1: 15 τοῖς καθαροῖς. James 1: 27. 1 Pet. 1: 22. So John 15: 3, the figure being taken from the vine, cleansed, pruned, see in Καθαίρω. Sept. for כִּהַר Ps. 24: 4. כִּהַר Ps. 51: 11. עֲבָרָה Gen. 20: 5, 6. — Comp. Xen. Cyr. 8. 7. 20, 23.

Καθαρότης, ητος, ἡ, (καθαρός,) cleanness, pureness, in the Levitical sense, Heb. 9: 13. — pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

Καθέδρα, ας, ἡ, (καθίζομαι,) a seat, Matt. 21: 12 et Mark 11: 15 τὰς κ. τῶν πολούντων. Matt. 23: 2 καθίσει ἐπὶ τῆς καθέδρας Μωσέως to sit in Moses'

seat, trop. to occupy his place as an expounder of the law. Sept. for כָּשַׁב 1 Sam. 20: 17, 24. כָּשַׁב 1 K. 8: 13. 10: 19. — Ecclus. 12: 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

Καθεζομαι, (κατά, ἕζομαι,) imperf. *ἐκαθεζόμην*, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. *to sit down, to sit*, Matt. 26: 55. Luke 2: 46. John 4: 6. 20: 12. Acts 6: 15. John 11: 20 *ἐν τῷ οἴκῳ ἐκαθεζέτο* i. e. *continued sitting*, Buttm. § 137. 4. Sept. for כָּשַׁב Ez. 26: 16.—Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

Καθεῖς i. e. *καθ' εἰς*, see in *Εἰς* b. γ.

Καθεξῆς, adv. (*κατά, ἐξῆς*) lit. 'according to the order or succession,' i. e. *successively, consecutively*, in connected order. Luke 1: 3 *καθεξῆς σοι γράψαι* i. e. to write a connected narrative. Acts 11: 4. 18: 23.—Ael. V. H. 8. 7. Test. XII Patr. p. 618.—With the art. *ὁ καθεξῆς*, *successive*, i. e. *subsequent, following*, spoken of order Acts 3: 24 *καὶ τῶν καθεξῆς* sc. *προφητῶν*. of time Luke 8: 1. — Among classic writers *ἐφεξῆς* is more usual, see Passow.

Καθεύδω, (κατά, εὐδω,) imperf. *ἐκάθευδον*, for the augm. see Buttm. § 86. n. 2, pp. to lie down to sleep, Hom. Il. 1. 611. Od. 4. 304. Sept. for כָּבַשׁ 1 Sam. 3: 2, 3, 5sq. In N. T. genr. to sleep, to go to sleep, and impf. to be asleep, intrans. Matt. 8: 24. 13: 25. 25: 5. 26: 40, 43, 45. Mark 4: 27, 38. 13: 36. 14: 37 bis, 40, 41. Luke 22: 46. 1 Thess. 5: 7 bis. So Sept. for כָּבַשׁ Cant. 5: 3. כָּבַשׁ Gen. 28: 13. 2 Sam. 12: 3. — Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. — By impl. to be in a deep sleep, in a state of unconsciousness like one dead, Matt. 9: 24 *οὐ γὰρ ἀπέθανε . . . ἀλλὰ καθεύδει*. Mark 5: 39. Luke 8: 52. Hence spoken of those really dead, 1 Thess. 5: 10 *εἴτε γρηγοροῦμεν εἴτε καθεύδωμεν*. So Sept. for כָּבַשׁ Dan. 12: 2. Heb. כָּבַשׁ Sept. *ἀποθνήσκω* 2 Chr. 12: 16. al. — Trop. for to be slothful, secure, not vigilant, Eph. 5: 14 *ἐγχευε ὁ καθεύδων*. 1 Thess. 5: 6.—Xen. An. 1. 3. 11.

Καθηγητής, οὗ, ὁ, (καθηγέομαι,)

a leader, guide, in N. T. in the sense of *teacher, master*, i. q. *ῥαββί*, Matt. 23: 8, 10 bis.—Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

Καθήκω, (κατά, ἦκω,) to come or reach down to, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. *καθήκει*, it is becoming, it is fit, right, absol. Acts 22: 22 *οὐ καθήκεν* (text. rec. *καθήκον*) *αὐτὸν ἕλγν*. Part. neut. *τὸ καθήκον* what is right, Rom. 1: 28 *τὰ μὴ καθήκοντα* i. e. by impl. *things abominable*.—Ecclus. 10: 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. 6: 4. Xen. Cyr. 1. 2. 5.

Κάθημαι, (κατά, ἦμαι,) 2 pers. *κάθη* Acts 23: 3 and imperat. *κάθου* Heb. 1: 13, later forms instead of *κάθησαι* and *κάθησο*, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.—pp. to sit down, but in common usage i. q. *ἦμαι, to sit*, intrans. and more frequent than *ἦμαι* itself, Buttm. l. c.

a) pp. (α) to sit down Matt. 15: 29. 27: 36. John 6: 3. al. Sept. for כָּבַשׁ Gen. 21: 16.—Hom. Il. 1. 569.—(β) genr. to sit, absol. i. e. to sit there, to sit by, Matt. 13: 2. Luke 5: 17. 1 Cor. 14: 30. With an adjunct of place, e. g. *ἐκεῖ* Mark 2: 6. *οὗ* Acts 2: 2. *ὧδε* James 2: 3. and so with a prep. e. g. *ἀπέναντί τινος* Matt. 27: 61. (Sept. Gen. 21: 16.) *εἰς* c. acc. of place Mark 13: 3, comp. in *Εἰς* no. 4. *ἐκ δεξιῶν* Matt. 22: 44. Acts 2: 34. comp. in *Ἐκ* no. 1. b. *ἐν* c. dat. of place Matt. 11: 16. Mark 4: 1. Luke 10: 13. (Sept. 2 K. 6: 32. Xen. H. G. 4. 4. 3.) *ἐν δεξιᾷ* v. *ἐν τοῖς δεξιοῖς* Col. 3: 1. Mark 16: 5. *ἐπάνω τινος* Matt. 28: 2. Rev. 6: 8. *ἐπὶ* c. gen. Matt. 24: 3. Acts 8: 28. Rev. 4: 2. 9: 17. (Sept. 1 Sam. 1: 9. Esth. 5: 1. Diod. S. 1. 53.) c. dat. of place Acts 3: 10. (Sept. Is. 36: 12. Xen. An. 4. 2. 6.) c. acc. Matt. 9: 9. Mark 2: 14. John 12: 15. Rev. 6: 2. (Sept. Jer. 25: 30.) *μετά* c. gen. of pers. Matt. 26: 58. *παρά* c. acc. of place Matt. 13: 1. Mark 10: 46. *περὶ* c. acc. of pers. around whom, in whose circle one sits Mark 3: 32, 34. (Xen. An. 4. 2. 5 *ἀμφὶ πῦρ*.) *πρὸς τὸ φῶς* Luke 22: 56. *ὑπὸ τὸ ὑποπόδιον* James 2: 3.—Sept. Judg. 4: 5. 1 K. 13: 14.—(γ) Spoken of any digni-

tary who *sits* in public, e. g. as a judge Matt. 27: 19. Acts 23: 3. a queen, βασιλίςσα, Rev. 18: 7. — Sept. Ex. 18: 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of *to abide, to dwell, to be*, seq. ἐν c. dat. of place Matt. 4: 16 bis, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, quoted from Is. 9: 1 where Sept. κατοικέω for כָּשַׁב, Luke 1: 79. Acts 14: 8. (So Sept. for כָּשַׁב Neh. 11: 6, 25. Eccles. 50: 26. sedeo Cic. ad Div. 16. 7.) Seq. ἐπὶ c. gen. of place Rev. 14: 6 καθ' ἐπὶ τῆς γῆς, where text. rec. κατοικούντας. c. acc. Luke 21: 35 καθ' ἐπὶ πρόσσωπον τῆς γῆς. — Alciph. 1. Ep. 25 ἐπὶ τινι. AL.

Καθ' ἡμέραν, *day by day*, see in Κατά II. 2.

Καθημερινός, ἡ, ὄν, (κατά, ἡμέρα,) *daily*, Acts 6: 1 ἐν τῇ διακονίᾳ τῇ καθ' ἡμέραν in the daily ministration sc. of alms. — Judith 12: 14. Jos. Ant. 12. 5. 4. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phr. p. 53.

Καθίζω, (κατά, ἵζω,) f. καθίσω Matt. 25: 31 instead of fut. καθιζήσω or Att. καθιῶ, see Buttm. §114 ἵζω. Matth. §181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, augm. see in Buttm. §86. n. 2. — Trans. *to cause to sit down, to seat*, and intrans. *to sit down, to sit*.

1. Trans. *to cause to sit down, to seat*, e. g. c. ἐν of place, Eph. 1: 20 καὶ ἐκάθισεν [αὐτόν] ἐν δεξιᾷ αὐτοῦ. Sept. for כָּשַׁב 1 K. 2: 8. 2 Chr. 23: 20. — Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6. — So *to cause to sit, to set*, sc. as judges, 1 Cor. 6: 4 τούτους καθίζετε sc. κριτάς v. δικαστάς. — Fully Luc. Tox. 62 οὐ γὰρ ἐκαθίσταμεν τινα δικαστὴν τοῦ λόγον. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.

2. Intrans. or with ἐαυτόν impl. and also Mid. *to seat oneself*, i. e. *to sit down, to sit*, see in Ἄγω no. 3, and Buttm. §113. n. 2.

a) pp. and genr. Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κ. τ. λ. 13: 48. Mark 9: 35. Luke 4: 20. 5: 3. 14: 28, 31. 16: 6. John 8: 2. Acts 13: 14. 16: 13. 1 Cor. 10: 7. Sept. for כָּשַׁב Gen. 37: 24. Neh. 1: 4. — Xen. Cyr. 8. 4. 2. — With an adjunct of place, e. g.

αὐτοῦ here Matt. 26: 36. ὧδε Mark 14: 32. So with prepositions, εἰς τὸν ναὸν τοῦ θ. 2 Thess. 2: 4, comp. in Εἰς no. 4. (Xen. Mem. 4. 2. 1.) ἐκ δεξιῶν Matt. 20: 21, 23. Mark 10: 37, 40. 16: 19. ἐν c. dat. ἐν τῷ θρόνῳ Rev. 3: 21 bis. ἐν δεξιᾷ Heb. 1: 3. 8: 1. 10: 12. 12: 2. (Sept. Jer. 39: 3.) ἐπὶ c. gen. ἐπὶ θρόνον Matt. 19: 28 bis. 25: 31. Luke 22: 30. Acts 2: 30. (Sept. 1 K. 2: 12. 8: 20. Xen. Eq. 7. 5.) ἐπὶ τοῦ βήματος of a judge etc. John 19: 13. Acts 12: 21. 25: 6, 17. (Diod. Sic. 1. 92.) ἐπὶ τῆς Μαυσιῶς καθέδρα Matt. 23: 2, see in Καθέδρα. c. dat. ἐπὶ αὐτῇ sc. τῇ πάλῳ Mark 11: 7. c. acc. ἐφ' ὃν Mark 11: 2. Luke 19: 30. John 12: 14. Rev. 20: 4. trop. Acts 2: 3. (Sept. Gen. 48: 2. Thuc. 1. 136.) κατέναντι τινος Mark 12: 41. μετὰ τινος Rev. 3: 21 bis. σὺν τινι Acts 8: 31.

b) by impl. *to abide, to continue*, e. g. ἐν τῇ πόλει Luke 24: 49. absol. Acts 18: 11. Sept. for קָנָה Jer. 49: 32. כָּשַׁב Ex. 16: 29. Judg. 9: 41. — 1 Macc. 2: 7, 29. Test. XII Patr. p. 644. comp. sedeo Cic. de Div. 16. 7.

Καθίημι, f. καθήσω, (κατά, ἵημι,) aor. 1 καθήκα, Buttm. § 108. I. pp. *to send or throw down*, i. e. in N. T. *to let down*, trans. seq. εἰς Luke 5: 19 καθήκαν αὐτόν . . . εἰς τὸ μέσον. Acts 9: 25 καθ' διὰ τοῦ τείχους. (Palaeph. 13. 3.) Pass. or Mid. part. καθιέμενος, seq. ἐπὶ τῆς γῆς Acts 10: 11. ἐκ τοῦ οὐρανοῦ 11: 5. — Sept. 1 Sam. 2: 16. Jos. Ant. 2. 3. 4 c. εἰς. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also καθιστάω Acts 17: 15 comp. in Ἰστημι init. fut. καταστήσω, aor. 1 κατέστησα, *to set down*, i. q. genr. *to set, to place*, in N. T. found only in the trans. forms. Pass. or Mid. *to be set, to be*, etc. Comp. Buttm. §107. 2.

a) *to set, to cause to stand*, pp. Sept. 1 K. 5: 2. Xen. An. 7. 7. 22. Mid. or Pass. *to stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. καθίσταμαι *to stand, to be set*, i. q. *to be*, James 3: 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. 4: 4. — Thuc. 4. 92 καθίσταται. — Hence also Act. καθίστημι, *to cause to be, to render, to make*, 2 Pet. 1: 8 ταῦτα οὐκ ἀργούς [ἡμᾶς] καθίστησιν κ. τ. λ. Pass. *to be*

made, to become, Rom. 5: 19 bis, ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοὶ κ. τ. λ. — Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῇ καταστήσαι. Xen. An. 6. 3. 18.

b) of persons, to set, to constitute, e. g. seq. acc. et ἐπὶ c. gen. to set one over any thing, Matt. 24: 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. 25: 21, 23. Luke 12: 42. Acts 6: 3. ἐπὶ c. dat. Matt. 24: 47. Luke 12: 44. ἐπὶ c. acc. Heb. 2: 7.—ἐπὶ c. gen. Sept. for קָנָה Gen. 41: 41, 43. c. acc. Jer. 1: 10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45. — Seq. dupl. acc. of pers. and station, to constitute, to make, Luke 12: 14 τίς μὲν κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; Acts 7: 10, 27, 35. Heb. 7: 28. So with acc. of pers. omitted Tit. 1: 5. (Xen. An. 3. 4. 40.) Pass. seq. acc. of manner Heb. 5: 1, see Buttm. §131. 7. seq. εἰς τι 8: 3. Sept. for שָׁם Ex. 2: 14. Gen. 47: 6. al. — 1 Macc. 11: 59. Palaeph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5. εἰς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. to set one down on a journey, i. e. to accompany, to conduct, out of respect or for security, Acts 17: 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for הִבִּיטָה 2 Chr. 28: 15. הִבִּיטָה Josh. 6: 23. — Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

Καθό adv. for καθ' ὅ, lit. 'according to what,' i. q. καθά, as, according as, Rom. 8: 26 καθό δεῖ. 2 Cor. 8: 12 bis, καθό ἐὰν ἔχη τις κ. τ. λ. in proportion as. 1 Pet. 4: 13. Sept. for שָׁם אָתָּה Lev. 9: 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ἢ, ὄν, (κατά, ὅλος,) catholic, i. e. general, universal, found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the catholic epistles, so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

Καθόλου adv. i. q. καθ' ὅλον pp. throughout the whole, i. e. wholly, entirely, and καθόλου μὴ, not at all, Acts 4: 18. So Sept. c. neg. for לֹא כָּלָה Ez. 13: 3, 22. 17: 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

Καθοπλίζω, f. ἰσω, (κατά intens. ὀπλίζω,) to arm fully, trans. Pass. to be

fully armed, Luke 11: 21.—Sept. Jer. 46: 9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοράω, ὦ, (κατά, ὄραω q. v.) to look down upon, from a higher place, to behold, Sept. for הִנֵּה Num. 24: 2. Xen. Cyr. 3. 2. 10. In N. T. genr. and trop. to perceive, to see clearly, Pass. Rom. 1: 20. — 3 Macc. 3: 11. Luc. Pseudom. 25. pp. Hdian. 4. 15. 7. Xen. An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'according to what,' i. e.

a) according as, as, Acts 2: 45 et 4: 35 καθότι ἂν τις χρεῖαν εἴχῃ. Sept. for רָצִיבָה Ex. 1: 12, 17. בָּ Lev. 27: 12. — Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) for that, because that, inasmuch as, Luke 1: 7 καθότι ἡ Ἐλ. ἦν στείρα. 19: 9. Acts 2: 24.—Sept. for Chald. דָּן Dan. 2: 8. Pol. 18. 21. 6.

Καθώς adv. (κατά, ὥς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq. — pp. according as, i. q. simple ὥς, as.

a) pp. implying manner, (α) genr. Matt. 21: 6 καθώς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11: 6. Luke 11: 1. John 1: 23. Acts 10: 47. 1 Cor. 4: 17. Gal. 2: 7. al. saepiss. Praegn. Mark 15: 8 ἤρξατο αἰτεῖσθαι, καθώς αἰεὶ ἐποίει αὐτοῖς, began to demand [that he should do] according as he had ever done to them. John 6: 58. With εἰμί, i. q. such as, 1 Thess. 2: 13. 1 John 3: 2. comp. in Εἰμι II. g. So with οὕτως responding, John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. ὁμοίως Luke 6: 31. Sept. for כִּי Ex. 10: 29, comp. 1 Chr. 24: 31. 26: 12.—Palaeph. 52. 7. Himer. Or. I. 362. Plut. de Pyth. Orac. 21. Vol. III. p. 124. ed. Tauchn. comp. Greg. Cor. p. 319. ed. Schaef.—(β) after verbs of speaking etc. how, Acts 15: 14 Συμῶν ἐξηγήσατο, καθώς πρῶτον κ. τ. λ. 3 John 3. — (γ) in the sense of proportion, comparison, Mark 4: 33 καθώς ἡδύναντο ἀκούειν. John 5: 30. Acts 11: 29. 1 Pet. 4: 10. — Sept. Num. 26: 54. Pol. 7. 9. 15.

b) in a causal sense, as, i. e. even as, inasmuch as, John 17: 2 καθώς ἔδωκας αὐτῷ κ. τ. λ. Rom. 1: 28. 1 Cor. 1: 6. 5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, as, when, Acts 7: 17 καθώς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1: 31. AL.

Καί copulative conjunction, *and*, also, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in *Kaí*. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, Matt. 2: 11 *χρυσὸν καὶ λίθον καὶ σμύρναν*. 13: 55. 23: 6, 7. Luke 6: 38; and so when the latter noun is in place of a genitive, by Hendiadys, Acts 23: 6 *περὶ ἐλπίδος καὶ ἀναστάσεως*. Rom. 2: 20. (Sept. Gen. 1: 14. 3: 16.) Pronouns, Matt. 8: 29 *τί μοι καὶ σοί*, see in *Εγώ* c. Adj. Rom. 7: 12 *ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή*. Verbs, Mark 4: 27 *καθεύδῃ καὶ ἐγείρεται . . . βλαστᾷ καὶ μηκύνεται*. Acts 1: 21. 7: 17. 9: 28; and so where one verb is taken adverbially, Luke 6: 48 *ἔσκαψε καὶ ἐβάθυνε*, see in *Βαθύνω*. Rom. 10: 20. al. Adv. Heb. 1: 1 *πολυμερῶς καὶ πολυτρόπως*. So clauses, Matt. 7: 25 *καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἐπνευσαν οἱ ἄνεμοι*, κ. τ. λ. Matt. 1: 1. John 1: 1. Rom. 14: 7. al.—Hence *καί* is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. Matt. 1: 23 *ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι* κ. τ. λ. 2: 11. Mark 4: 32. Luke 2: 34. 11: 44. 1 Cor. 12: 5, 6. al.—Hdian. 3. 12. 5. Xen. An. 4. 1. 15 sq.—So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *καί*, e. g. James 3: 14 *μὴ κατακαυχᾶσθε καὶ ψεύδεσθε* κ. τ. λ. 2 Cor. 12: 21. comp. Matt. 13: 15. Mark 4: 12. John 12: 40. Acts 28: 27. See Winer § 59. 6. p. 413. Passow in *καί* no. 13. (Jos. Ant. 2. 15. 5 init.) But in two examples after *οὔτε*, the *καί* does not thus carry forward the negative, as John 4: 11 *οὔτε ἀντίλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύν*. 3 John 10.—Luc. Dial. D. Mar. 14. 1 *οὔτε τὴν παῖδα ἠδίκησεν, καὶ αὐτὸ ᾗδῃ τέθνηκε*. See Winer l. c. p. 412.—The use of *καί* in this continuative sense takes a strong colouring in N. T. from the Heb. use of *ו*, espec. *ו* con-

versive both of fut. and praet. which is also continuative, see Gesen. Lex. arts. *ו* and *ו*. Lehrs. § 88. Ewald Heb. Gr. p. 547. Hence the simple *καί* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ*, *ἀλλά*, *τότε*, and the like. So espec. in Matt. Mark, Luke, and Rev. e. g. Matt. 14: 9 sq. 27: 28 sq. Mark 1: 31 sq. 3: 13 sq. Luke 2: 25 sq. 4: 14 sq. Rev. 11: 7 sq. al. saep. Comp. *ו* and Sept. *ו* 1 Sam. 15: 3 sq. Is. 11: 12 sq. Ez. 5: 1 sq. comp. 1 Macc. 1: 1 sq.

b) as continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time, viz. (α) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here *καί* is equivalent to the more usual *τότε*, *then*, *after that*, Matt. 3: 16. 4: 3, 21 *καὶ προβάς ἐκῆθεν*. 10: 1. 14: 12, 14. Mark 1: 29. 4: 21, 24, 26. al. comp. *τότε* Matt. 15: 12.—Xen. Hi. 1. 8. Cyr. 1. 3. 11. An. 4. 1. 11. Hom. Il. 1. 92.—Here belongs the form *καὶ ἐγένετο* *then it came to pass*, corresponding to the Heb. *וַיְהִי*, see Gesen. Lex. art. *ו*. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by *ὅτε* Matt. 7: 28. 10: 1. 19: 1. *ὥς* Luke 2: 15. *ἐν* c. dat. Mark 1: 9. 4: 4. Luke 1: 59. 9: 18. 14: 1. al. *μετὰ* Luke 2: 46. seq. genit. absol. Matt. 9: 10. seq. acc. et inf. Mark 2: 23. Elsewhere *ἐγένετο δέ* id. Luke 3: 21. 5: 1. 6: 1.—(β) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, Mark 1: 27 *τοῖς πνεύματι ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ*. Luke 8: 25. Matt. 8: 15. Mark 2: 14. Luke 4: 36. Matt. 26: 53. Also where the time is less definite, i. q. *and then*, *and afterwards*, without any notation of time, Mark 12: 1 *καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. Luke 1: 56 *ἔμεινε δέ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν* κ. τ. λ. John 4: 40 6: 58. Acts 5: 7. 7: 7.—Theocr. Id. 7. 10—12. Comp. Passow in *καί* no. 5.—So with a notation of time, Matt. 28: 9 *ὥς δέ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς* κ. τ. λ. (Xen. An. 1. 10. 15 *ὅτε*.) So after *καὶ ἐγένετο* or *ἐγένετο δέ* with a note

of time, see above in *a*. Matt. 9: 10 καὶ ἰδοὺ. Mark 2: 15. Luke 5: 1. 2: 15, 21. 9: 28, 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ κ. τ. λ. Matt. 26: 45, and ἦν δὲ ὥρα τρίτη καὶ κ. τ. λ. Mark 15: 25. Luke 23: 44, where others needlessly take καὶ as in the place of a relative.—Soph. Oed. R. 710 or 718. Thuc. 1. 50 ἡδὴ δὲ ἦν ὁπὲ, καὶ οἱ Κυρῖνθιοι κ. τ. λ. Xen. An. 6. 4. 26 ἡδὴ μὲν ἀμφὶ ἡλίου δυσμᾶς ἦν, καὶ οἱ Ἕλληνες κ. τ. λ. See Matth. § 620. p. 1257.

c) as continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (α) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So c. imperat. in the protasis, Matt. 4: 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλεῖς ἀνθρώπων. 5: 15. 7: 7. 9: 18 ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 11: 29. Mark 6: 22. 11: 29. Luke 6: 35. John 2: 19. 4: 35. 7: 33. Acts 9: 6. 2 Cor. 13: 11. James 1: 5. al. saep. (Sept. and ᾗ 1 Sam. 15: 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὄκνει . . . καὶ κ. τ. λ.) Also genr. Matt. 27: 64 καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. Luke 12: 19. Heb. 3: 19 καὶ βλέπομεν. 12: 9. (Sept. and ᾗ Gen. 24: 40.) So after εἰ or ἐάν in the protasis, then, James 4: 15 ἐάν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κ. τ. λ. *if God will and we live, THEN we shall do this or that*. Rev. 3: 20 ἐάν . . . καὶ. So Sept. ἐάν . . . καὶ for ᾗ . . . EN Lev. 26: 3, 4. Deut. 11: 13, 14. εἰ . . . καὶ Judith 5: 20. Xen. Cyr. 8. 7. 22.—Once seq. imper. John 7: 52 ἐρευνήσον καὶ ἴδῃ, where the second imperat. is equiv. to a fut. *and so thou shalt see*. See Winer § 44. 2. Gesen. Lehrs. p. 776. Stuart § 505. a. — Baruch 2: 21. comp. Luc. D. Deor. 2. 2 βαῖνε καὶ ὄψει. Comp. Lat. *divide et impera*. — (β) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. *so that, wherefore*. E. g. seq. fut. Acts 7: 43 καὶ μετοικιῶ ὑμᾶς κ. τ. λ. quoted from Amos 5: 27 where Sept. and ᾗ. Rom. 11: 35. Seq.

pres. Matt. 11: 18, 19, καὶ λέγουσιν. John 7: 22. Seq. praet. Rom. 4: 3. Gal. 2: 16. 3: 6. James 2: 23. Acts 10: 28? Sept. and ᾗ 1 Sam. 15: 23.—Xen. Oec. 7. 22.

d) as an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 838. (α) Between nouns which are strictly in apposition, e. g. Matt. 21: 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου. So in ὁ θεὸς καὶ πατὴρ when alone, 1 Cor. 15: 24. James 1: 27. 3: 9. But in the phrase ὁ θ. κ. πατὴρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1: 3. 11: 31. Eph. 1: 13. al. Also Matt. 13: 41 πάντα τὰ σκάνδαλα καὶ τοὺς κ. τ. λ. Rom. 1: 5. Comp. ᾗ 1 Sam. 28: 3. 17: 40.—Luc. Tox. § 26. Xen. An. 4. 5. 9 γυναικας καὶ κόρας. — (β) Before a clause added by way of explanation, (καὶ ex-egetic,) e. g. Matt. 1: 25 ἐποίησεν ὡς προσέταξεν αὐτῇ . . . καὶ παρέλαβε τὴν γυναῖκα. Luke 5: 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ κ. τ. λ. John 2: 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3: 5.—Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέθνηκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

e) as having an *intensive* force, viz. (α) Where two or more words are connected by καὶ, and καὶ is then also inserted emphatically before the first word, καὶ—καὶ, Lat. *et—et*, Engl. *both—and*. Matt. 10: 28 φοβήθητε τὸν δυνατόν καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark 9: 22. Acts 26: 29. Rom. 14: 9bis. Phil. 4: 12, 16.—Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1.—(β) Before comparatives, *and even*, Matt. 11: 9 ναὶ, καὶ περισσότερον προφήτου. Luke 7: 26. John 10: 10. Comp. Passow καὶ no. 6. Matth. § 620. p. 1258. d. — Hom. Il. 10. 556. Xen. An. 6. 6. 35.—(γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10: 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *and who, who then* (in that case) *can be saved?* Luke 3: 14. 10: 29. 2 Cor. 2: 2. καὶ πόθεν Mark 12: 37. καὶ πῶς Luke 20: 44. John 14: 9. genr. Acts 23: 3.

1 Cor. 5: 2. — Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11. καὶ πῶς Hi. 7. 11. — (δ) Before an imperative καὶ is often intensive in the classic writers, see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23: 32. Mark 9: 5. 11: 29. Luke 12: 29. 20: 3. Eph. 4: 26. But in all these καὶ is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a — (ε) Where a part is subjoined to a whole by way of emphasis, καὶ may be rendered *and especially, inprimis*. Mark 1: 5. 16: 7 εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. 1 Cor. 9: 5. Matt. 8: 33. Comp. Passow καὶ no. 6 ult. — Aeschyl. Pers. 747. — Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26: 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον *the chief priests and the elders and [in a word, yea,] the whole Sanhedrim*. Mark 15: 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786. — Dem. 36 ult. Comp. Plato Phaedo. 13 καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθείης ἀρετή.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (α) *and yet, and nevertheless*, Matt. 6: 26 ὅτι οὐ σπεύρουσιν . . . καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά. 10: 29. 12: 5 οἱ ἐρεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀνάτιοί ἐσιν. John 1: 10. 6: 70. 7: 19. 9: 30. 17: 25 καὶ ὁ κόσμος σε οὐκ ἔγνω *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. v. 23, 24. Winer § 57. p. 372. Gal. 4: 14. 1 John 2: 4. Rev. 3: 1. So Sept. and γ 2 Sam. 3: 8. Mal. 2: 14. — Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32. — So Heb. 3: 9 ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet* i. e. although *they saw my works*, quoted from Ps. 95: 9 where Sept. καὶ for בָּה, comp. Gesen. Lex. בָּה no. 4. — (β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not neces-

sarily use *but*, e. g. Matt. 12: 39 σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ. 13: 14, 17. 17: 16. 26: 60 καὶ οὐχ εὔρον. Mark 9: 18. 14: 55, 56. John 10: 25. al. saep. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον θελω καὶ οὐ θυσίαν i. e. *I will have mercy and not [merely] sacrifice*, Matt. 9: 13 et 12: 7, quoted from Hos. 6: 6 where Heb. γ and Sept. ad sensum, ἔλεος θέλω [μᾶλλον] ἢ θυσίαν. See Passow in καὶ no. 13. Winer § 57. note, b. — (γ) Rarely in a strong antithesis without a negative καὶ may be given by *but*, though not necessarily, e. g. Acts 10: 28 καὶ ἐμοὶ ὁ θεὸς ἔδειξε, but see above in c. β. Mark 12: 12 ἐξήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. 12: 5, coll. v. 6. Comp. Winer l. c.

2. Also, too, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion δὲ καὶ or καὶ δέ, *and also*, i. e. *and in addition, and likewise*, see in Δε d. Buttm. § 149. p. 425. Comp. Passow καὶ no. 3.

a) genr. Matt. 5: 39 στρέψον αὐτῷ καὶ τὴν ἄλλην. 6: 12. Mark 2: 16, 28. Luke 1: 35. 6: 16 ὃς καὶ. John 8: 19 εἰ ἐμὲ ᾄδετε, καὶ τὸν πατέρα μου ᾄδετε ἄν. Rom. 1: 15. 1 Cor. 14: 12. al. saep. — Hdian. 1. 1. 4. Xen. Cyr. 5. 1. 2 φ καὶ τὴν στολὴν ἐκδύς ἔδωκε. Mem. 2. 3. 1. — For πολλά καὶ ἄλλα v. ἕτερα, see ἄλλος a.

b) in comparisons, e. g. οὕτω καί, *so also*, after ὥς, ὥσπερ, καθὼς, etc. 1 Cor. 11: 12 ὥσπερ γὰρ ἡ γυνή . . . οὕτω καὶ ὁ ἀνὴρ. 15: 22. So with οὕτω impl. Matt. 6: 10 ὥς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6: 31. John 13: 15. Acts 7: 51. Gal. 1: 9. — Xen. Mem. 1. 6. 3. Luc. 8. 4. with οὕτω impl. Hdot. 7. 128 ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα. Plut. Apotheg., Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult. — Also καθὼς καί, *as also, even as also*, 1 Cor. 13: 12. 14: 34. ὥς καί, *as also*, 1 Cor. 7: 7. Acts 11: 17, where καὶ is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. § 620. b. — Xen. Cyr. 4. 2. 1.

c) in interrogations, e. g. *τί καί*; *why also?* *why too?* 1 Cor. 15: 29, 30. *ἵνατι καί*, *why moreover?* Luke 13: 7.—Jos. Ant. 18. 6. 6 *τί καί* ἔχοι λέγειν. Eurip. Phoen. 1373 *πῶς καί*. Comp. Herm. ad Vig. p. 837.

d) before a participle *καί* implies an emphatic antithesis with what precedes, and may be rendered *even*, *although*, Matt. 26: 60. Luke 18: 7 *καί μακροθυμῶν ἐπὶ αὐτοῖς*. 1 Cor. 16: 9. Comp. Passow *καί* no. 4. Herm. ad Vig. p. 837. — Ael. V. H. 1. 21 *καί μὴ προσκινῆσαντι*. Theogn. 1114 *σὺν σοί, καὶ καὶ ὦν, γίγνομαι ἐσθλὸς ἀνὴρ*. Xen. Cyr. 4. 1. 17 *φεύγουσι καί πολλὰ οὔσαι*.

e) as intensive, *even*, *even also*, *yea*. Matt. 10: 30 *ὑμῶν δὲ καί αἱ τρίχες* i. e. *the very hairs* etc. Mark 1: 27. 4: 25 *et* Luke 8: 18 *καί ὁ ἔχει ἀρθρήσεται*. Rom. 8: 23 *καί ἡμεῖς αὐτοί*. 1 Cor. 2: 10 *καί τὰ βάθρη*. 11: 6 *καί κειράσθω* *let her be even also shorn*. 2 Cor. 8: 3 *ὅτι κατὰ δύναμιν, καί ὑπὲρ δύναμιν*, *yea above their ability*. Mark 9: 13 *ὅτι καὶ Ἰλίας ἐλήλυθε* *that Elias is even already come*. —Esth. 7: 8. Luc. D. Deor. 5. 4. Xen. Oec. 18. 9 *ἐπιστάμενος καί πάλοι*. Cyr. 5. 2. 33 *ἐν ἴσθι, εἶναι καί τοῦτο ἥδη*. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow *καί* no. 6.

3. With other particles, chiefly *καί* δέ *and also*, *but also*, likewise *δὲ καί* *but also* Matt. 3: 10. John 15: 24, see in Δέ II. d. Butt. § 149. p. 425. *τε καί*, see in Τέ. Butt. I. c. p. 424.—Others are: *ἀλλὰ καί* *but also*, see in Ἀλλά I. a. *γὰρ καί* see in Γάρ II. *ἐάν δὲ καί*, see in Ἐάν II. α. *εἰ καί*, *εἰ γὰρ καί*, *εἴ γε καί*, *εἰ δὲ καί*, see in Εἰ III. γ. δ. Γέ II. γ. *ἢ καί* see in Ἢ 4. β. *καί γάρ* see in Γάρ II. *καί γε* see in Γέ II. ε. *καί δέ* see above. *καί εἰ*, *καί γάρ εἰ*, *καί γάρ εἴτε*, see in Εἰ III. δ. AL.

Καίῳας, α, δ, Caiaphas, Aram. כַּיָּאִפָּאס (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰώσηπος ὁ καὶ Καίῳας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35, Jos. Ant. 18. 4. 3. See in Ἄννα. — Matt. 26: 3, 57.

Luke 3: 2. John 11: 49. 18: 13, 14, 24, 28. Acts 4: 6.

Καίγε, see in Γέ II. ε.

Καῖν, ὁ, indec. Cain, Heb. קַיִן (possession), the first-born of Adam and the first homicide, Heb. 11: 4. 1 John 3: 12. Jude 11. Comp. Gen. c. 4.

Καῖνάν, ὁ, indec. Cainan, Heb. קַיִן (possession), pr. n. a) of a son of Enos Luke 3: 37, comp. Gen. 5: 9 sq. —b) of a son of Arphaxad according to the Sept. Gen. 10: 24. 11: 12, but not found in the Hebrew. Luke follows the Sept. c. 3: 36, where several Mss. omit Καῖνάν.

Καινός, ἡ, ὄν, *new*, i. e.

a) pp. newly made, not impaired by time or use, as ἀσχοί Matt. 9: 17. Mark 2: 22. Luke 5: 38. (So Sept. and שִׁתִּי Josh. 9: 13.) *μνημεῖον* Matt. 27: 60. John 19: 41. *ἱματίον* Luke 5: 36. (Sept. 1 K. 11: 29 sq.) So Matt. 13: 52 *καινὰ τὰ παλαιά* pp. garments new and old. Also τὸ καινόν Mark 2: 21. Luke 5: 36 bis. — 2 Macc. 2: 30. Xen. H. G. 3. 4. 28.

b) *new*, i. e. not before known or current, newly introduced, e. g. διδασκί Mark 1: 27. Acts 17: 19. *ἐντολή* John 13: 34. 1 John 2: 7, 8. 2 John 5. *ὄνομα* Rev. 2: 17. 3: 12. Sept. for שִׁתִּי Is. 62: 2. — Hdian. 3. 13. 15. Luc. Rhet. Praec. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts 17: 21 *λέγειν τι καὶ ἀκούειν καινότερον* *to tell or hear something newer*, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdot. 1. 27 *εἰ τι εἴη νεώτερον περὶ τὴν Ἑλλάδα*. Eurip. Orest. 1327.—Also in the sense of *other*, *foreign*, Mark 16: 17 *γλώσσαις λαλήσουσι καιναῖς* *with new* i. e. *other tongues*, new to them.—Xen. Mem. 1. 1. 3.

c) *new* as opp. to old or former τὸ παλαιόν, τὸ πρῶτον, and hence implying also *better*, e. g. *καινὴ διαθήκη*, *a new and better covenant*, see in Διαθήκη b. γ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. (Sept. for שִׁתִּי Jer. 31: 31.) So οἶνον πίνειν καινόν, *to drink wine new*, in its best state according to the Hebrew taste, Matt. 26: 29. Mark

14: 25. ὅδη καινή *a new song*, i. e. nobler, loftier strain, Rev. 5: 9. 14: 3. Sept. and שִׁיר Ps. 33: 3. 40: 4. Is. 42: 10. Also for *renewed*, made new, and therefore superior, more splendid, e. g. καινοὶ οὐρανοὶ καὶ καινὴ γῆ 2 Pet. 3: 13 bis. Rev. 21: 1. (Sept. Is. 65: 17. 66: 22.) ἡ καινὴ Ἱερουσαλήμ Rev. 3: 12. 21: 2. So Rev. 21: 5 καινὰ πάντα ποιῶ.—Metaph. of Christians as *renewed* and changed from evil to good by the Spirit of God. 2 Cor. 5: 17 bis καινὴ κτίσις. Gal. 6: 15 κ. ἄνθρωπος. Eph. 2: 15. 4: 24. Sept. καρδία καινὴ for שִׁיר בֶּן Ez. 18: 31. 36: 26.

Καινότης, ητος, ἡ, (καινός,) *newness*, e. g. in a moral sense, Rom. 6: 4 ἐν καινότητι ζωῆς i. q. ἐν ζωῇ καινῇ, comp. Ζωή b. Buttm. § 123. n. 4. So also Rom. 7: 6.—pp. Thuc. 3. 38.

Καίπερ conjunct. (καί, περ,) *although*, comp. Buttm. § 149. p. 432. Math. § 566. 3. Seq. particip. Phil. 3: 4. Heb. 5: 8. 7: 5. 12: 17. 2 Pet. 1: 12. Seq. fin. verb Rev. 17: 8 καίπερ παρέσται, where later edit. read καί. — c. part. Xen. Ag. 1. 11. Conv. 2. 12.

Καιρός, οὔ, ὁ, pp. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of *time, season*, i. e.

a) *fit time, proper season*, viz. (α) genr. i. q. *opportunity, occasion*, Acts 24: 25 καιρόν δὲ μεταλαβών. Rom. 12: 11 καιρῷ δουλεύοντες see in Δουλεύω b. 2 Cor. 6: 2 bis. Gal. 6: 10. Eph. 5: 16 et Col. 4: 5 see in Ἐξαγοράζω. Heb. 11: 15. καιρός ὑμέτερος John 7: 6. — 1 Macc. 15: 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time, set time, certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matt. 13: 30 ἐν καιρῷ τοῦ θερισμοῦ *in the time of harvest*, i. e. the usual season. 21: 34, 41. Mark 11: 13 καιρός σῶκων. Luke 1: 20. 8: 13. Acts 3: 20 καιροὶ ἀναψύξεως *times of refreshing* sc. appointed of God. Luke 19: 44. 2 Tim. 4: 6. Heb. 9: 10. 11: 11. (Sept. for חַיִּי Ecc. 3: 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as ὁ καιρός μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which

I am to suffer Matt. 26: 18, or accomplish any duty John 7: 6, 8. Luke 21: 24 καιροὶ ἐθνῶν. 2 Thess. 2: 6. Rev. 11: 18. So ἴδιος καιρός *one's own due time*, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3. With a demonstrative art. or pron. as ὁ νῦν, οὗτος, ἐκεῖνος, *this present time, that time*, definitely marked out and expressed, Matt. 11: 25. 12: 1. 14: 1. Mark 10: 30. Luke 13: 1. 18: 30. Acts 12: 1. Rom. 3: 26. 8: 18. 11: 5. 2 Cor. 8: 14. Eph. 2: 12. Also καιρός ἔσχατος 1 Pet. 1: 5. κ. ὕστεροι 1 Tim. 4: 1. κ. ἐνεστηκώς Heb. 9: 9. — Genr. Acts 17: 26 προτεταγμένους καιρούς. Gal. 4: 10. 2 Tim. 4: 3 ἔσται γὰρ καιρός sc. appointed of God. Rev. 12: 12. dat. τῷ καιρῷ *at the proper season*, Mark 12: 2. With prepositions, e. g. ἀγρὶ καιροῦ *for or during a certain season* Luke 4: 13. Acts 13: 11. (μεχρὶ Diod. Sic. 1. 3.) ἐν καιρῷ *in due time* Matt. 24: 45. Luke 20: 10. 1 Pet. 5: 6. ἐν ᾧ καιρῷ Acts 7: 20. (Xen. H. G. 7. 2. 8.) κατὰ καιρόν *at the set time* John 5: 4. Rom. 5: 6. κατὰ τὸν κ. τοῦτον Acts 19: 23. Rom. 9: 9. (Xen. H. G. 1. 1. 32.) πρὸ καιροῦ *before the proper time* 1 Cor. 4: 5. πρὸς καιρόν *for a season* Luke 8: 13. 1 Cor. 7: 5. πρὸς κ. ὥρας i. e. for a short time 1 Thess. 2: 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8: 29. 16: 3. Mark 1: 15. 13: 33. Luke 12: 56. 21: 8. Acts 1: 7. Rom. 13: 11. 1 Cor. 7: 29. Eph. 1: 10. 1 Thess. 5: 1. 1 Pet. 1: 11. 4: 17. Rev. 1: 3. 22: 10. — Plur. καιροὶ absol. *times, circumstances*, appointed of God, 2 Tim. 3: 1.

b) genr. *time, season*, i. q. χρόνος. (α) pp. Luke 21: 36 ἐν παντὶ καιρῷ δεόμενοι. Eph. 6: 18. — (β) *a season of the year*, as καιροὶ καρποφόροι *fruitful seasons* Acts 14: 17. — (γ) in the prophetic style put for *a year*, Rev. 12: 14 ter καιρός καὶ καιροὶ καὶ ἡμίση καιροῦ, i. e. three years and a half, (comp. v. 6.) in allusion to Dan. 7: 25 where Sept. for Chald. 𐤒𐤓𐤕, and where καιροὶ stands as here for the dual, *two years*, comp. Winer § 27. 2. p. 150.—So χρόνος in later writers for *a year*, see Passow in χρόνος no. 4.

Καῖσαρ, αρος, ὁ, *Caesar*, pp. surname of the Julian family at Rome,

but applied, after Julius Caesar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Caesar* is applied to Augustus Luke 2: 1. Tiberius Luke 3: 1. 20: 22, 24, 25. al. Claudius Acts 11: 28. Nero Acts 25: 8 sq. Phil. 4: 22. Caligula who succeeded Tiberius is not mentioned. AL.

Καيسάρεια, ας, ἡ, Caesarea, pr. n. of two cities in Palestine.

1. *Caesarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. 16: 13. Mark 8: 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. 18: 28. Josh. 19: 47, and *Dan* Judg. 18: 2. At present the village Banias occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt Travels in Syria etc. p. 38 sq. Reland Palaest. p. 918 sq.

2. *Caesarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στρατωνος πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Caesarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palaest. 670 sq. — Acts 8: 40. 9: 30. 10: 1, 24. 11: 11. 12: 19. 18: 22. 21: 8, 16. 23: 23, 33. 25: 1, 4, 6, 13.

Καίτοι or **καίτοι**, and yet, nevertheless, although. Heb. 4: 3 *εἰ εἰσελεύσονται εἰς τὴν κατάπανσίν μου· καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενή-*

σόντων, they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, MY rest, could not have been God's resting from his works, Gen. 2: 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

Καίτοιγε, see in Γς II. ζ.

Καίω, f. *καύσω*, aor. 1 pass. *ἐκαύθη*, comp. Buttm. § 114, *to burn*, i. e.

a) causat. *to make burn, to kindle, to light*, e. g. a fire, lamp, etc. Pass. part. *καίόμενος* burning, flaming. Matt. 5: 15 οὐδὲ καίονσι λύχνον. [Mark 4: 21.] Luke 12: 35. Heb. 12: 18 *καυμένῳ πυρὶ flaming fire*. Rev. 4: 5. 8: 8, 10. 19: 20. 21: 8. Sept. Lev. 24: 3, 4 where Heb. *קָרַע*. Pass. for *קָרַע* Deut. 4: 11. 5: 23. comp. Dan. 3: 6 sq. — Thuc. 7. 80. Xen. An. 7. 4. 18. — Trop. *λύχνος καίόμενος καὶ φαίνων*, a burning and shining light, spoken of John the Baptist as a distinguished teacher, John 5: 35. comp. Eccclus. 48: 1. — Metaph. *καίωμα* *to burn*, i. e. *to be greatly moved*, of the heart, Luke 24: 32. — Test. XII Patr. p. 671 *ἐκαίωμην τοῖς σπλάγχνοις*.

b) trans. *to burn*, i. e. *to consume with fire*. John 15: 6 *καὶ καίεται sc. τὰ κλήματα*. [Matt. 13: 40.] 1 Cor. 13: 3, see in *ἴνα* 1. C. a. Sept. for *שרף* Lev. 4: 12. 1 K. 13: 2. *אֶסְרֵי* Is. 5: 24. — Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

Κακεῖ, crasis for *καὶ ἐκεῖ*, each retaining its own signification just as if written separately, see *Καί* and *Ἐκεῖ*. Buttm. § 29. n. 7. and n. 2. b. Matt. 5: 23. 10: 11. 28: 10. Mark 1: 35, 38. John 11: 54. Acts 14: 7. 17: 13. 22: 10. 25: 20. 27: 6. Sept. for *וְשָׁם* Ruth 1: 17.—Xen. H. G. 1. 2. 9.

Κακεῖθεν, crasis for *καὶ ἐκείθεν*, comp. in *Κακεῖ* above. Mark 10: 1. Acts 7: 4. 13: 21. 14: 26. 20: 15. 21: 1. 27: 4, 12. 28: 15. Sept. for *וְהָיָה* 2 K. 2: 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

Κακείνος, η, ο, by crasis for *καὶ ἐκείνος, η, ο*, where each retains its

own power just as if written separately, see *Kai* and *Ἐκείνος*. Buttm. § 29. n. 7. and n. 2. b. Matt. 15: 18. 20: 4. 23: 23. Luke 20: 11. 22: 12. John 7: 29. 14: 12. al.—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. AL.

Κακία, ας, ἡ, (κακός,) *badness*, e. g. external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier *cowardice*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, in a moral sense, viz.

a) of heart, life, character, *wickedness*, Acts 8: 22 μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης. James 1: 21. 1 Pet. 2: 16. 1 Cor. 14: 20 τῇ κακίᾳ νηπιῶναι, opp. ταῖς φρεσὶ, comp. Matt. 18: 3. Sept. for רעך Ex. 32: 11, 13. ירעך Is. 29: 20.—Xen. Mem. 1. 2. 28.

b) in an active sense, *malice*, *malignity*, the desire of evil to others, espec. where joined with *πονηρία*, Rom 1: 29. 1 Cor. 5: 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. 4: 31. Col. 3: 8. Tit. 3: 3. 1 Pet. 2: 1. Sept. for רעך Prov. 1: 16. רעך Nah. 3: 19. — Jos. Ant. 1. 1. 4. Diod. Sic. 1. 1 ult.

c) *evil*, i. e. *trouble*, *affliction*, Matt. 6: 34. So Sept. and רעך Ecc. 7: 14. — 1 Macc. 10: 46. Thuc. 3. 58.

Κακοηθία, ας, ἡ, (κακοήθης *evil-disposed*, *mischievous*, from κακός, ἡθός,) *mischievousness*, *malevolence*, *malignity*, the desire of evil to others, Rom. 1: 29. — 3 Macc. 3: 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits*, *corrupt morals*, Xen. Ven. 13. 16.

Κακολογέω, ὦ, f. ἦσω, (κακολόγος fr. κακός, λέγω,) *to speak evil of*, *to revile*, seq. acc. Mark 9: 39. Acts 19: 9. — 2 Macc. 4: 1. Plut. ed. Reisk. VI. p. 671. 13. Isocr. p. 136. C. — As opp. to τιμάω, by impl. *to dishonour*, *to contemn*. Matt. 15: 4 et Mark 7: 10 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21: 17 where Sept. for בְּרַךְ *to curse*, as also Prov. 22: 20. Ez. 22: 7. The earlier form was κακῶς λέγω, see Lob. ad Phr. p. 200.

Κακοπαθία, ας, ἡ, (κακοπαθῆω,) *a suffering of evil*, i. e. genr. *suffering*, *affliction*, James 5: 10. Sept. for רָצָה Mal. 1: 13. — 2 Macc. 2: 27, 28. Dem. 1412. 25.

Κακοπαθῆω, ὦ, f. ἦσω, (κακοπαθῆς fr. κακός and πάθος, πάσχω,) *to suffer evil*, *to be afflicted*, intrans. 2 Tim. 2: 9. James 5: 13. — Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, *to endure hardships*, trop. 2 Tim. 2: 3 κακοπάθησον ὡς καλὸς στρατιώτης. 4: 5.—Jos. Ant. 10. 11. 1. Hadian. 8. 7. 14. Comp. Sept. for רָצָה Jon. 4: 10. Xen. Mem. 2. 1. 17.

Κακοποιέω, ὦ, f. ἦσω, (κακοποιός,) *to do evil*, i. e.

a) to others, i. q. *to injure*, *to harm*, absol. Mark 3: 4. Luke 6: 9. Sept. for רעך Gen. 31: 7. 1 Sam. 25: 4. for Chald. קנן Ezra 4: 13, 15. — c. acc. Diod. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) genr. and absol. i. q. *to commit sin*, 1 Pet. 3: 17. 3 John 11. Sept. for רעך 2 Sam. 24: 17.—Xen. Oec. 3. 11.

Κακοποιός, οῦ, ὁ, ἡ, (κακός, ποιέω,) *an evil doer*, 1 Pet. 2: 12, 14. 3: 16. 4: 15. *malefactor*, John 18: 30. — Pol. 15. 25. 1.

Κακός, ἡ, ὄν, *bad*, *worthless*, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Oec. 16. 7. of a soldier, *coward*, *craven*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, viz.

a) in a moral sense, *wicked*, *vicious*, *bad*, in heart, conduct, character. Matt. 21: 41 κακοὺς κακῶς ἀπόλεσει αὐτούς. 24: 48 ὁ κακὸς δούλος. Phil. 3: 2. Rev. 2: 2 κακοὺς i. e. impostors. Of things, Mark 7: 21 διαλογισμοὶ οἱ κακοί. Rom. 13: 3 κακῶν sc. ἔργων. 1 Cor. 15: 33 ὁμιλῶ κακαί. Col. 3: 5. Sept. for רעך Prov. 15: 3. 28: 5. רעך Prov. 6: 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis. — Neut. τὸ κακόν, plur. τὰ κακά, *evil*, *evil things*, i. e. *wickedness*, *fault*, *crime*, Matt. 27: 23 τί γὰρ κακὸν ἐποίησεν. Mark 15: 14. Luke 23: 22. John 18: 23. Acts 23: 9. Rom. 1: 30. 2: 9. 3: 8. 7: 19, 21. 9: 11. 13: 4 bis. 16: 19. 1 Cor. 10: 6. 2 Cor. 5: 10. 13: 7. 1 Tim. 6: 10. Heb. 5: 14. James 1: 13. 1 Pet. 3: 12. 3 John 11. Sept. for רעך 1 K. 3: 9. Prov. 3: 7. al.—Xen. Mem. 2. 6. 4.

b) act. causing evil, i. e. *hurtful*, *baneful*. Rom. 14: 20 ἀλλὰ κακὸν τῷ ἀνθρώπῳ κ. τ. λ. Rev. 16: 2 ἔλκος κακόν. Tit.

1: 12 κακά θηρία ravenous beasts. Sept. for ער Am. 6: 3. Prov. 16: 5. — Xen. Mem. 4. 1. 4. — Neut. τὸ κακόν, evil, i. e. cause or source of evil James 3: 8; evil done to any one, harm, injury, Acts 16: 28. 28: 5. Rom. 12: 17 bis, 21 bis. 13: 10. 1 Cor. 13: 5. 1 Thess. 5: 15 bis. 1 Pet. 3: 9, 11. in words, evil-speaking, 1 Pet. 3: 10. Sept. for ער Mic. 7: 3. — Plur. τὰ κακά, evils, i. e. troubles, afflictions, Luke 16: 25 Λάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts 9: 13. 2 Tim. 4: 14. Sept. for ער Gen. 44: 34. 48: 16. ער Is. 46: 7. Jer. 14: 8.

Κακουργος, ου, ὁ, ἡ, (for κακό-εργος fr. κακός, obsol. ἔργω,) an evil-worker, malefactor, genr. 2 Tim. 2: 9. Sept. for ער Prov. 21: 15. — Xen. An. 1. 9. 13. — Of robbers, λησται, Luke 23: 32, 33, 39, comp. Matt. 27: 38. — Ael. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ὦ, f. ἴσω, (κακός, ἔχω,) to hold or treat ill, to maltreat, in N. T. only Pass. part. κακουχούμενος, maltreated, afflicted, Heb. 11: 37. 13: 3. Sept. for ער 1 K. 2: 26. 11: 39. — Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακόω, ὦ, f. ὠσω, (κακός,) to affect with evil, i. e.

a) physically, to do evil to any one, to maltreat, to harm, to afflict, c. acc. of pers. Acts 7: 6, 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. 12: 1. 18: 10. 1 Pet. 3: 12. Sept. for ער Judg. 2: 18. ער Ex. 5: 22. ער Gen. 15: 13. Num. 24: 24. — Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, to make evil-affected, to exasperate, e. g. τὰς ψυχὰς Acts 14: 2. — Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦτο ὑποφίας. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (κακός,) badly, ill, evil.

a) physically, e. g. in phrases: (α) κακῶς ἔχειν, to be sick, see in Ἐχω f. Matt. 4: 24. 8: 16. 9: 12. 14: 35. Mark 1: 32, 34. 2: 17. 6: 55. Luke 5: 31. 7: 2. — Ael. H. An. 11. 34. Xen. Oec. 3. 11. — (β) κακῶς πάσχειν, to suffer badly i. e. grievously, Matt. 17: 15. — Hom.

Od. 16. 275. Pol. 3. 90. 13. — (γ) κακοῦς κακῶς ἀπολέσαι malos male perdere, i. e. to destroy miserably, utterly, Matt. 21: 41. For the paronomasia see Winer § 62. 1. — Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπώλοντο. Ceb. Tab. 32 ἀπώλνται κακός κακῶς. Xen. Oec. 5. 18. — (δ) genr. in the sense of grievously, Matt. 15: 22 κακῶς δαιμονίζεται. — Hesych. κακῶς. δεινῶς.

b) morally, e. g. (α) κακῶς ἐρεῖν, to speak evil of any one, to revile, seq. accus. Buttm. § 131. 4. Acts 23: 5 ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22: 28 where Sept. for ער, as also Is. 8: 21. — Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in Εἰπον a. ζ. — (β) genr. κακῶς λάλειν absol. to speak evil, i. e. amiss, John 18: 23. So James 4: 3 κακῶς αἰτιέσθαι, ye ask amiss. — Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

Κάκωσις, εως, ἡ, (κακόω,) evil condition, affliction, Acts 7: 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3: 7 where Sept. for ער, as also v. 17. — Hdian. 6. 6. 11. Thuc. 7. 82.

Καλάμη, ης, ἡ, the stalk of grain, Xen. An. 5. 4. 27. In N. T. stubble, straw, after the ears are removed, 1 Cor. 3: 12. Sept. for ער Ex. 15: 7. Joel 2: 5. — Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, ὁ, a reed, i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. 11: 7. Luke 7: 24. Matt. 12: 20 κάλαμον συντετριμμένον, quoted from Is. 42: 3 where Sept. for ער, as also 1 K. 14: 15. Job 40: 16. — Luc. Hermotim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, a reed, i. e. (α) as a mock sceptre, Matt. 27: 29, 30. Mark 15: 36. — (β) a rod or staff Matt. 27: 48. Mark 15: 19. — (γ) a measuring reed, measure, Rev. 11: 1. 21: 15, 16. Sept. and ער Ez. 40: 3, 5, 6. — (δ) a reed for writing, calamus, 3 John 13. Sept. for ער Ps. 45: 2. Lat. calamus, see Adam's Rom. Ant. 508. — The-mist. II. 31. C. Liban. Ep. 849. Plato Phaedr. p. 1241. D. Comp. Wetstein in loc.

Καλέω, ᾧ, f. ἔσω, Butt. § 95. n. 3, aor. 1 *ἐκάλεσα*, perf. *κέκληκα*, aor. 1 pass. *ἐκλήθην*, Butt. §114. §110. 11.—*To call*, trans.

1. *to call* to any one in order that he may come or go any where.

a) pp. with the voice, as a shepherd his flock, John 10: 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Luke 19: 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20: 8. Matt. 4: 21 et Mark 1: 20 ἐκάλεσεν αὐτοὺς sc. to follow him and become his disciples.—1 Macc. 1: 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. 2: 7 λάθρα καλέσας τοὺς Μάγους. Seq. ἐκ c. gen. of place Matt. 2: 15 ἐξ Αἰγύπτου. c. ἐκ impl. Heb. 11: 8. Comp. נִקְרָא Hos. 11: 1, Sept. μετακαλέω.—Xen. An. 1. 3. 4. Mem. 2. 10. 5.

c) *to call* with the idea of authority, *to call forth*, *to summon*, e. g. before a judge etc. Acts 4: 18. 24: 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4: 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence etc. So Sept. and נִקְרָא Is. 41: 4. 48: 13. — Philo de Creat. p. 728 τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

d) in the sense of *to invite*, pp. to a banquet, as εἰς τοὺς γάμους Matt. 22: 3, 9. εἰς τὸν γάμον John 2: 2. absol. Matt. 22: 8. Luke 7: 39. 14: 8 bis, 17. 1 Cor. 10: 27. — Dem. 402. 15. Luc. Jov. Trag. 15. ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Metaph. *to call*, *to invite*, sc. to any thing, e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, to exhort, Matt. 9: 13. impl. Mark 2: 17. Of God, Rev. 19: 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀγνίου κεκλημένοι, see in Γάμος a. 1 Tim. 6: 12 εἰς τὴν ζωὴν αἰώνιον. 1 Cor. 1: 9. 2 Thess. 2: 14. 1 Pet. 2: 9. 5: 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the christian life here and hereafter, 1 Thess. 2: 12, and so by impl. Rom. 9: 24. 1 Cor. 7: 15, 17sq. Gal. 5: 8, 13. 2 Tim. 1: 9. Heb. 9: 15. 1 Pet. 2: 21. al. saep.

e) in the sense of *to call* to any station, i. q. *to appoint*, *to choose*. Heb. 5: 4

ἀρχιερεὺς . . . καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. 1: 15. Comp. Sept. and נִקְרָא Is. 49: 1. 51: 2.

2. *to call*, i. e. *to name*, *to give name* to any person or thing.

a) pp. and spoken (α) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23, 25. Luke 1: 13. 2: 21. Rev. 19: 13. Pass. with τί sc. ὄνομα Luke 1: 62. Comp. Matth. § 420. b. p. 769. So Sept. and נִקְרָא Gen. 27: 36. 29: 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. 10: 25 εἰ τὸν οὐκ οδεσπότην Βεελζεβούλ ἐκάλεσαν in text. rec. others ἐπεκάλ. In the passive construction Luke 1: 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1: 23. Rev. 12: 9. So of places, Matt. 27: 8. Luke 2: 4 ἥτις καλεῖται Βηθλεὲμ. Acts 3: 11. 28: 1. Rev. 1: 9. So Sept. for נִקְרָא Gen. 31: 47. 2 K. 18: 4.—Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With ἐπὶ τῷ ὀνόματι added, i. e. *after the name* of any one Luke 1: 59, see in Ἐπὶ II. 3. c. η. Pass. with dat. τῷ ὀνόματι, *by name*, Luke 1: 61. 19: 2. So c. ἐν, Rom. 9: 7 et Heb. 11: 18 ἐν Ἰσαὰκ κληθήσεται ὁ σπέρμα, i. e. *in* and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21: 12 where Sept. for נִקְרָא. Comp. in Ἐν 3. d. α.—(β) Of an epithet or appellation, e. g. of persons, Matt. 2: 23 Ναζωραῖος κληθήσεται. 22: 43 πῶς οὖν Δαβὶδ κύριον αὐτὸν καλεῖ; 23: 7, 8 μὴ κληθήτε ἑαββί. v. 10. Luke 6: 15. 15: 19, 21. Acts 14: 12. Rom. 9: 26. James 2: 23. 1 John 3: 1. Of things, Acts 10: 1.—Palaeph. 1. 8. Xen. Oec. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) Pass. in the sense of *to be regarded*, *accounted*, i. q. *to be*, Matt. 5: 9, 19 bis ἐλάχιστος κληθήσεται ἐν τῇ βασι. τῶν οὐρ. κ. τ. λ. Luke 1: 32, 35, 36, 76. 2: 23. 15: 19. 1 Cor. 15: 9. Heb. 3: 13. Matt. 21: 13 et Mark 11: 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56: 7 where Sept. for נִקְרָא, as also Is. 35: 8. 47: 1, 5. 48: 8. See Gesen. Lex. נִקְרָא Niph. no. 2 ult. Passow in καλέω no. 2 ult.—Hom. Il. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. AL.

Καλλιέλαιος, ου, ὁ, ἡ, adj. (καλός, ἔλαιον,) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἔλαια, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγριέλαιος, Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

Καλλίων, ονος, ὁ, ἡ, (compar. of καλός,) better, once neut. as compar. of καλῶς, Buttm. § 115. 4, 5. Acts 25: 10 ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest, i. e. better than I can explain. Comp. in *Βελτίων*.

Καλοδιδάσκαλος, ου, ὁ, ἡ, adj. (καλός, διδάσκαλος,) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. Buttm. § 123. 3. Not found in the classics.

Καλοὶ λιμένες, (καλός, λιμήν,) as pr. n. plur. *Fair Havens*, comp. Engl. *Fairhaven*, a port in the island of Crete, Acts 27: 8.

Καλοποιέω, ὦ, f. ἦσω, a later form for the earlier τὸ καλόν v. καλῶς ποιέω, Lob. ad Phr. p. 199, 200; *to do well*, to live virtuously, 2 Thess. 3: 13. Others, *to do good* sc. to others. Sept. in cod. Alex. for כַּיָּהֵל Lev. 5: 4.

Καλός, ἡ, ὄν, handsome, beautiful, pp. as to external form and appearance, Sept. for כַּיָּהֵל Gen. 12: 14. Xen. Mem. 2. 6. 12. In N. T. of quality etc. good, handsome, excellent, viz.

a) good, as to quality and character, (α) genr. γῆ Matt. 13: 8, 23. Mark 4: 8, 20. Luke 8: 15. δένδρον Matt. 12: 33. Luke 6: 43. σπέρμα Matt. 13: 24, 27, 37, 38. μέτρον i. q. Engl. *handsome* measure Luke 6: 38. οὐ καλόν *not good*, i. e. bad, worthless, 1 Cor. 5: 6. Sept. for כַּיָּהֵל Gen. 1: 4. Ez. 17: 8. — Xen. Cyr. 1. 6. 6. — (β) by impl. choice, excellent, e. g. καρπός Matt. 3: 10. 7: 17, 18, 19. Luke 3: 9. 6: 43. οἶνος John 2: 10 bis. (Hdian. 5. 5. 16.) μαργαρίται Matt. 13: 45. λίθοι Luke 21: 5. also Matt. 13: 48. Rom. 7: 16. 1 Tim. 3: 1, 13. 4: 6 διδασκαλία. 6: 12, 13 ὁμολογία. v. 19. 2 Tim. 1: 14. Heb. 6: 5. So τὸ καλόν *the good* 1 Thess. 5: 21. Sept. for כַּיָּהֵל Gen. 27: 9. 30: 20. Zech. 1: 13. — Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. —

(γ) in the sense of *honourable, distinguished*, 1 Tim. 1: 18. 3: 7. James 2: 7 τὸ καλὸν ὄνομα. — Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ἄλας Mark 9: 50. Luke 14: 34. so 1 Tim. 1: 8. 4: 4. Sept. for כַּיָּהֵל Gen. 2: 9. — Eccclus. 14: 3. Xen. Mem. 3. 8. 4 sq. — Hence καλόν ἐστι *it is good, profitable, junat*, seq. acc. et infin. Matt. 17: 4 et Mark 9: 5 et Luke 9: 33 καλόν ἐστι ἡμᾶς ὧδε εἶναι. seq. dat. of pers. et inf. as subj. Matt. 18: 8, 9. Mark 9: 43, 45, 47. 1 Cor. 7: 1, 26^{bis}. 9: 15. seq. εἰ, Matt. 26: 24 et Mark 14: 21. 9: 42 καλόν ἐστὶν αὐτῷ μᾶλλον εἰ κ. τ. λ. *it were better for him if* etc. seq. εἰάν 1 Cor. 7: 8.

c) good in a moral sense, virtuous, spoken (α) of thoughts, feelings, actions, e. g. κ. συνειδήσις a good conscience Heb. 13: 18. κ. ἀναστροφή James 3: 13 et 1 Pet. 2: 12. 1 Tim. 6: 12 κ. ἀγών. 2 Tim. 4: 7. 1 Tim. 2: 3 et 5: 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ, comp. in Ἐνώπιον c. Once καλός καὶ ἀγαθός spoken of ἡ καρδιά, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke 8: 15. — Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. καλός no. 20. — So ἔργον καλόν, ἔργα καλά, τὰ καλά ἔργα, a good deed, good works, i. e. (1) genr. *well-doing*, virtue, pp. as in Engl. a handsome act, noble deeds. Comp. in Ἐργον b. γ. 2. Matt. 5: 16. 1 Tim. 5: 25. Tit. 2: 7, 14. Heb. 10: 24. 1 Pet. 2: 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with ἔργα impl. Rom. 12: 17. 2 Cor. 8: 21. Tit. 3: 8 τὰ καλά. — Xen. Mem. 2. 1. 27. al. — (2) or in the sense of *useful work*, i. e. *benefit*, etc. Matt. 26: 10. Mark 14: 6. John 10: 32, 33. 1 Tim. 5: 10. 6: 18. Tit. 3: 8, 14. — (β) Neut. τὸ καλόν, pp. *that which is handsome, good, right*, Rom. 7: 18. Heb. 5: 14. So τὸ καλόν ποιεῖν *to do good*, i. e. to do well, to act virtuously, Rom. 7: 21. 2 Cor. 13: 7. Gal. 6: 9. James 4: 17. — Xen. Cyr. 5. 3. 2. — Hence καλόν ἐστι *it is good, it is right*, seq. inf. Matt. 15: 26. Mark 7: 27. Rom. 14: 21. Gal. 4: 18. Heb. 13: 9. — (γ) Of persons in reference to the performance of duty, e. g. ὁ ποιῶν ὁ καλός John 10: 11 bis, 14. διά-

νοιοι 1 Tim. 4: 6. στρατιώτης 2 Tim. 2: 3. οἰκονόμοι 1 Pet. 4: 10. — Xen. Mem. 1. 6. 13.

Κάλυμμα, ατος, τό, (καλύπτω,) *a covering, veil*, 2 Cor. 3: 13. Comp. Ex. 34: 33 sq. where Sept. for כִּסְיוֹ. — Trop. for *impediment*, 2 Cor. 3: 14, 15, 16, see in Ἀνακαλύπτω. — Act. Thom. § 34 οὐ καὶ τὸ κάλυμμα προηγείται σκότος.

Καλύπτω, f. ψω, (κίνδρ. with κλύφω, κρύπτω, κλέπτω,) *to cover over or around, to envelope*, trans.

a) pp. Matt. 8: 24. Luke 8: 16 καλύπτει αὐτὸν σκεῦει. 23: 30. Sept. for כִּסְיוֹ Gen. 7: 19. Ex. 8: 6. al. — Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr. 5. 1. 4.

b) by impl. *to hide*, Matt. 10: 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4: 3 bis. So James 5: 20 et 1 Pet. 4: 8 καλύψει πληθος ἁμαρτιῶν, *shall cover, hide, a multitude of sins*, i. e. cause them to be overlooked, not punished. Comp. Sept. and כִּסְיוֹ Ps. 32: 1.

Καλῶς, adv. (καλός,) pp. *handsomely*, in N. T. *well, good, bene*, in various connexions and shades.

a) as to manner and external character, *well*, i. e. *right, suitably, properly*. John 18: 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10: 33. 1 Cor. 7: 37, 38. 14: 17. Phil. 4: 14. Heb. 13: 18. James 2: 8, 19. 2 Pet. 1: 19. 3 John 6. So οὐ καλῶς *not well* Gal. 4: 17. Sept. for כִּבְיָהוּ 1 K. 8: 18. — Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1. — Spoken in regard to office or duty, *well, faithfully*, 1 Tim. 3: 4, 12, 13. 5: 17. — 1 Macc. 8: 23. Xen. Cyr. 4. 5. 45. — With emph. *very well, excellently*, Mark 7: 37. Gal. 5: 7 ἐτρέχετε καλῶς. Ironically, Mark 7: 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. 11: 4. — Ael. V. H. 1. 16. — In the sense of *honourably*, James 2: 3 σὺν κάθον ὧδε καλῶς.

b) as to effect, tendency, etc. *well*, i. e. *justly, aptly*, as of declarations etc. Matt. 15: 7 καλῶς προσεφίτηνσε περὶ ὑμῶν. Mark 7: 6. 12: 28 ἔτι καλῶς ἀπεκρίθη. v. 32. Luke 20: 39. John 4: 17. 8: 48. 13: 13. Acts 28: 25. Rom. 11: 20. — Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (α) καλῶς εἰπεῖν *to speak well of, to praise*, seq. acc. Luke

6: 26. Comp. Buttm. § 131. 4. Εἶπον a. ζ. — (β) καλῶς ἔχειν, *to be well, to recover* sc. from sickness, Mark 16: 18. See in Ἐχω f. — comp. Xen. Cyr. 7. 5. 47. — (δ) καλῶς ποιεῖν seq. accus. or dat. *to do well to any one, to benefit*, Matt. 5: 44. Luke 6: 27. absol. Matt. 12: 12. Comp. Buttm. § 131. 4.

Κάμέ, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, *a camel*, Matt. 3: 4. Mark 1: 6. Sept. for כַּמֶּלֶךְ Gen. 12: 16. 24: 10 sq. — Diod. S. 3. 43. Xen. Cyr. 6. 1. 30. — In proverbs, e. g. Matt. 19: 24 et Mark 10: 25 et Luke 18: 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. 23: 24 οἱ διῦλλζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

Κάμινος, ου, ἡ, *a furnace*, for smelting metals, burning pottery, etc. genr. Matt. 13: 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1: 15. 9: 2. Sept. for כַּמִּינָה Gen. 19: 28. Jer. 11: 3. דָּחַן Dan. 3: 6 sq. — Diod. Sic. 5. 27. Xen. Vect. 4. 49.

Καμνύω, f. ύσω, (contr. for καταμύω,) *to shut down, to close*, sc. the eyes so as not to see, trans. Matt. 13: 15 et Acts 28: 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυνσαν, quoted from Is. 6: 10 where Sept. for כַּמְיוֹ Hiph. — trop. Philo de Somn. p. 589. — This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 368 sq.

Κάμνω, f. καμῶ, aor. 2 ἔκαμον, perf. κέκηκα, Buttm. § 110. 11, *to be weary, faint*, sc. from labour, intrans. Rev. 2: 3 κεκοπίακας καὶ οὐ κέκηκας. Heb. 12: 3. — Sept. Job 1: 1. Xen. An. 3. 4. 47. — Hence *to be sick*, James 5: 15 ἡ εὐχή τῆς πίστεως σώσει κάμνοντα. — Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

Κάμοι, see in Κάγω.

Κάμπτω, f. ψω, to bend, e. g. *ἔνυ* Hom. Il. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, to bend the knee sc. in homage, worship, seq. dat. Rom. 11: 4, and so Sept. for כָּרַע 1 K. 19: 18. Seq. πρὸς c. acc. Eph. 3: 14.—genr. Hom. Il. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. πᾶν γόνυ κάμψει, every knee shall bow, i. e. bend itself, in homage, worship, seq. dat. Rom. 14: 11 quoted from Is. 45: 23 where Sept. for כָּרַע כָּל בָּרִי. Seq. ἐν Phil. 2: 10.

Κᾶν crasis for καὶ ἐάν, and if, also if, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

a) and if, c. Subj. aor. or perf. and in the apodosis the fut. or οὐ μή c. Subj. James 5: 15. Mark 16: 18 κᾶν θανάσιμόν τι πίνωσι κ. τ. λ. Luke 13: 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

b) also if, even if, although, c. Subjunct. (α) genr. c. Subj. aor. and the apodosis with fut. Matt. 21: 21 κᾶν τῷ ὄρει τοῦτω κ. τ. λ. John 11: 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. 12: 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 26: 35. John 8: 14. 10: 38.—Luc. D. Deor. 20. 12.—(β) if even, if but, at least, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark 5: 28 κᾶν τῶν ἱματίων αὐτοῦ ἄψωμαι, σωθήσονται. Ellipt. without apodosis, Mark 6: 56. Acts 5: 15. 2 Cor. 11: 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

Κανᾶ, ἡ, indec. *Cana*, Heb. קָנָה, a village of Galilee a few miles N. E. of Nazareth. John 2: 1, 11. 4: 46. 21: 2.—Jos. B. J. 1. 17. 5.

Καναναῖος, ου, ὁ, in some Mss. for Κανανίτης q. v.—Act. Thom. § 1.

Κανανίτης, ου, ὁ, *Cananite*, an epithet derived from Heb. קָנָן, Aram. קָנָן, zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. 10: 4. Mark 3: 18. comp. Luke 6: 15 et Acts 1: 13. Perhaps the same with Simon the

brother of James and Jude, Matt. 13: 55. Mark 6: 3.

Κανδάκη, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts 8: 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

Κανών, ὀνος, ὁ, (κάνη, κάννα, reed,) a reed, rod, staff, employed to keep any thing stiff, erect, asunder, Hom. Il. 8. 103. ib. 13. 407. a measuring rod or line, Test. XII Patr. p. 662. Aeschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. canon, i. e. a standard, rule, e. g. of life and doctrine, Gal. 6: 16 ὅσοι τῷ κανόνι τοῦτω στοιχήσουσιν. Phil. 3: 16 in text. rec.—Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.—In the sense of limit, sphere of action or duty, assigned to any one, 2 Cor. 10: 13 κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ. v. 15, 16.—Jos. c. Ap. 2. 17.

Καπερναούμ, ἡ, indec. *Capernaum*, written also Καφαρναούμ, Heb. prob. כְּפָר נְחֻמִּי (village of Nahum), a town or city of Galilee in the confines of Zebulun and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. 4: 13 εἰς Καπ. τὴν παραθαλάσσιαν ἐν ὄρισις Ζαβουλὼν καὶ Νεφθαλείμ. It was for a time the residence of Jesus (Matt. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9: 1 coll. Mark 2: 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hum* between Tabagha and the Jordan. Comp. Reland Palaest. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark 1: 21. 2: 1. 9: 33. Luke 4: 23, 31. 7: 1. 10: 15. John 2: 12. 4: 46. 6: 17, 24, 59.

Καπηλεύω, f. εἴσω, from ὁ κἀπηλος a retailer, huckster, Xen. Cyr. 4. 5. 42. a vintner, inn-keeper, Ael. V. H. 10. 9. For the difference between

κάπηλος and ἔμπορος, see in Ἐμπορος. The κάπηλοι were notorious for adulterating their commodities, Sept. Is. 1: 22. Luc. Hermot. 59 ὥσπερ οἱ κάπηλοι, κερασάμενοι καὶ δολώσαντες καὶ κακομετροῦντες.—Hence καπηλεύω is pp. to be a retailer, vintner, Hesych. καπηλεύει μεταπωλεῖ, οἰνοπωλεῖ καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις. In N. T. trop. to adulterate, to corrupt, trans. 2 Cor. 2: 17 καπηλεύοντες τὸν λόγον τοῦ Θεοῦ.—Philostr. Vit. Apollon. 1. 13. ib. 5. 36. Anthol. Gr. III. p. 130 τέχνη καπηλεύονσα πάντα τὸν βίον comp. Philo de Carit. p. 707. C. Leg. ad Cai. p. 1021. D.

Καρνός, οὐ, ὁ, smoke, Acts 2: 19. Rev. 8: 4. 9: 2 ter, 3, 17, 18. 14: 11. 15: 8. 18: 9, 18. 19: 3. Sept. for ἰψῃ Ex. 19: 18. Josh. 8: 20.—Ael. V. H. 12. 37. Xen. Cyr. 6. 3. 5.

Καππαδοκία, ας, ἡ, Cappadocia, a province of the interior of Asia Minor, bounded N. by Pontus, W. by Lycania, S. by Cilicia, and E. by Syria and Armenia Minor. Acts 2: 9. 1 Pet. 1: 1. The country was celebrated for the production of wheat, for the excellence of its horses, and for the dulness and vice of the inhabitants. Hence the virulent epigram:

Vipera Cappadocem nocitura momordet; at illa Gustato periit sanguine Cappadocis.

Καρδιά, ας, ἡ, (kindr. with κέαρ, κῆρ,) the heart, as the seat and centre of circulation and therefore of life in the human system, Hom. II. 10. 94. ib. 13. 282. In N. T. only trop.

a) as the seat of the desires, feelings, affections, passions, impulses, etc. the heart, the mind. (α) genr. Matt. 5: 8 οἱ καθαροὶ τῇ καρδίᾳ. v. 28. 6: 21. Mark 4: 15. Luke 1: 17. John 14: 1. Acts 11: 23. Rom. 2: 5. 1 Cor. 4: 5 τὰς βουλὰς τῶν καρδιῶν. 2 Tim. 2: 22. Heb. 3: 8, 12. 10: 22. al. saep. So Sept. for בִּלְבָב Ps. 51: 12. Prov. 31: 11.—Plut. ed. R. VI. p. 314. 4. Xen. Conv. 4. 28.—(β) In phrases: ἐκ v. ἀπὸ καρδίας, from the heart, i. e. willingly, Matt. 18: 35. Rom. 6: 17. (Luc. Jov. Trag. 19.) ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, with the whole heart, Matt. 22: 37. Mark 12: 30. Sept. for בְּלִבְבְּךָ Deut. 6: 5. Ps. 119: 34. (Luc.

Philopat. 18. Theocr. Id. 29. 4. M. Antonin. 2. 3.) ἡ καρδιά καὶ ἡ ψυχὴ μία one heart and one soul, i. e. entire unanimity Acts 4: 32. ἐνθυμῆσθαι v. διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, to consider with oneself, to reflect, Matt. 9: 4. Luke 3: 15. συμβάλλειν ἐν τῇ κ. to ponder in mind Luke 2: 19. ἀναβαίνειν ἐν τῇ κ. v. ἐπὶ τὴν κ. to come up in or into one's heart, Luke 24: 38. Acts 7: 23. (Sept. Is. 65: 17. Jer. 3: 16.) βάλλειν εἰς τὴν κ. to put into one's heart, to suggest, John 13: 2. διδόναι ἐπὶ καρδίας to place upon the hearts, i. e. put into them Heb. 10: 16 coll. 8: 10. Rev. 17: 17. (Sept. Neh. 7: 5.) ἔχειν ἐν καρδίᾳ, to have in one's heart, i. e. to love, to cherish, Phil. 1: 7. εἶναι ἐν τῇ κ. τίνος to be in one's heart, to be the object of his love, 2 Cor. 7: 3. ἀνὴρ κατὰ τὴν καρδίαν τίνος a man after one's own heart, i. e. like-minded and therefore approved and beloved, Acts 13: 22. ὁ κρυπτός τῆς καρδίας ἀνθρώπος i. q. ὁ ἔσω ἀνθρώπος 1 Pet. 3: 4.—(γ) By synecd. put for the person himself, in cases where various affections, passions, etc. are attributed to the heart or mind, comp. Gesen. Lehrs. p. 752, 753. Stuart § 475. 2. John 16: 22 χαρήσεται ὑμῶν ἡ καρδιά. Acts 2: 26 εὐφράνθη ἡ κ. μου. 14: 17. Col. 2: 2. 2 Thess. 2: 17. James 1: 26. 5: 5. So in εἰπεῖν v. λέγειν ἐν τῇ καρδίᾳ to say in one's heart, i. e. to think, see in Εἶπον a. ζ. Matt. 24: 48. Rom. 10: 6. Rev. 18: 7. See Gesen. Lex. 778 no. 2.

b) as the seat of the intellect according to the Heb. views, the heart, mind, understanding. Matt. 13: 15 bis, καὶ τῇ καρδίᾳ συνῶσι. Mark 6: 52. Luke 24: 25. John 12: 40. Rom. 1: 21. 2 Pet. 1: 19. Eph. 1: 18 in lat. edit. where text. rec. διανοία. So Sept. and בִּלְבָב Is. 6: 10. Job 12: 3. 34: 10. comp. Gesen. Lex. 778 no. 1. e.—Hom. II. 21. 441.—So θεῖσθαι v. διατηρεῖν ἐν τῇ καρδίᾳ to lay up or keep in one's mind Luke 1: 66. 2: 51.—In the sense of conscience, Rom. 2: 15. 1 John 3: 20 bis, 21.

c) trop. the heart of any thing for the middle, midst, the central part, e. g. κ. τῆς γῆς Matt. 12: 40. So Sept. and בִּלְבָב Ez. 27: 4. Jonah 2: 4. AL.

Καρδιογενώσις, ου, ό, (καρδία, γνώσις), heart-knower, searcher of hearts, Acts 1: 24. 15: 8. Found only in N. T.

Καρπός, ου, ό, fruit, produce, both of trees and plants and of the earth.

a) pp. Matt. 3: 10 δένδρον μή ποιούν καρπὸν καλόν. 13: 8. Luke 12: 17 οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου. 13: 6, 7, 9. John 12: 24. 2 Tim. 2: 6. al. Allegor. John 15: 2 ter, 5, 8. Also αποδιδόναι καρπούς to pay over the fruits sc. a share of them as rent, Matt. 21: 41. Luke 20: 10. Sept. for פרי Ps. 1: 3. Jer. 12: 2.—Diod. S. 2. 36, 49 init. Xen. Oec. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as καρπὸς τῆς κοιλίας fruit of the womb Luke 1: 42. κ. τῆς ὀσφύος fruit of the loins Acts 2: 30. So Sept. and פרי Gen. 30: 2. Mic. 6: 7. al.

b) metaph. fruit, i. e. (α) for deeds, works, conduct, Matt. 3: 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7: 16, 20. 21: 43. Luke 3: 8. al. Sept. for פריהו Prov. 10: 16.—(β) for effect, result, Rom. 15: 28. Gal. 5: 22 ό καρπὸς τοῦ πνεύματος. Eph. 5: 9. Heb. 12: 11. James 3: 17. Sept. and פרי Jer. 17: 10. Mic. 7: 13. —(γ) by impl. for profit, advantage, good. John 4: 36 καὶ σιγάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1: 13. 6: 21, 22. James 3: 18. al. So Sept. and פרי Ps. 58: 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) καρπὸς τῶν χειλέων fruit of the lips i. e. praise Heb. 13: 15, in allusion to Sept. Hos. 14: 3 καρπὸς χειλέων for פרי, where the Heb. now reads פרים calves, bullocks. Comp. Sept. and Heb. Prov. 12: 14. Is. 57: 19. AL.

Κάρπος, ου, ό, Carpus, pr. n. of a man 2 Tim. 4: 13.

Καρποφορέω, ω, f. ήσω, (καρποφόρος,) to bear fruit, intrans.

a) pp. Matt. 4: 28 αὐτομάτη γὰρ ή γῆ καρποφορεῖ. Sept. for פריהו Hab. 3: 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 5.

b) metaph. of life and conduct, genr. Col. 1: 10 καρποφοροῦντες ἐν παντί ἔργῳ αγαθῷ. Matt. 13: 23. Mark 4: 20. Luke 8: 15. Seq. dat. commodi et incom. e. g. τῷ θεῷ Rom. 7: 4, τῷ θανάτῳ v. 5, i. e. to live worthy of God or of death.

c) Mid. to bear fruit to oneself, i. e. to propagate oneself, to increase. Col. 1: 6 εὐαγγέλιόν ἐστι καρποφοροῦμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ό, ή, adj. (καρπός, φέρω,) fruit-bearing, fruitful. Acts 14: 17 καιροὶ καρπ. Sept. ξύλον κ. for פרי פץ Ps. 148: 9. γῆ Ps. 107: 34.—Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

Καρτερέω, ω, f. ήσω, (καρτερός fr. κάρτος i. q. κράτος,) to be strong, firm, to endure, to persevere, intrans. Heb. 11: 27 τὸν ἄορατον ὡς ὁρῶν ἐκαρτέρησε.—Ecclus. 2: 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

Κάρφος, εος, ους, τό, (κάρφω to become dry,) pp. something dry, i. e. any small dry particle, as of chaff, wood, etc. a twig, mote, bit, put as the emblem of lesser faults, opp. δόκος; Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8: 1. Anthol. Gr. IV. p. 23. Luc. Astrol. 29. Hesych. κάρφος ἄχρον, χόρτος, κεράτα ξύλον λεπτή.

Καρχηδών, όνος, ή, (pp. pr. n. Carthage,) in N. T. a carbuncle Rev. 21: 19 in Mss. for χαλκηδών chalcedony.

Κατά, prep. governing the genitive and accusative, with the primary signif. down, i. e. down from, down upon, down in, etc. Buttm. §147. n. 4. Matth. § 581. Winer § 51. p. 327. § 53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion down from a higher to a lower place, e. g. κατά τοῦ κρημονοῦ εἰς θάλασσαν down from i. e. down a precipice into the sea, Matt. 8: 32. Mark 5: 13. Luke 8: 33. So κατά κεφαλῆς ἔχειν to have depending from the head, 1 Cor. 11: 4, see in ἔχω c. γ.—Jos. B. J. 1. 7. 5 κατά τῶν κρημῶν ἐρόητιον ἐαυτούς. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion down upon a lower place, upon, Mark 14: 3 κατέχευ αὐτοῦ κατά τῆς κεφαλῆς.—Jos. B. J. 2. 3. 2 κατά κεφαλῆς αὐτῶν ἠφίεσαν τὰ βέλη sc. from the porticos. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5.—Trop. ή κατά βύθους πτωχεία lit. poverty down to the very

depths, i. e. *deepest poverty*, 2 Cor. 8: 2. —comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon*, *towards*, *through*, any place or object. (α) pp. e. g. in the sense of *upon*, *against*, Acts 27: 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. — Hdian. 6. 7. 18. Dem. 403. 3. Comp. Matth. et Passow l. c. — (β) In the sense of *through*, *throughout*, where κατά c. acc. is more usual. Luke 4: 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. 23: 5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts 9: 31, 42. 10: 37. For adv. καθ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3. — (γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* it. Matt. 26: 63 ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. 6: 13 bis, ὥμοσε κατ' ἑαυτοῦ. v. 16. Sept. for כִּי בִּי יְהוָה 2 Chr. 36: 13. Is. 45: 23. — Dem. 553. 17. ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards* or *upon* which any thing tends, aims, etc. *upon*, *in respect to*. 1 Cor. 15: 15. Jude 15 ποιῆσαι κρίσιν κατὰ πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) ὁ κατὰ τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰδῶθαι. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Buttm. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. 5: 11 πᾶν πον. ῥήμα καθ' ὑμῶν. v. 23 ἔχει τι κατὰ σοῦ. 10: 35. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. v. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι. 26: 59. Mark 11: 25. 14: 55 sq. Luke 23: 14 ὧν κατηγορεῖτε κατ' αὐτοῦ. John 18: 29. Acts 4: 26. 16: 22. 21: 28. 2 Cor. 13: 8. Gal. 5: 17. al. saep. — Palaeph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon*, *out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion expr. or impl. or of extension *out over*, *through*, *throughout* a place. Luke 8: 39 καθ' ὅλην τὴν πόλιν κηρύσσων. 15: 14 ἐγένετο λιμὸς κατὰ τὴν χώραν ἐκείνην. Acts

5: 15. 8: 1. 11: 1 ὄντες κατὰ τὴν Ἰουδαίαν *who were throughout Judea*. 15: 23. 24: 12. So πορεύεσθαι κατὰ τὴν ὁδὸν *to travel through* i. e. *along* the way Acts 8: 36, and genr. κατὰ τὴν ὁδὸν *along* or *by the way*, while travelling upon it, Luke 10: 4. Acts 25: 3. 26: 13. — Jos. Ant. 1. 7. 6. Diod. Sic. 1: 72 οἱ κατὰ τὴν Αἴγυπτον. Xen. Cyr. 6. 2. 22. Mem. 3. 5. 11 ἀριστεύοντες καὶ κατὰ γῆν καὶ κ. θάλ. Thuc. 5. 3 καθ' ὁδόν. — Hence from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of κατά, e. g. Matt. 24: 7 κατὰ τόπους *throughout all places*, in various parts. Luke 8: 1 διώδευε κατὰ πόλιν καὶ κώμην, *throughout city and village* i. e. *every one*, generally. v. 4. 9: 6. 13: 22. Acts 2: 46 κληντῆς τε κατ' οἶκον ἄγον *i. e. from house to house*. 8: 3. 14: 23. 15: 21, 36. 22: 19. al. — Diod. S. 2. 28 κατὰ κόμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατὰ κόμας ἐκάστας. Comp. Passow κατά II. 2. See below in no. 3.

b) of motion or situation *upon*, *at*, *near to*, *adjacent to*, etc. Luke 10: 32 γενόμενος κατὰ τὸν τόπον. v. 33 ἦλθε κατ' αὐτόν. Acts 2: 10 τῆς Λιβύης τῆς κατὰ Κυρήνην. 16: 7. 27: 2 τοὺς κατὰ τὴν Ἀσίαν τόπους i. e. *places on and near the coast of Asia Minor*. v. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon*, i. e. *towards* any place. Acts 8: 26 πορεύου κατὰ μεσημβρίαν. 27: 12 λιμένα βλέποντα κατὰ Λίβυα. Phil. 3: 14 κατὰ σκοπὸν διώκω. — Thuc. 7. 6 ὅπερ καθ' αὐτοὺς ἦν i. q. *over against*. Xen. An. 7. 2. 1. — Trop. κατὰ πρόσσωπον ἀντιστῆναι, *to withstand one to his face*, Gal. 2: 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμοὺς.

d) of place where, i. e. of being *at*, *in*, *within* a place, where sometimes ἐν might be employed though not strictly synonymous, just as Engl. '*at* a house' and '*in* a house' may be used interchangeably, comp. Winer l. c. p. 340 marg. (α) seq. acc. of place, as Rom. 16: 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν *the church at or in their house* i. e. *accustomed to meet there*. 1 Cor. 16: 19. Philem. 2. Acts 13: 1 ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται

α. τ. λ.—Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοὺς κατὰ τὴν πόλιν. Palaeoph. 5. 3 κρύβαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, *in, with, among*. Acts 21: 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among* (pp. throughout) *the Gentiles*. 26: 3 τῶν κατὰ Ἰουδαίους ἔθων. 17: 28 τινὲς τῶν κατ' ἡμᾶς ποιητῶν i. e. your own poets. 18: 15. Eph. 1: 15 τὴν κατ' ἡμᾶς πίστιν. — Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοὺς βίου. Xen. Cyr. 5. 1. 11. — So κατ' ἑαυτὸν *in or with oneself*, pp. *in one's own house, chez soi*, and hence *genr. by or for oneself, alone*, Acts 28: 16 μένειν κατ' ἑαυτόν. Rom. 14: 22. James 2: 17. Comp. Matth. l. c. p. 1155. — Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τινος *in the presence of, before* any one Luke 2: 31. Acts 3: 13. c. gen. impl. e. g. αὐτοῦ Acts 25: 16. ἡμῶν 2 Cor. 10: 1. So κατ' ὀφθαλμούς sc. ἡμῶν Gal. 3: 1. — Metaph. of a state or condition *in which* any thing is or is done, thus implying also *manner*; e. g. κατ' ὄναρ *in or by a dream*, Matt. 1: 20. 2: 12, 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ὕπνους.) 1 Cor. 2: 1 ἦλθον οὐ κατ' ὑπεροχὴν λόγον *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark 1: 27, see in Ἐξουσία α. κατὰ κράτος *strongly, vehemently*, Acts 19: 20. (Thuc. 1. 64.) κατ' ἰδίαν *in private*, see in Ἰδίος α. β. κατὰ μόνας see in Καταμόνας. So κατ' ὑπερβολὴν i. e. *exceedingly*, Rom. 7: 13. Gal. 1: 13. 2 Cor. 4: 17, see in Ὑπερβολή; or *excellently, par excellence*, 1 Cor. 12: 31. Also οἱ κατ' ἐξοχὴν *those in distinction* i. q. the distinguished Acts 25: 23. Comp. Butt. §125. 6.

2. Of time i. e. of a period or point of time *down upon which*, i. e. *in, at, during which*, any thing takes place, e. g. κατὰ τὸ αὐτὸ *at the same time*, together, Acts 14: 1 see in Αὐτός III. α. γ. Rom. 5: 6 κατὰ καιρὸν *in due time*. Acts 12: 1 κατ' ἐκείνον τὸν καιρὸν *during that time*. 19: 23. Rom. 9: 9. Acts 13: 27. 16: 25 κατὰ τὸ μεσονύκτιον *about midnight*. 27: 27. Heb. 1: 10 σὺ κατ' ἄρχας *in the beginning*, of old. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time of temptation*. 9: 9. Sept. for

Gen. 18: 10. Comp. Gesen. Lex. 2 B. 3. Passow κατὰ 11. 7. Winer §53. d. p. 340. — 2 Macc. 11: 12. Diod. Sic. 4. 9. Hdor. 1. 67. Thuc. 3. 99. — So *distributively*, comp. above in no. 1. a, also no. 3 below. E. g. κατ' ἡμέραν *daily, every day*, Matt. 26: 55. Mark 14: 49. al. also τὸ κατ' ἡμέραν Luke 11: 3. 19: 47. κατ' ἔτος, κατ' ἐνιαυτόν, *yearly, every year*, Luke 2: 41. Heb. 9: 25. 10: 1, 3. κατὰ ἐορτήν *at each passover* Matt. 27: 15. Luke 23: 17. κατὰ καιρὸν *at certain times, from time to time*, John 5: 4. κατὰ μίαν σαββάτιον *every first day of the week* 1 Cor. 16: 2. Also Acts 17: 17 κατὰ πᾶσαν ἡμέραν. 18: 4. Heb. 3: 13 κατ' ἐκάστην ἡμ. Rev. 22: 2 κ. μῆνα ἕνα ἕκαστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a *distributive* sense, derived strictly from the idea of pervading *all the parts of a whole*; so of place see above in no. 1. a, and of time see in no. 2. Also *genr. of any parts, number, etc.* e. g. κατὰ μέρος i. e. *part for part, particularly*, Heb. 9: 5. (2 Macc. 2: 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἓνα *one by one* 1 Cor. 14: 31, see in ἑἷς b. γ, as also for οἱ κατ' ἓνα, κατ' ἓν, εἷς κατ' εἷς, etc. Also κατὰ δύο *two and two* 1 Cor. 14: 27. Comp. Passow κατὰ II. 2. Matth. l. c. Winer l. c.—Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken

a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. *according to, conformably to, after, secundum*, see Passow II. 4. Matth. l. c. p. 1153. Winer l. c. p. 340. Matt. 9: 29 κατὰ τὴν πίστιν ὑμῶν γενήσθτω ὑμῖν. 23: 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7: 5. Luke 2: 22 κατὰ τὸν νόμον M. v. 39. 23: 56. John 8: 15 κατὰ τὴν σάρκα κρίνετε i. e. *from external circumstances*. 19: 7. Acts 22: 12. 23: 31. 26: 5. Rom. 2: 2 ἐστὶ κατὰ ἀλήθειαν i. q. *ἐστὶ ἀληθές*. v. 6, 7. 8: 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. *conformably to the will of the flesh or of the Spirit*. 10: 2. 14: 15. Eph. 4: 22. Col. 2: 8. al. saep. Sept. for 2 Ps. 7: 9. al.—Palaeoph. 32. 11. Diod. Sic. 1. 73.

Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. *according to the will of any one*, Rom. 8: 27 *κατὰ θεόν*. 2 Cor. 7: 9, 10, 11. 1 Pet. 4: 6. Rom. 15: 5. 1 Cor. 12: 8. *by command of any one* 2 Cor. 11: 17. *according to the narrative or writing of any one*, only in the inscriptions of the gospels. (2 Macc. 2: 13. Plat. Phaedr. 1 *κατὰ Πίνδαρον* as Pindar says, Cratyl. 18.) Gal. 1: 11 *οὐκ ἔστι κατὰ ἄνθρωπον*, is not human i. e. of human origin.—With the idea of *proportion*, Matt. 2: 16. 25: 15 *ἐκάστω κατὰ τὴν ἰδίαν δύναμιν*. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke 10: 31 *κατὰ συγκυρίαν* by chance, accidentally. (Hdot. 8. 87 *κατὰ τύχην*.) John 10: 3 *κατ' ὄνομα*. Acts 18: 14 *κατὰ λόγον* reasonably. (Luc. Icarom. 18.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 *κατὰ ζῆλον* zealously. 1 Pet. 3: 7 *κατὰ γνώσιν* discreetly. So *κατὰ τί, how?* Luke 1: 18.

(β) of an occasion, *by virtue of, because of, for, by, through*, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. 19: 3 *ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν* for any cause. Acts 3: 17 *κατὰ ἄγνοιαν* because of ignorance, ignorantly. Rom. 2: 5. 2 Cor. 8: 8. Gal. 1: 4. 2: 2. Eph. 1: 5 sq. 3: 3. Phil. 2: 3. 4: 11. 2 Thess. 2: 9. 1 Tim. 1: 1. Philem. 14 *κατ' ἀνάγκην*. Heb. 2: 4. al. saep. — 2 Macc. 6: 11. Jos. Ant. 4. 8. 23 *κατ' ἄλλην αἰτίαν*. Diod. Sic. *κατ' ἀνάγκην*. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. *in respect to, as to*, Winer and Matth. l. c. Rom. 1: 3 *ἐκ σπέρματος Δαβὶδ κατὰ σάρκα*. 9: 5. 11: 28. Phil. 3: 6 *κατὰ τὴν δικαιοσύνην*. Tit. 1: 4. Heb. 9: 9 *κατὰ συνειδήσιν*. 1 Pet. 4: 14. — Jos. B. J. 4. 4. 3 *κατ' ἐμαυτόν*. Palaeph. 32. 5 *κατὰ γένος Αἰθίοπες*. Hdot. 1. 49. ib. 2. 3. — Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. 11: 21 *οἱ κατὰ φύσιν natural* sc. branches. Col. 3: 22 *τοῖς κατὰ σάρκα κυρίοις*. So *τὰ κατὰ τὸν Παῦλον Paul's affairs*, his cause, Acts 25: 14. *τὰ κατ' ἐμέ my affairs* Eph. 6: 21. Col. 4: 7. — 2 Macc. 3: 16.

Diod. Sic. 1. 10 *ἡ κατὰ φύσιν βῆλος*. Ael. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 *τὰ καθ' ἡμᾶς*. — Also in phrases, e. g. *κατὰ πάντα in all respects*, in all things, Acts 3: 22. Heb. 2: 17. (Thuc. 4. 81.) *κατὰ πάντα τρόπον in every respect*, every way, Rom. 3: 2. c. neg. 2 Thess. 2: 3. Buttm. § 147. p. 412. (2 Macc. 11: 31. Pol. 1. 88. 11.) *καθ' ὅσον by how much*, i. e. *inasmuch, quatenus*, Heb. 3: 3. 7: 20. *κατὰ τοσοῦτον insomuch* 7: 22. *τὸ κατ' ἐμέ*, lit. 'as to what concerns me,' so far as in me lies, Rom. 1: 15. 1 Cor. 15: 32 see in *Θηριομαχέω*.—Xen. H. G. 1. 6. 5 *τὰ κατ' ἐμέ*. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. *like, after the manner of*. 2 Cor. 1: 17 et 10: 2 *κατὰ σάρκα* i. e. like a frail and feeble man. Heb. 5: 6, 10 *κατὰ τὴν τάξιν Μελχισεδέκ* i. e. of an order like that of Melchisedec. Acts 13: 22 see in *Καρδία* α. β. Sept. for *Deut. 4: 32*. Lam. 1: 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 *μέγαθος κατὰ μῆλον*.) So c. acc. of pers. Gal. 4: 28 *κατὰ Ἰσαάκ* like Isaac, as Isaac. Rom. 3: 5 et Gal. 3: 15 *κατὰ ἄνθρωπον λέγω* I speak as a man, and also with the idea of a common man 1 Cor. 3: 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, *καθ' ὃν τρόπον as, even as*, Acts 15: 11. *κατὰ ταῦτα, thus, so*, Luke 17: 30. [6: 23, 26.] *καθ' ὁμοίότητα, like, similarly*, Heb. 4: 15.

c) Of the end, aim, purpose, *towards* which any thing is directed, *for, by way of, etc.* 2 Cor. 11: 21 *κατὰ ἀτιμίαν* [ἐμὴν v. ὑμῶν v. αὐτῶν] *λέγω* I say it by way of disparagement, reproach. 1 Tim. 6: 3 *ἡ κατ' εὐσεβείαν διδασχὴ*. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 *κατὰ τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν*. Palaeph. 43. 4. Thuc. 6. 31 *κατὰ θεὸν ἤκειν*. Hdot. 2. 152.

NOTE. In composition *κατά* implies: 1. motion *downwards*, as *καταβαίνειν*, *καθαιρέω*, *καταπίπτω*, etc. 2. *against*, in a hostile sense, as *καταγινώσκω*, *κατηγορέω*, *καταλαλέω*. 3. distribution, as *κατακληροδοτέω*. 4. in a general sense, *down, down upon*, and also *throughout*, where it often cannot be expressed in English, and is then to us simply in-

tensive. 5. Sometimes it gives to an intrans. verb a transitive sense, as *καταργέω*. Comp. Buttm. § 147. n. 9. Passow *κατά* IV. Viger: p. 638. AL.

Καταβαίνω, f. βήσομαι, (βαίνω,) aor. 2 *κατέβην*, imper. *καταβήθι* and *κατάβα* Mark 15: 30. Buttm. §107. n. I, 14. §114 *βαίνω*.—*To go or come down, to descend*, sc. from a higher to a lower place, intrans.

a) spoken of persons etc. seq. *ἀπό* c. gen. of place whence. Matt. 8: 1 *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους*. 17: 9. Mark 9: 9. Matt. 14: 29 *ἀπὸ τοῦ πλοίου*. Mark 15: 30 *κατάβα ἀπὸ τοῦ σταυροῦ*. Sept. for *מֵן יֵרֵד* Ex. 34: 29. Judg. 4: 14. (Xen. Cyr. 5. 5. 6.) Seq. *εἰς* c. acc. of place whither, Mark 13: 15 *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts 8: 38. Eph. 4: 9. Sept. for *יֵרֵד* Job 7: 9. Jonah 2: 7. (Hdian. 8. 2. 1. Xen. Cyr. 3. 1. 5.) *ἐπὶ τὴν θάλασσαν* down upon the sea-shore sc. from the mountain John 6: 16. (Xen. Ag. 1. 18.) *πρὸς τινά* Acts 10: 21. 14: 11. Sept. for *יֵרֵד* Ex. 19: 14. Absol. Matt. 24: 17. Luke 6: 17. John 5: 7. — Xen. Cyr. 1. 4. 8. — Spoken of those who go from a higher to a lower region of country, e. g. *ἀπὸ Ἱερουσαλήμ* Mark 3: 22. Luke 10: 30. seq. *εἰς*, John 2: 12 *εἰς Καπερναοὺμ*. Acts 7: 15 *εἰς Αἴγυπτον*. 14: 25. 16: 8. al. Absol. Luke 2: 51. John 4: 47. Acts 8: 15. 24: 1. Sept. for *יֵרֵד* Gen. 12: 10. 42: 3. al. saep.—Hdot. 5. 206. Xen. H. G. 3. 4. 11. — Spoken of those who descend, come down from heaven, e. g. God as affording aid to the oppressed, Acts 7: 34 quoted from Ex. 3: 8 where Sept. for *יֵרֵד*. Of the Son of man, seq. *ἐκ* John 6: 38, 42. seq. *ἀπὸ* 1 Thess. 4: 16. Of the Holy Spirit, seq. *ἐκ* John 1: 32. *ἐπὶ τινά* Luke 3: 22. John 1: 33. Of angels, seq. *ἐξ οὐρανοῦ* Matt. 28: 2. *ἐν* c. dat. of place whither John 5: 4, see in *Εἰς* no. 4. *ἐπὶ τινά* John 1: 52 see in *Ἀναβαίνω*. Sept. for *יֵרֵד* Gen. 28: 12. Of Satan as *cast down* from heaven, Rev. 12: 12, comp. v. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8: 26 *ὁδὸν τὴν καταβ. ἀπὸ Ἱερους. εἰς Γάζαν*. So *יֵרֵד* Sept. *κατάγω* Prov. 7: 27. Of things descend-

ing from heaven, i. e. let down or sent down from God, e. g. a vessel Acts 10: 11. 11: 5. spiritual gifts seq. *ἀπὸ* James 1: 17. the new Jerusalem *ἡ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. θεοῦ* Rev. 3: 12 in an anacoluthon. So genr. from the heavens, the clouds, *to fall*, e. g. *ἡ βροχή* Matt. 7: 25, 27. (Jos. Ant. 2. 16. 3.) *λαίλαψ* Luke 8: 23. *πῦρ ἀπὸ τοῦ οὐρ.* Luke 9: 54. *πῦρ ἐκ τοῦ οὐρ.* Rev. 13: 13. So Sept. and *יֵרֵד* 2 K. 1: 10, 12. — Also in the general sense of *to fall, to drop*, e. g. of sweat, *ὥστε θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν* Luke 22: 44. — Ecclus. 32 or 35: 15 *δάκρυα ἐπὶ σιγῶνα καταβαίνει*. AL.

Καταβάλλω, f. βαλῶ, (βάλλω,) *to cast down*, trans. c. g. from heaven, Rev. 12: 10 *καταβλήθη ὁ κατήγορος*. (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense *to prostrate*, 2 Cor. 4: 9. Sept. for *יִשְׁבַּח* Ps. 73: 18. — Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. ib. 1. 4. 8.—Mid. *to lay down* sc. a foundation, Heb. 6: 1. — Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

Καταβαρέω, ᾧ, f. ἤσω, (βαρέω q. v. ult.) *to bear down, to weigh down* sc. as a burden; in N. T. trop. *to burden* in a pecuniary sense, c. acc. 2 Cor. 12: 16. Comp. 2 Sam. 13: 25. — genr. Diod. Sic. 19. 24. Pol. 18. 4. 4.

Καταβαρύνω, i. q. *καταβαρέω*, *to weigh down, to oppress*. Pass. of the eyes, Mark 14: 40 *οἱ ὄφθ. καταβαρυνόμενοι* in later edit. for *βεβαρημένοι* in text. rec.—pp. Sept. Joel 2: 8. 2 Sam. 14: 26. trop. Ecclus. 8: 15.

Κατάβασις, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke 19: 37 *κατάβ. τοῦ ὄρους τῶν ελαιῶν*. Sept. for *מִנְיָרֵד* Josh. 10: 11. Mic. 1: 4. —Pol. 11. 15. 8. Xen. An. 3. 4. 37.

Καταβιβάζω, f. ἄσω, (βιβάζω,) *to cause to descend, to bring down*, e. g. *ἔως ἡδον* Matt. 11: 23. Luke 10: 15. Sept. for *יֵרֵד* Ez. 31: 16, 18. 28: 8. —Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.

Καταβολή, ἥς, ἡ, (καταβάλλω,) *a casting down*, i. e.

a) *a laying down, founding, foundation*, in N. T. only in the phrase *καταβ. τοῦ κόσμου foundation of the world* i. e. the creation, beginning of the world, Matt. 13: 35. 25: 34. Luke 11: 50. John 17: 24. Eph. 1: 4. Heb. 4: 3 see in *Καίτοι*. 9: 26. 1 Pet. 1: 20. Rev. 13: 8. 17: 8. — Plut. Aq. et Ignis Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, *a casting in*, trop. Heb. 11: 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. *strength for the casting in (implanting) of seed*, i. e. strength for conception, procreation.—Hippocr. Aphorism. IV. τὰ κνυόμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 νῖός ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἄνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. I. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

Καταβραβεύω, f. εὖσω, (βραβεύω q. v.) *to give the prize against any one, to deprive of the palm*, Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιοῦν τοῦ βραβεῖου, ἀλλ' ἐτέρῳ δίδόναι αὐτὸ ἀδικουμένῳ τοῦ νικήσαντος. In N. T. trop. *to deprive of a due reward, to defraud*, trans. Col. 2: 18. — Dem. 544 ult.

Καταγγελεύς, ἐώς, ὁ, (καταγγέλλω,) *an announcer, proclaimer*, Acts 17: 18.

Καταγγέλλω, f. γελῶ, (κατά intens.) aor. 2 pass. κατήγγελν. Acts 17: 13, see Buttm. § 101. n. 4; pp. *to bring word down upon any one*, i. q. *to bring it home to him*, trans. Hence

a) *to announce, to proclaim, to publish*. Acts 13: 38 ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. — Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of *to laud, to celebrate*, Rom. 1: 8. 1 Cor. 11: 26.

b) by impl. *to preach, to set forth, to inculcate*. Acts 4: 2 καταγγέλειν τὴν ἀνά-

στασιν τὴν ἐκ νεκρῶν. 13: 5. 15: 36. 16: 17, 21. 17: 3, 13, 23. 26: 23. 1 Cor. 2: 1. 9: 14. Phil. 1: 16 Χριστὸν καταγ. v. 18. Col. 1: 28.

Καταγελάω, ᾧ, f. ἄσω, (γελάω,) *to laugh at* sc. in scorn, *to deride*, seq. gen. Matt. 9: 24 καὶ κατεγέλων αὐτοῦ. Mark 5: 40. Luke 8: 53. Comp. Buttm. § 132. 5. 3. Sept. for אֲבַי Job 21: 3. Prov. 17: 5. רָחַץ Job 30: 1. — Ael. V. H. 9. 37. Xen. An. 2. 6. 23.

Καταγινώσκω, f. γινώσκειν, (γινώσκω,) *to know or note against any one*, to his disadvantage, Sept. for רָחַץ Prov. 28: 11. Xen. Mem. 1. 3. 10. Hence in N. T. *to think ill of, to condemn, to blame*, seq. gen. Buttm. § 132. 5. 3. 1 John 3: 20 ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά. v. 21. Pass. Gal. 2: 11 ὅτι κατεγνωσμένος ἦν *because he had incurred blame*; others, *'he deserved blame.'* See Winer Comm. in loc.—Ecclus. 14: 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

Κατάγνυμι, f. κατέαω, aor. 1 κατέαα, aor. 2 pass. κατέαγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατέαω Matt. 12: 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. § 114 ἄγνυμι. Matth. § 222. p. 429. — *To break down, to break in two*. Matt. 12: 20 κάλαμον συντ. οὐ κατέαξει. John 19: 31 ἵνα κατεγῶσιν αὐτῶν τὰ σκέλη. v. 32, 33. Sept. for נָחַץ Jer. 48: 25. — Pol. 1. 37. 2. Xen. An. 4. 2. 20.

Κατάγω, f. ἄξω, (ἄγω,) *to lead down*, trans.

a) of persons, *to bring or conduct down*, sc. from a higher to a lower place, region, seq. εἰς Acts 9: 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. 23: 20, 28. seq. πρὸς τινα 23: 15. absol. 22: 30. Rom. 10: 6. Sept. for נָחַץ c. εἰς 1 K. 1: 33. πρὸς Gen. 44: 21.—Hdian. 8. 1. 3 εἰς. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, *to bring down to land* sc. a ship, Luke 5: 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 νῆες εἰς ἐτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθην, *to come to land, to land, to touch*, Acts 21: 3. 27: 3. 28: 12.

— Jos. Ant. 14. 14. 3 εἰς Βρενιήσιον κατάγεται he (Herod) landed at Brundisium.

Καταγωνίζομαι, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι,) to contend against, and by impl. to conquer, to subdue, c. g. βασιλείας Heb. 11: 33.—Jos. Ant. 7. 2. 2. Ael. V. H. 4. 8.

Καταδέω, f. δήσω, (δέω,) to bind down, ἐν δεσμῷ καταδεῖναι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. to bind together, to bind up, sc. wounds, τραύματα Luke 10: 34. Sept. for שָׁבַח Ez. 34: 4, 16.—Eccelus. 27: 21.

Κατάδηλος, ου, ὁ, ἡ, adj. (κατά intens. δῆλος,) most evident, Heb. 7: 15.—Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

Καταδικάζω, f. άσω, (δικάζω,) to give sentence against any one, to condemn, in N. T. seq. acc. of pers. Matt. 12: 7, 37. absol. Luke 6: 37 bis. James 5: 6. So Sept. for שָׁפַט Ps. 37: 33.—Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

Καταδίκε, ης, ἡ, (δικη,) sentence against, condemnation, Acts 25: 15 in some Mss. for δίκη.—Jos. B. J. 4. 5. 2. Hdian. 7. 4. 15.

Καταδιώκω, f. ξω, (κατά intens.) to pursue closely sc. an enemy Xen. An. 4. 2. 5. Sept. for דָּרַךְ Judg. 7: 25.—In N. T. to follow closely, sc. in order to find, seq. acc. Mark 1: 36. So Sept. and דָּרַךְ Ps. 23: 6.

Καταδουλόω, ᾧ, f. ώσω, (δουλόω,) pp. to slave down, i. e. to bring under bondage, to enslave, trans. 2 Cor. 11: 20. Mid. to make a slave for oneself, Gal. 2: 4 ἵνα ἡμᾶς καταδουλώσωσιν that they might make us their slaves. Sept. for דָּבַר Ex. 1: 14. 6: 5.—1 Macc. 8: 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

Καταδυναστεύω, f. εῖσω, (δυναστεύω fr. δυνάστης,) to exercise power against any one, i. e. to overpower, to oppress, seq. gen. James 2: 6 οὐχ οἱ πλοῦστοι καταδυναστεύουσιν ἡμῶν; Pass. as if c. accus. Acts 10: 38. Sept. c. gen.

for שָׁבַח 2 Sam. 8: 11. c. acc. for דָּבַר Jer. 22: 3. — c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

Κατάθεμα, αῖος, τό, strictly from κατατίθεμι and hence pp. 'a laying down;' but in N. T. prob. corrupted for κατανάθεμα i. q. ἀνάθεμα but stronger, a curse, Rev. 22: 3 in later edit. for κατανάθεμα in text. rec. Not found in profane writers.

Καταθεματίζω, f. ἴσω, (κατάθεμα q. v.) to curse, absol. Matt. 26: 74 in later edit. instead of κατανάθεμα in text. rec. from which it is prob. corrupted.—Chrysost. in Ps. 77. Iren. c. Haer. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

Καταισχύνω, f. νῶ, (αἰσχύνω,) to bring down shame upon, i. e.

a) to dishonour, to disgrace, trans. c. g. τὴν κεφαλὴν 1 Cor. 11: 4, 5, i. e. to offend against decorum.—Eccelus. 22: 5. Jos. Ant. 20. 4. 2. Hdian. 5. 1. 17.

b) i. q. αἰσχύνω but stronger, to shame, to put to shame, trans. (α) pp. Luke 13: 17. 1 Cor. 1: 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11: 22. 2 Cor. 7: 14. 9: 4. 1 Pet. 3: 16. Sept. for דָּבַר 2 Sam. 19: 5.—Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, to frustrate one's hope, to disappoint. Rom. 5: 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. 9: 33 et 10: 11 et 1 Pet. 2: 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28: 16 where Sept. for דָּבַר. Sept. for דָּבַר Ps. 22: 6. 44: 8. 119: 31, 116.—Eccelus. 2: 10.

Κατακαίω, f. καίσω, (καίω,) aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυνθήσμαι Rev. 18: 8, and also in the later usage fut. 2 pass. κατακαήσμαι 1 Cor. 3: 15. 2 Pet. 3: 10. comp. Winer §15. p. 79. Buttm. Ausf. Sprachl. II. p. 161.—To burn down, to consume utterly, i. q. in Engl. to burn up, trans. Matt. 3: 12 τὸ ἄχνηρον κατακαύσει πυρὶ ἀσβέστω. 13: 30, 40. Luke 3: 17. Acts 19: 19. 1 Cor. 3: 15. Heb. 13: 11. 2 Pet. 3: 10. Rev. 8: 7 bis. 17: 16. 18: 8. Sept. for שָׂרַף Ex. 32: 19. Lev. 6: 30.—1 Macc. 5: 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.

Κατακαλύπτω, f. ψω, (καλύπτω,) *to cover* sc. with a veil etc. which *hangs down*, comp. in *Κατά* I. 1. a. hence *to veil*; in N. T. only Pass. or Mid. *to be veiled, to wear a veil*, absol. 1 Cor. 11: 6 bis. seq. τὴν κεφαλὴν v. 7, comp. Buttm. § 134. 6, or § 135. 4. Sept. for כִּסָּה Gen. 38: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

Κατακαυχάομαι, ὤμαι, f. ἤσομαι, depon. Mid. (καυχάομαι,) *to boast oneself against* any person or thing, *to glory over*, seq. gen. Rom. 11: 18 bis, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ. seq. *κατά* James 3: 14. Hence James 2: 13 κατακαυχᾶται ἔλεος [for coner. ὁ ἐλεῶν] κηρίσεως i. e. the merciful man *glories over* judgment, fears not condemnation. Comp. Buttm. § 132. 5. 3. — Sept. Jer. 50: 10, 38. Aeschyl. Pers. 350 or 352.

Κατάκειμαι, f. εἶσομαι, (κείμε,) *to lie down*, i. e. *to lie*, *to be recumbent*, intrans. Comp. Buttm. § 109. II.

a) spoken of the sick, seq. part. Mark 1: 30 κατέκειτο πυρέσσουσα *she lay sick of a fever*. Acts 28: 8. seq. ἐπὶ c. dat. Mark 2: 4. Luke 5: 25. Acts 9: 33. seq. ἐν John 5: 3. absol. v. 6. — Luc. Icarom. 31 κατάκειται νοσῶν. Demosth. in Conon. ἦλθα ἀσθενῶν ἐγὼ κατεκείμεν.

b) *to recline* sc. at table in the oriental manner, see in Ἀνάκειμαι no. 2. Mark 14: 3. Luke 5: 29. c. ἐν Mark 2: 15. 1 Cor. 8: 10. — Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. ἐν Luc. Tox. 44. Xen. An. 6. 1. 4.

Κατακλάω, ὤ, f. ἄσω, (κλάω,) *to break down, to break in pieces*, e. g. τοὺς ἄρτους Mark 6: 41. Luke 9: 16. — Jos. Ant. 2. 14. 4. Dem. 1251. 23.

Κατακλείω, f. εἰσω, (κλείω,) *to shut* to sc. a door, *to close*, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. *to shut down* sc. in a subterranean prison, and genr. like Engl. *to shut up, to confine*, e. g. τινὰ ἐν φυλακῇ Luke 3: 20. Acts 26: 10 where text. rec. c. dat. φυλακῆς. Sept. c. ἐν for נִסְּךְ Jer. 32: 3. — Wisd. 17: 2 c. dat. Hdian. 5. 8. 12 c. ἐν. Xen. An. 5. 2. 18 c. εἰς.

Κατακληροδοτέω, ὤ, f. ἤσω, (κατά distrib. κληροδοτέω, κληροδότης, fr.

κληρὸς and δίδωμι,) *to give by lot to each, to distribute by lot*, trans. Acts 13: 19 in text. rec. Others κατακληρονομέω. Sept. for כְּתִיבָה Deut. 21: 16 et Josh. 19: 51 in ed. Ald. et Compl. — 1 Macc. 3: 36.

Κατακληρονομέω, ὤ, f. ἤσω (κατά distrib.) *to distribute by lot*, trans. Acts 13: 19 in later edit. for κατακληροδοτέω. So Sept. for כְּתִיבָה Josh. 18: 2. כְּתִיבָה Num. 33: 54. Josh. 14: 1. — Used by Greek writers only in the sense *to inherit down* sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

Κατακλίνω, f. νῶ, (κλίνω,) pp. *to make incline*, i. e. *to make lie down*, genr. 1 Macc. 1: 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, *to make recline*, trans. Mid. *to recline* sc. at a meal, see in Ἀνάκειμαι. Luke 9: 14 κατακλινάτε αὐτοὺς κλισίας. Mid. Luke 14: 8. 24: 30. — Act. Ael. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

Κατακλύζω, f. ὕσω, (κλύζω to dash,) *to dash down upon*, i. e. *to overflow, to flood*, Pass. 2 Pet. 3: 6 ὁ τότε κόσμος ὕδατι κατακλυσθεὶς ἀπώλετο. Sept. for הִשְׁטָף Job 14: 19. Jer. 47: 2. — Diod. Sic. I. 19. Xen. Ven. 5. 4.

Κατακλυσμός, οὖ, ὁ, (κατακλύζω,) *a flood, deluge*, spoken of Noah's flood, Matt. 24: 38, 39. Luke 17: 27. 2 Pet. 2: 5. Sept. for הִשְׁטָף Gen. 6: 17. 7: 6 sq. — Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

Κατακολουθεῖω, ὤ, f. ἤσω, (κατά intens. ἀκολουθεῖω,) *to follow closely*, c. dat. Acts 16: 17. absol. Luke 23: 55. — Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4. Pol. 2. 56. 2.

Κατακόπτω, f. ψω, (κόπτω,) *to hew or cut down, to cut in pieces*, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. *to beat, to cut, to wound*, trans. Mark 5: 5 κατακόπτων ἐναντὶν λίθους. — Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

Κατακρημνίζω, f. ὕσω, (κρημνίζω fr. κρημνός,) *to cast down from a preci-*

pice, to cast down headlong, trans. Luke 4: 29 ἕως ὁφθαλμοῦ τοῦ ὄρους . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for קָטַף 2 Chr. 25: 12.—Jos. Ant. 9. 9. 1. Diod. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

Κατάκριμα, αἰος, τό, (κατακρίνω,) judgment against, condemnation, Rom. 5: 16, 18. 8: 1. — Hesych. κατάκριμα· κατάκρισις, καταδίκη.

Κατακρίνω, f. κρίνω, (κρίνω,) to give judgment against, to condemn, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. 20: 18 κατακρινούσιν αὐτόν θανάτῳ, they shall condemn him to death. Mark 10: 33. 2 Pet. 2: 6. seq. acc. of pers. et infin. Mark 14: 64 κατέκρινον αὐτόν εἶναι ἔροχον θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10. — Seq. acc. of pers. the crime or punishment being implied, John 8: 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2: 1. absol. Rom. 8: 34. Pass. Matt. 27: 3. [James 5: 9.] of the last judgment Mark 16: 16. 1 Cor. 11: 32. Trop. Rom. 8: 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6: 1 sq. —Hist. of Sus. 48. Hdian. 7. 6. 7.

b) by impl. to condemn sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. 12: 41, 42. Luke 11: 31, 32. Heb. 11: 7. Pass. Rom. 14: 23.

Κατάκρισις, εἰς, ἡ, (κατακρίνω,) condemnation, 2 Cor. 3: 9. In the sense of censure, blame, 7: 3.

Κατακυριεύω, f. εὐσω, (κυριεύω,) to lord it against i. e. over any one, i. e.

a) genr. to exercise authority over, seq. gen. Matt. 20: 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10: 42. 1 Pet. 5: 3. Sept. for קָטַף Jer. 3: 14. קָטַף Ps. 19: 14. — Ecclus. 17: 4. Not found in classic writers in this sense.

b) by impl. to get the mastery of, to overpower, to subdue, seq. gen. Acts 19:

16. Sept. for קָטַף Gen. 1: 28. Num. 32: 29.—Diod. Sic. 14. 64.

Καταλαλέω, ὦ, f. ἡσω, (λαλέω,) to speak against, i. e. to speak evil of, to slander, seq. gen. Buttm. § 132. 5. 3. James 4: 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. 2: 12. 3: 16. Sept. for קָטַף Ps. 44: 17. קָטַף Ps. 78: 19. — Luc. Asin. 12. c. acc. Pol. 3. 90. 6.

Καταλαλία, ας, ἡ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. 12: 20. 1 Pet. 2: 1.—Wisdom. 1: 11. Test. XII Patr. p. 678. A word of the later Greek, Thom. Mag. p. 565.

Κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) speaking against, as subst. a slanderer, backbiter, Rom. 1: 30.

Καταλαμβάνω, f. λήψομαι, aor. 2 κατέλαβον (κατά intens.) to take, to receive, sc. with the idea of eagerness etc. trans.

a) pp. to lay hold of, to seize, with the idea of eagerness, suddenness, e. g. a criminal, John 8: 3, 4 αὐτὴ ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχευομένη.—(Ael. H. An. 11. 15 quoted in Αντόφωρος. Luc. Conv. 32.) So of an evil spirit which seizes, takes possession of a demoniac, Mark 9: 18.—Ael. V. H. 3. 9. — Trop. of darkness, evil, to come suddenly upon, John 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5: 4 ἡμέρα. Sept. for קָטַף Gen. 19: 19. קָטַף 1 K. 18: 44. — Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, to obtain sc. the prize, with the idea of eager and strenuous exertion, to grasp, to seize upon. Rom. 9: 30. 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβῃτε sc. το βραβεῖον. Phil. 3: 12 bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον v. 14], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. v. 13. — comp. Hdot. 6. 39. Thuc. 3. 30.

c) trop. to seize with the mind, to comprehend, John 1: 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας. — Hence Mid. to comprehend for oneself, to perceive, to find, seq. ὅτι, Acts 4: 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-

ματοί εἰσι. 10: 34. seq. acc. et inf. 25: 25. τι indic. Eph. 3: 18. — c. ὅτι Arr. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

Καταλέγω, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* sc. *to sleep*. Hom. Od. 14. 520. ib. 19. 44. *to lay down* or *out* sc. *apart from others*, i. e. *to select*, Xen. Ag. 1. 23. In N. T. *to lay down* *to* or *among* others, i. e. *to reckon under* or *to a number*, *to enrol*, Pass. 1 Tim. 5: 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

Κατάλειμμα, αἰος, τό, (καταλείπω,) *a remnant*, Eccles. 44: 17. In N. T. by impl. *a small part, few*. Rom. 9: 27 *κατάλειμμα σωθήσεται*, quoted from Is. 10: 22 where Sept. for רִשְׁטָה.

Καταλείπω, f. ψω, (λείπω,) aor. 1 *κατέλειπα* Acts 6: 2, *a later form*, Lob. ad Phryn. p. 713 sq. Buttm. Ausf. Sprachl. § 114. II. p. 181.—pp. *to leave down* *to one's heirs*, i. e. *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10. — Hence genr. and in N. T. *to leave behind*, pp. at one's departure, trans.

a) pp. e. g. at death, Mark 12: 19 *κατέλιπε γυναῖκα*. Luke 20: 31.—Sept. Deut. 28: 54. Palaeph. 32. 7. Epict. Fragm. 145 ed. Schweigh. — Genr. in any place, trans. Mark 14: 52 *καταλιπὼν τὴν συνδόνα*. John 8: 9. Seq. *en c. dat.* of place, Luke 15: 4 *οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ*. 1 Thess. 3: 1 *ἐν Ἀθήναις*. Tit. 1: 5. seq. αὐτοῦ there Acts 18: 19. seq. εἰς ἄδου Acts 2: 31 see in *Εἰς* no. 4. So c. acc. and predicate of condition, Acts 24: 27 *κατέλιπε τὸν Παῦλον δεδεμένον*. 25: 14. Sept. for בָּרַךְ Gen. 39: 12, 13. Josh. 8: 17.—Jos. Ant. 2. 4. 5. c. ἐν Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of *to leave*, *to quit wholly*, *to forsake*, i. q. *λείπω* but stronger. (α) of place. Matt. 4: 13 *καταλιπὼν τὴν Ναζαρέθ*. Heb. 11: 27. So by impl. Acts 21: 3. Sept. for בָּרַךְ 1 Sam. 31: 7. — Hdian. 8. 2. 10. Xen. An. 4. 2. 7. — Hence of persons and things, *to leave*, *to forsake*, sc. so as *to have nothing more* to do with them. Matt. 19: 5 κ. τὸν πατέρα καὶ τὴν μητέρα. Mark 10: 7. Eph.

5: 31. Matt. 16: 4. 21: 17. c. predic. *μόνος* Luke 10: 40. Of things, Luke 5: 28 *καταλιπὼν ἅπαντα*. Acts 6: 2. 2 Pet. 2: 15. Sept. for בָּרַךְ Gen. 2: 24. 44: 22. Deut. 31: 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) *to leave remaining*, i. q. *to have left*, *to reserve*, Rom. 11: 4 κ. ἐμνηστῶ ἐπακισχ. ἄνδρας, quoted from 1 K. 19: 18 where Sept. for רִשְׁטָה. Pass. Heb. 4: 1.—Xen. Ag. 5. 1.

Καταλίθαζω, f. ἄσω, (κατά intens.) pp. *to stone down*, i. q. *λιθάζω* but stronger, *to stone to death*, trans. Luke 20: 6. — Comp. Sept. Ex. 17: 4. Num. 14: 10.

Καταλλαγή, ἥς, ἡ, (καταλλάσσω,) *exchange* sc. of money Dem. 1216. 18. In N. T. *reconciliation*, i. e. *restoration* to the divine favour. Rom. 5: 11 δι' οὗ νῦν τὴν κατ. ἐλάβομεν. 2 Cor. 5: 18, 19. Rom. 11: 15 *καταλλαγή κόσμου*, i. e. the means, occasion of reconciling the world to God.—genr. 2 Macc. 5: 20. Dem. 10. 15.

Καταλλάσσω v. τιω, f. ξω, (ἀλλάσσω,) *to change against* any thing, *to exchange for* e. g. money Hdian. 2. 13. 12. In N. T. *to change towards*, i. e. one person towards another, *to reconcile to* any one, (thus differing from διαλλάσσω which implies *mutual change*, Tittm. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. 5: 18, 19 *κόσμον καταλλάσσω ἐμνηστῶ*. Pass. aor. 2 *κατηλλάγην* *to be or become reconciled to* any one, c. dat. Rom. 5: 10 bis, *κατηλλάγημεν τῷ Θεῷ* κ. τ. λ. 1 Cor. 7: 11. 2 Cor. 5: 20. — 2 Macc. 1: 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

Κατάλοιπος, ου, ὁ, ἡ, (λοιπός,) *left over, remaining*, Plur. οἱ *κατάλοιποι* *the rest, the residue*, Acts 15: 17 quoted from Am. 9: 12 where Sept. for הִרְחַבְתָּ. So for רָחַב Ezra 3: 8. רָחַב Deut. 3: 13.—Pol. 2. 11. 6.

Κατάλυμα, αἰος, τό, (καταλύω,) pp. *a place where one puts up, lodging-place, inn*, in the East *a menzil, khan, caravanserai*, comp. Calmet p. 10. Jahn § 110. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. By synecd. Mark 14: 14 et Luke 22: 11 ποῦ ἐστι τὸ κατάλυμα;

i. e. a room where we may sup and lodge. Sept. for מִלִּיךְ Ex. 4: 24. לִשְׁכָּה 1 Sam. 9: 22. — Ecclus. 14: 25. Pol. 2. 36. 1. Diod. S. 14. 93.

Καταλύω, f. ὕσω, (λύω,) to loosen down, i. e.

a) pp. to dissolve, to disunite the parts of any thing; hence spoken of buildings etc. to throw down, to destroy, c. acc. Matt. 26: 61 καταλῦσαι τὸν ναόν, and so 27: 40. Mark 14: 58. 14: 29. — Acts 6: 14. So Matt. 24: 2. Mark 13: 2. Luke 21: 6. 2 Cor. 5: 1. trop. Gal. 2: 18. Sept. for Chald. כְּהַר Ezra 5: 12. — Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9. — Metaph. to destroy, to put an end to, to render vain, e. g. τὸν νόμον Matt. 5: 17 bis. ἔργον Acts 5: 38, 39. Rom. 14: 20. — 2 Macc. 2: 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1. —

b) to unbind, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of caravans, travellers, etc. to halt for rest or for the night, to put up for the night, when the beasts of burden are unharnessed and unloaded, Sept. for מִלִּיךְ Gen. 42: 27. 43: 21. — Xen. An. 1. 6. 1. — In N. T. genr. to lodge, to take lodging, intrans. Luke 9: 12. 19: 7 εἰσῆλθε καταλῦσαι. Sept. for לִיךְ Gen. 24: 23, 25. — Luc. Asin. 4, 17. Thuc. 1. 136.

Καταμαρτάνω, f. μαθήσομαι, (κατά intens.) to learn thoroughly, fully, Xen. Oec. 11. 6. In N. T. to note accurately, to observe, to consider, c. acc. Matt. 6: 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for רָאָה Gen. 34: 1. Lev. 14: 37. — Ecclus. 9: 5. Arr. A. M. 5. 11. 2. Dem. 660. 22.

Καταμαρτυρέω, ὤ, f. ἡσω, (μαρτυρέω,) to witness against, to testify against any one, seq. gen. Buttm. § 132. 5. 3. Math. § 378. Matt. 26: 62. 27: 13. Mark 14: 60. 15: 4. Sept. for רָאָה הָעֵיר 1 K. 21: 10, 13. בְּעֵינָי Job 15: 6. — Hist. of Sus. 43. Dem. 1115. 26.

Καταμένω, f. νῶ, (κατά intens.) to remain fixedly, to abide, to dwell, intrans. Acts 1: 13. Sept. for יָשָׁב Num. 20: 1. Josh. 2: 22. — Judith 16: 8. Xen. Cyr. 7. 1. 45.

Καταμόνας, adv. (κατά, μόνος,) alone, by oneself, Mark 4: 10. Luke 9:

18. Sept. for כָּרַךְ Jer. 15: 17. כָּרַךְ Mic. 7: 14. — 1 Macc. 12: 36. Thuc. 1. 32, 37. Comp. Buttm. § 115. n. 5, and see in Κατά II. 1. d. γ.

Κατανάθεμα, αἰος, τό, (κατά intens.) a curse against any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for concr. one accursed Rev. 22: 3, in text. rec. See in Κατάθεμα.

Καταναθεματίζω, f. ἰσω, (κατά intens.) to utter curses against, i. e. to curse, i. q. ἀναθεματίζω but stronger, Matt. 26: 74 in text. rec. See in Καταθεματίζω.

Καταναλίσκω, f. λώσω, (κατά intens.) to consume sc. wholly, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12: 29 πῦρ καταναλίσκον. Sept. for כָּרַךְ Lev. 6: 10. Deut. 4: 24. — Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22.

Καταναρκάω, ὤ, f. ἡσω, (κατά, ναρκάω,) to become torpid against i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to be burdensome to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 8. 12: 13, 14 οὐ καταναρκήσω ὑμῶν, comp. Buttm. § 132. 5. 3. § 147. n. 12. Matth. § 378. — Hesych. κατενάρκησα· ἐβάρυννα. ib. οὐ κατενάρκησα· οὐ κατεβάρησα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicium of Paul, Algas. Qu. 10: See Wetstein N. T. II. p. 206.

Κατανεύω, f. εὔσω, (νεύω,) to nod or wink towards any one, i. e. to make signs to any one, with the head; eyes, etc. to beckon, c. dat. Luke 5: 7. — Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

Κατανοέω, ὤ, f. ἡσω, (κατά intens. νοέω,) to see or discern distinctly, to perceive clearly, trans.

a) pp. Matt. 7: 3 δοκὸν οὐ κατανοεῖς; Luke 6: 41. Acts 27: 39. trop. Luke 20: 23 κ. τὴν πανουργίαν. Sept. for הָבִיר Ps. 91: 8. — 2 Macc. 9: 25. Xen. Cyr. 3. 2. 2. trop. Xen. An. 7. 7. 45.

b) i. q. to mind accurately, to observe, to consider. Luke 12: 24 κ. τοὺς κήρακας. v. 27 τὰ κρίνα. Acts 7: 31, 32. 11: 6.

Heb. 3: 1. James 1: 23, 24. Sept. for רָאָה Is. 5: 12. Num. 32: 8, 9. — Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22. — In the sense of *to have respect to, to regard*. Rom. 4: 19 οὐ κατενόησε τὸ ξαντοῦ σῶμα κ. τ. λ. Heb. 10: 24. Sept. for רָאָה Is. 57: 1. — Xen. Cyr. 3. 3. 35.

Κατανιάω, ᾧ, f. ἦσω, (κατά, ἀν-τάω fr. ἀντί,) lit. *to come down against*, i. e. *to come down to or upon, to arrive at a place etc.* Acts 20: 15 κατηνίσταμεν ἀντικρὺ Χίου *we arrived over against Chios*. Elsewhere in N. T. always with εἰς c. acc. Acts 16: 1 κατήντησε εἰς Δέρβην at Derbe. 18: 19, 24. 21: 7. 25: 13. 27: 12. 28: 13. — 2 Macc. 4: 44. Palaeph. 15. 2. Diod. Sic. 3. 34. — Of things, *to come or be brought to any one*, seq. εἰς 1 Cor. 14: 36. *to come upon, to happen to*, i. e. *in the time of any one*, seq. εἰς 1 Cor. 10: 11. — Pol. 6. 4. 12. — Trop. *to attain to any thing, the possession of it*, seq. εἰς, i. q. *to obtain*. Acts 26: 7 εἰς ἣν (ἐπαγγελίαν) . . . ἐλπίζει καταντῆσαι. Eph. 4: 13. Phil. 3: 11. — c. πρὸς 2 Macc. 6: 14. εἰς Pol. 4. 34. 2.

Κατάνυξις, εως, ἡ, (κατανύσσω q. v.) pp. *a piercing through, trop. vehement pain, grief*, Hesych. κατάνυξις ἡ λύπη. So in profane writers. But Sept. has the verb κατανύσσω for Heb. דָּבַק to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for דָּבַק id. Dan. 10: 15, and for נָרְדַם to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. κατάνυξις for Heb. תַּרְדֵּמָה deep sleep, stupor, Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως. Others derive it in this sense from κατανυστάω.

Κατανύσσω v. τιω, f. ξω, (κατά intens.) *to prick through, to pierce*, Pass. metaph. *to be greatly pained, to be deeply moved*. Acts 2: 37 κατενύγησαν τῇ καρδίᾳ. Sept. for נָכַח Ps. 109: 16. — Ecclus. 14: 1. Hesych. κατενύγησαν κατελυπήθησαν.

Καταξιώω, ᾧ, f. ώσω, (κατά intens. ἀξίω,) *to count worthy of any thing*, in N. T. only Pass. *to be counted worthy*,

seq. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1: 5. seq. infin. Luke 20: 35. 21: 36. Acts 5: 41. — c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

Καταπατέω, ᾧ, f. ἦσω, (πατέω,) *to tread down, to trample down*, trans. Matt. 5: 13. 7: 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke 8: 5. 12: 1. Sept. for דָּבַק 2 Chr. 25: 18. Ez. 34: 18. — Pol. 1. 34. 5. Xen. Ag. 1. 15. — Metaph. as a mark of scorn and contempt, Heb. 10: 29 τὸν υἱὸν τοῦ θεοῦ. — 1 Macc. 3: 51. Hom. Il. 4. 157.

Κατάπανοις, εως, ἡ, (καταπαύω,) *a resting, rest*, 2 Macc. 15: 1. In N. T. from the Heb. rest, i. e. place of rest, fixed abode, dwelling, comp. in Καταπαύω α. β. So Acts 7: 49 τίς τόπος τῆς καταπ. μου, and *what the place of my rest, abode?* i. e. of God in allusion to a temple, quoted from Is. 66: 1 where Sept. for מִבְּתֵי, as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. 24: 6 sq. Baruch 3: 20 sq. Also of the rest or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3, 5 εἰσελεύσονται εἰς τὴν κατάπανσίν μου i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for מִבְּתֵי, as also Deut. 12: 9. See in Καίτοι. — Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. 4: 1, 3, 10, 11. Comp. Wisd. 4: 7. Act. Thom. § 36.

Καταπαύω, f. σω, (παύω,) *to quiet down*, i. e.

a) trans. (α) pp. *to cause to cease, to make desist, and so to restrain*, Acts 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους. So Sept. Job 26: 12 where Heb. נָחַם. Sept. for נָחַם Ps. 85: 4. — Pol. 1. 9. 8. Dem. 808. 14. — (β) *to cause to rest, to give rest to*, i. e. *to bring into the state of rest and happiness of those who dwell with God*, Heb. 4: 8, coll. v. 1, 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for נָחַם Josh. 1: 13, 15. 22: 4. — genr. Xen. Ven. 7. 2.

b) intrans. from the Heb. *to cease from, to rest from*, seq. ἀπό c. gen. Heb. 4: 4 κατέπαισεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. v. 10. So Sept. for קָנַח בְּעִשְׂיוֹ Gen. 2: 2, 3. קָנַח Gen. 49: 32. Ex. 31: 17.—Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταραχῆς. — The classic form is καταπαύεσθαι τινος, comp. Passow sub v. Matth. § 355. 4, and n. 1.

Καταπέτασμα, αἶος, τό, (καταπετάννυμι,) a covering, veil, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In N. T. veil, curtain, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. קַנָּחִית Sept. καταπέτασμα Ex. 26: 37. 40: 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. קַנָּחִית Sept. καταπέτασμα Ex. 26: 31. 27: 21. 40: 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. I. p. 539. — Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. 27: 51. Mark 15: 38. Luke 23: 45. But τὸ δεύτερον κατ. the second or inner veil, Heb. 9: 3.—Trop. Heb. 6: 19 τὸ ἐσώτερον τοῦ καταπετάσματος that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. v. 20 and 10: 19. So Heb. 10: 20 where it is emblematic of the body and death of Jesus.

Καταπίνω, f. πίομαι, (πίνω,) to drink down, to swallow down sc. as in drinking, i. q. in Engl. to swallow up, trans.

a) pp. of persons etc. Matt. 23: 24 τὴν δὲ κάμῃλον καταπίνοντες. 1 Pet. 5: 8. Sept. for בָּלַע Jon. 2: 1.—Tob. 6: 2. Ael. V. H. 1. 3. Luc. D. Marin. 14. 3. — Of things, e. g. the earth, to absorb, Rev. 12: 16. (Diod. Sic. 1. 32.) of the sea, to overwhelm, to drown, Heb. 11: 29. (Pol. 2. 41. 7.) metaph. 2 Cor. 5: 4.

b) trop. to overwhelm, to destroy, 1 Cor. 15: 54. 2 Cor. 2: 7 λύπη καταποθῇ ὁ τοιοῦτος. — Aeschin. 13. 29 κ. τὴν πατριάν οὐσίαν.

Καταπίπτω, f. πεσοῦμαι, (πίπτω,) to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26: 14. νεκρόν 28: 6. Sept. for בָּרַח Ps. 145: 14. — Ecclus. 7: 3. Xen. Mem. 3. 3. 5.

Καταπλέω, f. εἴσω, (πλέω,) to sail down sc. from the high sea to land, comp. Κατάγω b; to sail to any place, to come by ship to, seq. εἰς Luke 8: 26.—Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.

Καταπονέω, ὦ, f. ἦσω, (πονέω,) to work down, to wear down by labour, Plut. Alex. M. § 40. In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7: 24. 2 Pet. 2: 7.—2 Macc. 8: 2. Ael. V. H. 3. 27. Diod. Sic. 13. 51.

Καταποντίζω, f. ἴσω, (ποντίζω fr. πόντος sea,) to sink in the sea, trans. Mid. to sink, intrans. Matt. 14: 30. Pass. genr. Matt. 18: 6 to be sunk, drowned, sc. ἐν τῷ πέλῳ τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. I. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Séx. Rosc. Am. 25. 26. — Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους καταποντίζε. Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταποντιάω, Lob. ad Phryn. p. 361.

Κατάρρα, ας, ἡ, (κατά intens. ἀρά,) pp. imprecation against, i. e.

a) pp. and genr. imprecation, cursing. James 3: 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρρα. Sept. for קָלַח־ Gen. 27: 12, 13. — Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. curse, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence condemnation, doom, punishment. Gal. 3: 10 ὑπὸ κατάρραν εἰσὶ ἀρ. subject to the curse, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2: 14 κατάρρας τέκνα i. e. on whom the curse abides. So Sept. for קָלַח־ Dan. 9: 11. קָלַח־ Judg. 9: 57. Deut. 28: 15, 45. קָלַח־ Prov. 3: 33. Mal. 2: 2. — Also of the earth, Heb. 6: 8 γῆ . . . κατάρρας ἐγγύς near to the curse, almost accursed, i. e. doomed to sterility. So Gen. 3: 17

מְרַחֵם, Sept. ἐπικατάρατος, comp. 5: 29. 8: 21.

Καταράσθαι, ὤμαι, f. ἄσομαι, depon. Mid. (ἀράσθαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse, c. acc. e. g. opp. to εὐλογεῖν, Matt. 5: 44 τοὺς καταραζόμενους ὑμᾶς. Luke 6: 28. Rom. 12: 14. James 3: 9. So Sept. for רָרָא Gen. 12: 3. Num. 24: 9. — c. acc. Xen. An. 5. 6. 4. of tencer c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48. — From the Heb. *to curse* i. e. to devote to destruction, comp. in Κατάρα b. So of a fig-tree Mark 11: 21, comp. in Κατάρα b ult. Pass. part. καταραζόμενος *accursed, i. q. ἐπικατάρατος, Matt. 25: 41. comp. Buttm. §113. n. 6. — Sept. for רָרָא Deut. 21: 23. Ecclus. 3: 16. Sept. for רָרָא Job 24: 18. Wisd. 12: 11.**

Καταργέω, ὦ, f. ἴσω, (κατά c. vi trans. ἀργέω,) to render inactive, idle, useless, trans.

a) pp. e. g. of land, *to spoil, Luke 13: 7 ἵνα καὶ τὴν γῆν καταργῇ.*—Comp. καταργεῖν χεῖρας *to let remain idle Eurip. Phoen. 760 or 765. Comp. ἀργός of land Aristot. Oec. 2. Diod. Sic. 19. 42. — Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. 3: 3. νόμον v. 31. Eph. 2: 15. ἐπαγγελίαν Rom. 4: 14. Gal. 3: 17. Hence by impl. to debase, 1 Cor. 1: 28.*

b) by impl. *to cause to cease, to do away, to put an end to, 1 Cor. 6: 13. 13: 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things. Sept. for מְרַחֵם to make desist, Ezra 4: 21, 23.—Hence to abolish, to destroy, Rom. 6: 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. 15: 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταργήσει Βελίαν καὶ τοὺς ὑπερειούοντας αὐτῷ. Just. Mart. de Resurr. p. 242. — Pass. καταργέομαι, οὔμαι, *to cease, to be done away, 1 Cor. 2: 6. 13: 8 bis, εἵτε προφητεῖαι, καταργηθήσονται κ. τ. λ. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταργέομαι ἀπό τινος, to cease from, i. e. to cease being under or connected with any person or thing. E. g. ἀπό τοῦ νόμου to be freed from a law Rom. 7: 2, 6, i. q. ἐλευθερία ἐστὶν ἀπὸ τοῦ νόμου in v. 3. Also**

Gal. 5: 4 *κατηργήθητε ἀπὸ τοῦ Χριστοῦ ye have withdrawn, apostatised, from Christ. Theophyl. well, οὐδεμίαν κοινωνίαν ἔχετε μετὰ τοῦ Χ.*

Καταριθμῶ, ὦ, f. ἴσω, (ἀριθμῶ,) to number under or among, Pass. Acts 1: 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for מְרַחֵם 2 Chr. 31: 19.—Diod. Sic. 4. 85. Plut. Solon. p. 84. D.

Καταρτίζω, f. ἴσω, (κατά intens. ἀρτίζω, ἄρτιος,) to make fully ready, to put in full order, to make complete, trans.

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, *to refit, to repair, to mend, e. g. τὰ δίκτυα Matt. 4: 21. Mark 1: 19. Sept. for Chald. מְרַחֵם Ezra 4: 12, 13, 16.—Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106. — Trop. of a person in error, to restore, to set right, Gal. 6: 1.—Plut. Marcell. 10. — (β) By impl. and in the proper force of κατά, to make perfect, i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταρτίζεσθε *be ye perfect. 1 Pet. 5: 10. seq. ἐν τινι in any thing, Heb. 13: 21 καταρτίσαι ὑμᾶς ἐν π. ἐργῷ ἀγαθῷ. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις καταρτισμένοι.*—Of things, e. g. τὰ ὑπερρήματα, *to fill out, to supply, 1 Thess. 3: 10.**

b) genr. *to prepare, to set in order, to constitute, in N. T. only in Pass. and Mid. Rom. 9: 22 σκεῖν ὁργῆς καταρτισμένα εἰς ἀπώλειαν. Matt. 21: 6 κ. αἶνον, from Ps. 8: 3 where Sept. for מְרַחֵם. Heb. 10: 5 σῶμα δὲ καταρτίσω μοι, a body hast thou prepared for me sc. as a sacrifice to thee, quoted from Ps. 40: 7 Sept. where the Heb. is different. Heb. 11: 3 καταρτίσθαι τοὺς αἰῶνας ὁμήματι Θεοῦ. i. e. were created and set in order, comp. Sept. Ps. 74: 16 σὺ καταρτίσω ἥλιον καὶ σελήνην for Heb. מְרַחֵם. Ps. 89: 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.*

Κατάρτισις, εως, ῆ, (καταρτίζω,) perfection, i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in Καταρτίσω α. β.—Plut. Alex. M. 7.

Καταρτισμός, οῦ, ὅ, (καταρτίζω,) a perfecting, i. e. the act of making perfect, Eph. 4: 12.

Κατασείω, f. εἶσω, (κατά intens.) *to shake violently to and fro*, e. g. buildings Ael. V. H. 3. 16. Thuc. 2. 76. In N. T. *to move to and fro*, *to wave the hand*, *to beckon*, sc. as a signal for silence and attention, c. acc. Acts 19: 33 *κατασεισας τὴν χεῖρα waving the hand*. c. dat. Acts 13: 16 *κατασεισας τῇ χειρὶ waving with the hand*. also c. dat. of pers. 21: 40 κ. τῇ χ. τῷ λαῷ. 12: 17. — τὴν χ. Philo Leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 8. 11. 2. Heliodor. 4. 16.

Κατασκάπτω, f. ψω, (σκάπτω,) pp. *to dig down under* a building etc. *to undermine*, and hence *to overthrow*, *to destroy*, *to rase*, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. H. G. 2. 2. 23. — So in N. T. as quoted from Sept. e. g. Rom. 11: 3 τὰ θνισαστήριά σου κατέσκαψαν, from 1 K. 19: 10 where Sept. for סרסר. Part. pass. Acts 15: 16 τὰ κατασκευμένα, ruins, from Am. 9: 11 where Sept. for הריסו.

Κατασκευάζω, f. ἄσω, (κατά intens.) *to prepare fully*, *to put in readiness*, trans. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11: 10. Mark 1: 2. Luke 7: 27, quoted from Mal. 3: 1 where Heb. הִכֵּן, Sept. ἐπι-βλέπομαι. See in Ἐτοιμάζω a. Luke 1: 17 λαὸν κατασκευασμένον a people fully prepared sc. to receive the Messiah. — Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9.—Spoken of buildings etc. *for to build*, *to construct*, e. g. οἶκον Heb. 3: 3, 4. σκηνήν 9: 2, 6. κιβωτόν the ark of Noah 11: 7. 1 Pet. 3: 20. — Jos. Ant. 8. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, *to create*, sc. τὰ πάντα Heb. 3: 4. Sept. for בָּרָא Is. 40: 28. 43: 7.—Wisd. 9: 2.

Κατασκηνώ, ὤ, f. ὥσω, (σκηνώ,) *to plant down a tent*, i. e. *to pitch a tent*, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. genr. *to sojourn*, *to dwell*, and spoken of birds, *to haunt*, seq. ἐν τοῖς κλάδοις Matt. 13: 32. Luke 13: 19. ὑπὸ τὴν σκίαν Mark 4: 32. So Sept. for כָּנַן Ps. 104: 12. Dan. 4: 18. coll. Dan. 4: 9. — Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλὴν τοῦ κατασκηνοῦν ἐν οἰκλαῖς. Pol. 35. 2. 4. — Trop. *to rest*, *to remain*. Acts 2: 26 ἡ σάρεξ μου κατασκηνώσει ἐπ'

ἐλπίδι, quoted from Ps. 16: 9 where Sept. for כָּנַן.

Κατασκήνωσις, εως, ἡ, (κατα-σκηνώ,) *the act of pitching a tent*, building, Sept. for בְּנוֹת 1 Chr. 28: 2. a tent pitched Diod. Sic. 17. 95. In N. T. a dwelling-place, abode, and spoken of birds, a haunt, Matt. 8: 20. Luke 9: 58. Sept. for כָּנַן 2 Chr. 6: 21. Symm. for כָּנַן Ps. 46: 5.—Tob. 1: 4. 2 Macc. 14: 35.

Κατασκιάζω, f. ἄσω, (σκιάζω,) *to shadow down upon*, i. e. *to overshadow*, trans. Heb. 9: 5.—Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

Κατασκοπέω, ὤ, f. ἴσω, (κατά intens. σκοπέω,) *to view accurately*, *to contemplate*, Xen. Mem. 2. 1. 22. *to inspect* Pol. 10. 20. 2. In N. T. with sinister intent, *to spy out*, *to explore*, trans. Gal. 2: 4 κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν. So Sept. for חָשַׁד 2 Sam. 10: 3. 1 Chr. 19: 3.

Κατασκοπός, οῦ, ὁ, (κατασκοπέω,) a scout, spy, Heb. 11: 31. Sept. for חָשַׁד Gen. 42: 9, 11. — Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

Κατασοφίζομαι, f. ἴσομαι, depon. Mid. (σοφίζομαι, σοφίζω,) pp. *to be wise against* any one, i. e. *to deal subtly* with, insidiously, deceitfully, c. acc. Acts 7: 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. 1: 10 where Sept. for חָשַׁד. — Judith 5: 11. Jos. Ant. 6. 11. 4. Luc. D. Deor. 1. 2. Diod. S. 15. 74.

Καταστέλλω, f. ἐλῶ, (στέλλω,) *to put or let down*, *to lower*, e. g. τὰς ῥάβδους the fasces Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. *to put down*, i. e. *to quell*, *to assuage*, *to pacify*, e. g. τὸν ὄχλον Acts 19: 35, 36. — 2 Macc. 4: 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

Κατάστημα, ατος, τό, (καθίστημι,) *position*, i. e. *state*, *condition*, spoken of external circumstances and deportment, Tit. 2: 3 ἐν καταστήματι ἱεροπρεπεί.—3 Macc. 5: 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

Καταστολή, ῆς, ἡ, (καταστέλλω,) a letting down, i. e. the letting fall e. g.

of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5. In N. T. collect. for raiment, apparel, 1 Tim. 2: 9 ἐν καταστολῇ κοσμίῳ. Sept. for כְּעֶבְרִית Is. 61: 3.—Jos. B. J. 2. 8. 4.

Κατασιρέφω, f. ψω, (σιρέφω,) to turn down, to turn under, e. g. with a plough—Xen. Oec. 17. 10. In N. T. to overturn, to overthrow, trans. Matt. 21: 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11: 15. So Sept. for הִפְּךָ Job 28: 9. Hag. 2: 22.—Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς to destroy Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

Κατασιρηνιάω, ὦ, f. ἄσω, (σιρηνιάω q. v.) to revel against, to ῥην riot against any one, seq. gen. 1 Tim. 5: 11 ὅταν γὰρ κατασιρηνιάσῃ τοῦ Χριστοῦ, against Christ, i. e. they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 378. Buttm. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in Σιρηνιάω.

Κατασιροφή, ῆς, ῆ, (κατασιρέφω,) catastrophe, i. e. overthrow, destruction, of cities, 2 Pet. 2: 6 ὡς πολεῖς . . . κατασιροφῇ κατέκρινε. Sept. for כְּבָרָה Gen. 19: 29. חֲרָבָה Job 15: 21.—Hdot. 1. 6. Thuc. 1. 15.—Metaph. subversion, opp. to τὸ χρήσιμον, 2 Tim. 2: 14.

Καταστρώννυμι, f. στρώσω, (στρώννυμι,) to spread down, to strew down, trans. e. g. persons, 1 Cor. 10: 5 κατεστρώθησαν ἐν ἐρήμῳ, i. e. they were strewed as corpses in the desert, were destroyed. Sept. for כְּבָרָה Num. 14: 16.—Judith 14: 4. Ael. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλὸν κατεστρώννυσαν. Comp. Diod. Sic. 15. 80 τὸν τόπον νεκρῶν κατέστρωσε.

Κατασύρω, f. ρῶ, (σύρω,) to drag down, to force along, e. g. as a torrent τοὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, to drag or haul along sc. πρὸς κριτὴν Luke 12: 58.—Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. So detrhere in judicium, Cic. pro Milon. 14.

Κατασφάζω or **κατασφάττω**, f. ἄζω, (σφάζω or σφάττω,) to slaughter down i. e. genr. to butcher, to kill, trans. τοὺς ἐχθροὺς Luke 19: 27. * Sept. for גָּרַר Zech. 11: 5.—2 Macc. 5: 12. Ael. V. H. 13. 2. Xen. An. 4. 1. 23.

Κατασφραγίζω, f. ἴσω, (κατά in-tens.) to seal down i. e. to, in Engl. to seal up, e. g. τὸ βιβλίον a book or roll, Rev. 5: 1. Sept. for סָתַר Job 9: 7.—Wisd. 2: 5. Plut. ed. R. VIII. p. 82. 3.

Κατάσχεσις, εως, ῆ, (κατέχω q. v.) a possession i. e. thing possessed, in N. T. a dwelling, land. Acts 7: 5 δοῦναι εἰς κατάσχεσιν αὐτὴν sc. τὴν γῆν. v. 45 ἐν τῇ κατασχεσει, see in Ἐν no. 4. So Sept. for סָתַר Gen. 17: 8. Neh. 11: 3. Ps. 2: 8.—Judith 9: 13. Jos. Ant. 9. 1. 2.

Κατατίθημι, f. θέσω, (τίθημι,) to put or lay down, to deposit, trans.

a) pp. e. g. in a tomb, Mark 15: 46 κατέθηκεν αὐτὸν ἐν μνημείῳ.—Ael. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. to deposit for oneself, i. q. in Engl. to lay up for future use, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. κατατίθεσθαι χάριν v. χάριτας c. dat. to lay up favour with any one, to win his favour, comp. Engl. 'to curry favour with.' Acts 24: 27 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φίλιπ. 25: 9.—1 Macc. 10: 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

Κατατομή, ῆς, ῆ, (κατατέμνω to cut through or off,) concision, i. e. a cutting off, mutilation. So Phil. 3: 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, v. 3. Comp. in Ἀποκόπτω.

Κατατοξεύω, f. εύω, (τοξεύω,) to shoot down sc. with an arrow or dart, Pass. c. dat. βολίδι Heb. 12: 20, in allusion to Ex. 19: 13 where Sept. for גָּרַר.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

Καταίρεχω, aor. 2 κατέδραμον, (τρέχω,) to run down sc. from a higher to a lower place, Acts 21: 32 κατέδραμεν ἐπ' αὐτούς he ran down to them sc. from the tower Antonia. Sept. for גָּרַר 1 K.

19: 20. — Hdot. 7. 192. Xen. An. 7. 1. 20. In a hostile sense Sept. Lev. 26: 37. Xen. Cyr. 7. 2. 5.

Καταάγω, see in *Κατεσθίω*.

Καταφέρω, f. *κατοίσω*, aor. 1 pass. *κατηρέχθην*.

1. *to bear or carry down* from a higher to a lower place, Palaeph. 10. 2. Plut. M. Anton. 69. *to bring down* sc. with violence, as a blow Luc. Tim. 53. *to throw down* Jos. Ant. 2. 9. 7. Hdian. 4. 15. 9. — Hence in N. T. only Pass. *καταφέρεσθαι*, *to be borne or thrown down, to fall*. Acts 20: 9 *κατενεχθείς ἀπὸ τοῦ ὕπνου* ἔπεσε, i. e. he sunk down from sleep, lost his balance and fell. — Ael. V. H. 3. 5. Hdian. 1. 11. 3. — Trop. *to be borne down, oppressed*, sc. with sleep, ὕπνω Acts 20: 9. — Symm. for *κατέβη* Ps. 76: 7. *ἐφ' ὕπνου* Dion. Hal. Ant. 4. 1 ult. *εἰς ὕπνον* Jos. Ant. 2. 5. 5. Diod. Sic. 3. 57. Plut. ed. R. VI. p. 409. 5.

2. *καταφέρω ψῆφον*, with *κατά* intens. *to give a vote, to vote*, i. q. *φέρω ψῆφον* but stronger, implying alacrity, zeal. Acts 26: 10 *κατήνεγκα ψῆφον* I gave my vote, assented, comp. 22: 20. — So *φέρω ψῆφον* Dem. p. 271 ult. Plut. Coriol. p. 220. C, *τῆς ἡμέρας ἐν ᾗ τὴν ψῆφον ἔδει φέρειν ἐνστάσης*. — Others, *to give one's vote against* any one, i. q. *φέρειν ψῆφον κατὰ τινος*, e. g. Jos. Ant. 10. 6. 2 *πάντες ἤνεγκαν ψήφους κατ' αὐτοῦ*.

Καταφεύγω, f. *φεύγω*, (φένγω,) *to flee down* to any place etc. i. e. *to flee for refuge*, e. g. *εἰς τὰς πόλεις* Acts 14: 6. trop. seq. inf. Heb. 6: 18. Sept. for *בָּרַח* Num. 35: 26. Deut. 4: 42. — Hdian. 7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθίσκω, f. *εἰρω*, (κατά intens.) *to spoil utterly, to corrupt*, trans. Luc. Tim. 36. *καταφθ. τὴν χώραν* *to lay waste*, Diod. Sic. 1. 56. Pol. 2. 64. 3. Hence in N. T.

a) trop. *to corrupt, to deprave*, e. g. *τὸν νοῦν*, Pass. 2 Tim. 3: 8. Comp. Buttin. § 134. 6. Sept. *καταφθ. τὴν ὁδόν* for *הִרְסוּהָ* Gen. 6: 12.

b) by impl. *to destroy*, Pass. *to perish*, 2 Pet. 2: 12. So Sept. for *הָרַס* Ex. 18: 18. *הִרְסוּהָ* Gen. 6: 17. 2 Chr. 24: 23. — 2 Macc. 5: 14. Diod. Sic. 1. 16.

Καταφιλέω, ὤ, f. ἴσω, (κατά intens.) *to kiss tenderly, deosculator*, stronger than *φιλέω*, trans. Matt. 26: 49 coll. v. 48. Mark 14: 45. Luke 7: 38, 45. 15: 20. Acts 20: 37. Sept. for *רָצַץ* Gen. 31: 28, 55. Ruth 1: 9, 14. — Luc. Asin. 51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, ὤ, f. ἴσω, (φρο-νέω,) *to think against* any one, i. e. *to think lightly of, to despise*, seq. gen. Buttin. § 132. 5. 3. Matt. 18: 10 *μη καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων*. Rom. 2: 4. 1 Cor. 11: 22. 1 Tim. 4: 12. Heb. 12: 2. 2 Pet. 2: 10. — Wisd. 14: 30. Diod. Sic. 1. 67. Xen. Mem. 3. 4. 12. — In the sense of *to neglect, not to care for*, Matt. 6: 24 et Luke 16: 13 opp. *ἀντρέχεσθαι*. 1 Tim. 6: 2. — Hdian. 5. 4. 3. Xen. Mem. 3. 12. 3.

Καταφρονητής, οὔ, ὁ, (καταφρο-νέω,) *a despiser, contemner*, Acts 13: 41, quoted from Sept. Hab. 1: 5 where Heb. *הַרְגֵּז*. Sept. for *הַרְגֵּב* Hab. 2: 5. — Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. *εύσω*, (χέω,) *to pour down upon*, and so genr. *to pour upon*, e. g. *ἐπὶ τὴν κεφ.* Matt. 26: 7. *κατὰ τῆς κεφ.* Mark 14: 3. — Sept. Job 41: 15. Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, ἰου, ὁ, ἡ, adj. (χθών) *under-ground, subterranean*, put for *ἄδης* and its inhabitants Phil. 2: 10. — Anthol. Gr. IV. p. 257. Dion. Hal. Ant. 2. 10.

Καταχράομαι, ὦμαι, f. ἴσομαι, depon. Mid. (κατά intens.) *to use over-much, to over-use*, and so *to misuse*, seq. dat. 1 Cor. 7: 31 *οἱ χρώμενοι τῷ κόσμῳ ὥς μὴ καταχρώμενοι*. 9: 18. — Ael. V. H. 3. 13. Hdian. 8. 4. 22.

Καταψύχω, f. ἴω, (ψύχω,) *to cool down, to cool*, i. e. *to refresh by cooling*, c. acc. *τὴν γλῶσσαν* Luke 16: 24. — Sept. Ez. 26: 19. Diod. Sic. 3. 8 pen.

Κατείδωλος, ου, ὁ, ἡ, (κατά intens. εἰδωλον,) *full of idols*, given to idolatry, Acts 17: 16 *κατείδωλον οὔσαν τὴν πόλιν*. Comp. the forms *τόπος κατὰδενδρος* Diod. Sic. 16. 31. *τοπ. κατὰφυτος* Pol. 18. 3. 1.

Κατέναντι, adv. (κατά, ἐναντι,) pp. *down over against*, i. e. *at the point*

over against, and hence genr. i. q. over against, opposite to, seq. gen. Mark 11: 2 *κώμην τὴν κατέναντι ὑμῶν*. 12: 41. 13: 3. Also c. art. ὁ, ἡ, *κατέναντι*, as adj. opposite, Luke 19: 30 *εἰς τὴν κατέναντι κώμην*. Buttm. § 125. 6. Sept. for *קָדָם* Ex. 19: 2. *קָדָם* 1 Chr. 5: 11. *קָדָם* Zech. 14: 4.—Ecclus. 22: 18. — In the sense of before, in the sight of, Rom. 4: 17 *κατέναντι οὐ ἐπίστευσε θεοῦ*, by attract. for *κατέναντι θεοῦ ὃ ἐπίστευσε*, comp. Buttm. § 143. 4. So Sept. for *קָדָם* Ex. 32: 10. *קָדָם* 2 Chr. 2: 6. Ex. 32: 5.

Κατενώπιον, adv. (κατά, ἐνώπιον,) pp. down in the presence of, in the very presence of, and hence genr. before, in the sight of, seq. gen. 2 Cor. 2: 17 *κατενώπιον τοῦ θεοῦ*. 12: 19. Eph. 1: 4. Col. 1: 22. Jude 24 *κατ. τῆς δόξης αὐτοῦ*, before, in the presence of. Sept. for *קָדָם* Lev. 4: 17. *קָדָם* Josh. 21: 46. *קָדָם* Josh. 1: 5.

Κατεξουσιάζω, f. *άσω*, (ἐξουσιάζω,) to exercise authority against i. e. over any one, c. gen. Matt. 20: 25. Mark 10: 42.

Κατεργάζομαι, f. *άσομαι*, depon. Mid. (κατά intens. ἐργάζομαι,) aor. 1 pass. *κατεργάσθην* with pass. signif. 2 Cor. 12: 12, comp. Buttm. § 113. n. 6; to work out, trans. i. e. to bring about, to accomplish, Xen. Mem. 3.5.11. In N.T. a) to work out, i. e. to effect, to produce, to be the cause or author of, Rom. 4: 15 ὁ νόμος ὁργὴν κατεργάζεται. 5: 3. 7: 8, 13. 15: 18. 2 Cor. 4: 17. 7: 10 bis, 11. 9: 11. Phil. 2: 12. James 1: 3, 20. — Xen. Mem. 2.3.11. Lac. 9. 1.

b) to work up, i. e. to make an end of, to vanquish, e. g. *ἅπαντα* Eph. 6: 13.—Jos. Ant. 2.4.2. Hdian. 1.9.3. Xen. Cyr. 4.6.4 *τὸν λέοντα*.

c) genr. to work, to do, to practise, the force of κατά being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. 1: 27 *τὴν ἀσχημοσύνην κατεργάζομενοι*. 2: 9 *καὶ τὸ κακόν*. 7: 15, 17, 18, 20. 1 Cor. 5: 3. 1 Pet. 4: 3. (Xen. Hiero 1.32.) Of miracles, *σημεῖα*, pass. 2 Cor. 12: 12. (Hdot. 9.108.) In the sense of to make, to form, c. acc. et dat. 2 Cor. 5: 5. Sept. for *בָּנָה* Ex. 15: 17. comp. 35: 30.

Κατέρχομαι, aor. 2 *κατέλθον*, (ἐρχομαι q. v.) to go or come down, to descend, c. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke 4: 31. Acts 8: 5. 13: 4. seq. ἀπὸ c. gen. of place Luke 9: 37. Acts 15: 1. 18: 5. 21: 10. seq. εἰς et ἀπὸ Acts 11: 27. 12: 19. seq. πρὸς c. acc. of pers. Acts 9: 32. — c. εἰς Ael. V. H. 4. 25. Hdian. 1.16.3. — Of persons coming from the high sea down to land, seq. εἰς Acts 18: 22. 27: 5. — Hdian. 4.8.1. — Trop. of divine gifts, James 3: 15 *σοφία ἄνωθεν κατερχομένη*, see in Ἄνωθεν no. 1.

Κατεσθίω, aor. 2 *κατέφαγον*, (κατά, ἐσθίω q. v.) to eat down, to swallow down, to devour, trans.

a) pp. of animals, *κατέφ.* Matt. 13: 4 *ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό*. Mark 4: 4. Luke 8: 5. Rev. 12: 4. Sept. for *כָּאָח* Gen. 37: 19. Ex. 10: 15.—Palaeph. 4.1 *κατεσθ.* — Of persons, e. g. *βιβλαρίδιον καταφαγεῖν*, to devour a book, as emblematic of a perfect knowledge of its contents, Rev. 10: 9, 10. Comp. Ez. 3: 1, 3, where Sept. for *כָּאָח*. — Xen. Lac. 15.4 *καταφ.* Diod. Sic. I. 90 *κατεσθ.*—Trop. *καταφαγεῖν τὸν βίον*, to squander one's substance, Luke 15: 30. — Hom. Od. 15.12. Aeschin. 13.38 *καταφαγεῖν τὴν πατρίαν οὐσίαν*.

b) trop. (α) of things, e. g. of fire, to consume, Rev. 11: 5 *κατεσθ.* 20: 9 *κατέφ.* Sept. for *כָּאָח*, *κατεσθ.* Is. 29: 6. Joel 2: 5. *κατεφ.* Lev. 10: 2. So of zeal, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου *κατέφαγέ με*, quoted from Ps. 69: 10 where Sept. for *כָּאָח*.—Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν *κατεσθίει*. Jos. Ant. 7.8.1. — (β) Of persons, e. g. Gal. 5: 15 *ἀλλήλους κατεσθίειν*, i. q. to consume or destroy one another. (trop. Sept. for *כָּאָח* Is. 9: 12. Xen. An. 4.8.14.) In the sense of to pillage, to plunder, by extortion etc. *κατεσθ.* *τινά* 2 Cor. 11: 20. *τὰς οἰκίας τῶν χερῶν* Matt. 23: 13. Mark 12: 40. Luke 20: 47.—comp. Hom. Od. 2.237.

Κατεσθύνω, f. *ννώ*, (κατά, εὐθύ-νω,) to guide straight towards or upon any thing, i. e. genr. to guide, to direct, c. acc. e. g. one's way or journey to a

place, 1 Thess. 3: 11 ὁ κύριος κατενύ-
ναι (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—
Plut. Alex. M. 33 init.—Trop. τοὺς πό-
δας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke 1: 79.
τὰς καρδίας εἰς τι 2 Thess. 3: 5. So
Sept. κ. τὴν ὁδὸν for וְיָצִי Hiph. Ps. 5: 9.
κ. τὴν καρδίαν for וְיָצִי 2 Chr. 12: 14.
19: 3.—Plut. ed. R. VI. p. 71 ult.

Κατεφίστημι, f. στήσω, (ἐφίστημι
q. v.) in N. T. only in aor. 2 κατεπέστην,
intrans. to stand forth against, and by
impl. in a hostile sense i. q. to rush up-
on, to assault, seq. dat. τῷ Παύλῳ Acts
18: 12. See Matth. § 401. Comp. Ἐπί-
στημι b.

Κατέχω, f. καθέξω, aor. 2 κατέσχον,
(κατά intens.) to have and hold fast, to
hold firmly, trans.

a) genr. in various senses. (α) to re-
tain, to detain a person; Luke 4: 42 καὶ
κατέχον αὐτὸν τοῦ μὴ πορεύεσθαι. Phil-
lem. 13. Sept. for קָחָה Gen. 24: 56.
קָחָה Gen. 42: 19. — Jos. Ant. 7. 4. 1.
Xen. Mem. 2. 6. 9, 11. — In the sense
of to hinder, to repress, 2 Thess. 2: 6, 7.
Some also Rom. 1: 18, see below. —
Xen. Cyr. 4. 6. 4 bis. — (β) to possess
i. e. to hold in firm and secure posses-
sion, 1 Cor. 7: 30 καὶ οἱ ἀγοράζοντες ὡς
μὴ κατέχοντες. 2 Cor. 6: 10. Rom. 1: 18
τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
i. e. possessing a knowledge of the
truth but living in unrighteousness.
Sept. for Chald. Aph. קָחָה Dan. 7: 18,
22.—Ael. V. H. 7. 1. Pol. I. 2. 3. Xen.
Mem. 3. 5. 26. — (γ) trop. to hold fast
in one's mind and heart, to keep in
mind etc. e. g. τὸν λόγον Luke 8: 15.
τὰς παραδόσεις 1 Cor. 11: 2. τὸ καλὸν
1 Thess. 5: 21. also Heb. 3: 6, 14. 10:
23. in memory 1 Cor. 15: 2. — Dion.
Hal. Ant. 4. 29. Theophr. Char. 26, or
8 ed. Tauchn.—(δ) Pass. to be held fast,
i. e. trop. to be bound by a law, ἐν ᾧ
κατεχόμεθα Rom. 7: 6. (comp. Sept. for
קָחָה Gen. 39: 20.) also of disease,
John 5: 4 ᾧ δήποτε κατέχετο νοσήματι
by whatever disease he was held bound.
So Sept. and יָצִי Jer. 13: 21.—Hdian.
1. 12. 1. ib. 1. 4. 19. Aristid. II. p. 508
sq. comp. Xen. Conv. 1. 10. — (ε) As a
nautical term, κατέχειν [τὴν ναῦν] εἰς
τὸν αἰγιαλόν, to hold a ship firm towards
the land, i. e. to steer towards the land,

Acts 27: 40. — Hdot. 7. 188 κατέσχε . .
ἐς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes.
21. Thuc. 8. 23. fully Hom. Od. 11.
455 ἐς πατρίδα γαίαν νῆα κατεσχεμένοι.
With ἐπὶ Xen. H. G. 2. 1. 29.

b) by impl. to lay fast hold of, to seize,
Matth. 21: 38 κατὰσχόμεν τὴν κλῆρον.
So to take eagerly, τὸν ἔσχατον τόπον
Luke 14: 9. Sept. for יָצִי 2 Sam. 4:
10. 20: 9. — Diod. Sic. Iḡ. 82. Xen.
H. G. 2. 1. 2.

Κατηγορέω, ᾧ, f. ἤσω, (κατά,
ἀγορεύω,) to speak against sc. in public,
before a court, etc. i. e. to accuse, e. g.

a) pp. in a judicial sense, seq. gen. of
person expr. or impl. Buttm. §132. 5. 3.
Matth. § 369. Matt. 12: 10 ἵνα κατηγορή-
σωσιν αὐτοῦ. Mark 3: 2. Luke 11: 54.
23: 2, 10. John 8: 6. Acts 24: 2, 19.
25: 5. 28: 19. Rev. 12: 10. — 1 Macc.
7: 6. Xen. An. 5. 8. 1. — Seq. gen. of
pers. et acc. of thing, Matth. § 370. n. 2.
Mark 15: 3 κατηγοροῦν αὐτοῦ πολλά.
(1 Macc. 7: 25. Xen. H. G. 1. 7. 14.)
or c. gen. of thing by attract. Acts 24:
8. 25: 11. seq. περὶ c. gen. of thing
Acts 24: 13. — Isocr. ad Nicoc. p. 51.
ed. Lange. Xen. H. G. 1. 7. 2. — Seq.
κατά c. gen. of pers. also seq. gen. of
thing by attract. Luke 23: 14. — Pass.
where the subject is a person, Acts 25:
16 ὁ κατηγορούμενος. seq. ὑπό τινας
Matt. 27: 12. (Hdot. 7. 205.) Where the
subject is a thing, seq. παρά τινας, Acts
22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ.
— Thuc. 1. 95.

b) genr. i. q. to complain of, seq. gen.
of pers. John 5: 45 bis, μὴ δοκεῖτε ὅτι
ἐγὼ κατηγορήσω ὑμῶν κ. τ. λ. Rom. 2:
13. — Hdian. 6. 9. 1. Xen. Hi. 1. 14.

Κατηγορία, ας, ἡ, (κατηγορέω,)
accusation, e. g. judicial, Luke 6: 7.
John 18: 29. 1 Tim. 5: 19. — Jos. Ant.
2. 4. 3. Ael. V. H. 11. 10. — Genr. i. q.
complaint. Tit. 1: 6 ἐν κατηγορίᾳ ἀσωτίας.
—comp. Dem. 319. 4.

Κατήγορος, ου, ὁ, (κατηγορέω,)
an accuser, John 8: 10. Acts 23: 30, 35.
24: 8. 25: 16, 18. Of Satan Rev. 12:
10 in text. rec. Comp. in Διάβολος b.
—2 Macc. 4: 5. Xen. Mem. 1. 2. 9.

Κατήγωρ, ορος, ὁ, (κατηγορέω,)
an accuser i. e. Satan, Rev. 12: 10 in

later editions for *κατήγορος*. Comp. in *Διάβολος* b. — Not found in profane Greek writers, but lit. i. q. Rabb. קטגור accuser, Buxtorf. Lex. Rab. Ch. 2009.

Κατήφεια, ας, ἡ, (*κατηφής* with cast-down eyes, dejected, Luc. Sacrif. 1, fr. *κατά, φάος*), *dejection, sorrow*, James 4: 9.—Jos. Ant. 2. 6. 4. Thuc. 7. 75.

Κατηχέω, ὦ, f. ἤσω, (*ἡχέω*), to sound forth towards, against, around any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. to teach, to instruct, sc. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early christian teachers, seq. acc. of pers. 1 Cor. 14: 19 *ἵνα καὶ ἄλλους κατηχίσω*. impl. Gal. 6: 6. (Act. Thom. §16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts 18: 25 *κατηχημένος τὴν ὁδὸν τοῦ κυρίου*. Gal. 6: 6. seq. *περὶ* c. gen. Luke 1: 4. seq. *ἐκ*. c. gen. Rom. 2: 18. —Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) *genr. to inform, to apprise of*, and Pass. *to be informed of, to hear by report*, seq. *περὶ* c. gen. Acts 21: 21. *τὴν περὶ τίνος* v. 24. — So *κατηχηθεὶς περὶ τῶν συμβεβηκότων* Plut. de Flav. X. p. 736. 1. p. 741. 2. ed. Reiske.

Κατ' ἰδίαν, see in "Ἰδιος a. β.

Κατιώω, f. ὥσω, (*κατά* intens. ἰώω fr. ἰός q. v.) to cause to rust, to corrode with rust; Pass. *to rust out, to be corroded*, hyperbol. James 5: 3 *ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατιώται*. Comp. Ep. of Jer. 24. Lam. 4: 1. — Arrian. Diss. Epict. 4. 6 *ὡς ὀπλῆρια ἐπικείμενα κατιώται*.

Κατισχύω, f. ὑσω, (*ισχύω*), to be strong against any one, i. e. to prevail against or over, e. g. in a hostile sense, to overcome, to vanquish, seq. gen. Matt. 16: 18 *οὐ κατισχύουσιν αὐτῆς*. — Ecclus. 7: 30. Ael. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24. — *Genr. to prevail, to get the upper hand*, absol. Luke 23: 23. —Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

Κατοικέω, ὦ, f. ἤσω, (*οἰκέω*), to settle down in a fixed dwelling, to dwell permanently, viz.

a) trans. to dwell fixedly in a place, to inhabit. (α) pp. c. acc. of place, Acts 1:

19 *τοῖς κατοικοῦσιν Ἱερουσαλήμ*. 2: 9, 14. 4: 16. 9: 32, 35 *τοὺς κατοικοῦντας Λύδαν*. 19: 10, 17. Rev. [12: 12.] 17: 2. So Sept. for כְּנָע Gen. 13: 7. 34: 29. — Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38. — (β) trop. of God as manifesting his constant presence in the temple, Matt. 23: 21.

b) intrans. to dwell fixedly, to reside, e. g. seq. εἰς c. acc. see in *Εἰς* no. 4. Matt. 2: 23 *ἐλθὼν κατῴκησεν εἰς πόλιν λεγ. Ναζαρέτ*. 4: 13. Acts 7: 4. seq. *ἐν* c. dat. Luke 13: 4 *κατοικοῦντας ἐν Ἱερουσαλὶ*. Acts 1: 20. 2: 5. 7: 2, 4. 9: 22. 11: 29. 13: 27. Heb. 11: 9. Rev. 13: 12. seq. *ἐπὶ* c. gen. *ἐπὶ τῆς γῆς* Rev. 3: 10. 6: 10. 8: 13. 11: 10 bis. 13: 8, 14 bis. [14: 6.] 17: 8. c. acc. *ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς* Acts 17: 26. seq. *ποῦ, ὅπου*, Rev. 2: 13 bis. *ἐκεῖ* Matt. 12: 45. Luke 11: 26. impl. Acts 22: 12. Sept. for כְּנָע c. *ἐν* Gen. 13: 12. 19: 29. c. *ἐπὶ* Lev. 20: 22. 25: 18, 19. *ἐκεῖ* Gen. 11: 2. — c. *ἐν* Diod. Sic. 4. 58. Xen. An. 5. 3. 7. *αὐτοῦ* Palaeph. 31. 11.—(β) trop. of God, see above in a. β. c. *ἐν* Acts 7: 48. 17: 24. (Sept. and כְּנָע Ps. 2: 4. 9: 12. Test. XII Patr. p. 632.) Of Christ as being ever present by his Spirit in the heart of Christians, *ἐν ταῖς καρδίαις ὑμῶν* Eph. 3: 17. Of *τὸ πλήρωμα τῆς θεότητος* which was in Jesus, c. *ἐν* Col. 2: 9. 1: 19. Of the spirit or disposition of mind, James 4: 5. So in prosopop. *ἡ δικαιοσύνη* 2 Pet. 3: 13. comp. Sept. Jer. 32: 16.

Κατοίκησις, εως, ἡ, (*κατοικέω*) dwelling, habitation, Mark 5: 3. Sept. for כְּנָע Gen. 10: 30. — Plut. Lysand. 28 med.

Κατοικητήριον, ον, τό, (*κατοικέω*) dwelling-place, dwelling, e. g. *τοῦ θεοῦ*, as being ever present by his Spirit in the hearts of Christians, Eph. 2: 22. x. *δαυμῶνων* Rev. 18: 2. Sept. for כְּנָע 2 Chr. 30: 27. Nah. 2: 11. כְּנָע Ex. 12: 20. כְּנָע 2 Chr. 6: 30.

Κατοικία, ας, ἡ, (*κατοικέω*) dwelling, habitation, Acts 17: 26. Sept. for כְּנָע Ex. 35: 3. Lev. 3: 17.—Pol. 2. 32. 4.

Κατοπτρίζω, f. ἴσω, (*κάτοπτρον* mirror, comp. ἑσπίζω) to let look in

a mirror, Mid. to look in a mirror, to behold in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεθύουσι συνεβόλευε κατοπτρίζεσθαι. Artemid. 2. 7. — In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. 3: 18 τὴν δόξαν κυρίου κατοπτιζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15.—Philo 2 Alleg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τῇν σὴν ἰδίαν ἢ ἐν σοὶ τῷ θεῷ. Comp. Loesner Obs. p. 304.

Κατορθώμα, ατος, τό, from κατορθόω to set upright, to establish, Sept. 2 Chr. 33: 16. 1 Chr. 28: 7. to direct successfully, to achieve prosperously, Ael. V. H. 11. 9. Xen. Mem. 3. 1. 3.—Hence in N. T. κατορθώμα, any thing happily achieved, noble deed, Acts 24: 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. many things having been happily achieved for this nation, sc. in reference to the government and institutions, spoken in flattery to Felix.—Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

Κατώ, adv. (κατά,) downwards, down. Comparat. κατωτέρω Matt. 2: 16, comp. Buttin. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion down, Matt. 4: 6 βάλε σσαντὸν κατώ. Luke 4: 9. John 8: 6, 8. Acts 20: 9. Sept. for כַּתָּהֵל Ecc. 3: 21. Is. 37: 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, below, underneath, Mark 14: 66 ἐν τῇ αὐτῇ κατώ. Acts 2: 19. Matt. 27: 51. Mark 15: 38. Sept. for כַּתָּהֵל Ez. 1: 27. כַּתָּהֵל Ez. 31: 16.—Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7. — So c. art. ὁ, ἡ, τό κατώ, as adj. that which is below, the low, i. e. earthly John 8: 23. Buttin. §125. 6. —Jos. B. J. 5. 4. 1 ἡ κατώ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2: 16 ἀπὸ διέτους καὶ κατωτέρω of two years old and under, i. q. lower down. So Sept. κατώ for כַּתָּהֵל 1 Chr. 27: 23. —Diod. Sic. 1. 3 κατωτέρω. Ael. V. H. 3. 17 κατώ.

Κατώτερος, α, ον, (comparat. fr.

κατώ,) lower down, i. e. lower. Eph. 4: 9 κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. אֲדָמָה, אֲדָמָה, implying that Christ became subject to death, comp. 1: 20. So Sept. εἰς τὰ κατώτατα τῆς γῆς for גֶּחֱזֵי הַתִּיבִּיּוֹת i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 26: 20.

Κατωτέρω, see in Κατώ.

Καῦμα, ατος, τό, (καίω,) burning, heal, Rev. 7: 16. 16: 9. Sept. for עָרָה Gen. 8: 22.—Eccclus. 14: 27. Xen. Mem. 4. 3. 9.

Καυμαίζω, f. ἴσω, (καῦμα,) to burn, to scorch, trans. Matt. 13: 6. Mark 4: 6. Rev. 16: 8, 9. —Arr. Epict. 1. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

Καῦσις, εως, ἡ, (καίω,) a burning, burning up. Heb. 6: 8 ἡς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for עָרָה Pi. inf. Is. 40: 16. 44: 15.—Plut. ed. R. VI. p. 481. 10.

Κανσόομαι, οὔμαι, (καῦσις,) only Pass. to be set on fire, to burn, 2 Pet. 3: 10, 12.—trop. of a fever, Gal. et Dioscor.

Καύσων, ωνος, ὁ, (καίω, καίσω,) burning, heal, sc. of the sun, Matt. 20: 12. Luke 12: 55. James 1: 11.—Eccclus. 18: 6. 43: 27. Artemid. III. p. 73. B.—Others in James 1. c. a scorching wind, i. e. the east wind from the Arabian desert, as Sept. for קָדִים רָפִחַ Jer. 18: 17. Ez. 17: 10; and for simp. קָדִים Job 27: 21.

Καντηριάζω, f. ἴσω, (καντήριον cautery, brand-iron, fr. καίω,) to cauterize, to brand with a hot iron, Pass. 1 Tim. 4: 2 κεκαντηριασμένοι τὴν ἰδίαν συνειδησιν branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences. —Hesych. κεκαντηριασμένοι· μὴ ἔχοντες τὴν συνειδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἔνδον ὥσπερ καντήριά τινα προσήγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent.—Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

Κανχάομαι, ὤμαι, f. ἴσομαι,

2 pers. pres. *καυχᾶσαι* Rom. 2: 17, 23. see Buttm. § 103. III. 1, marg. p. 199. Winer §13. 2. b. Lob. ad Phr. p. 360.— *To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. 1: 29, 31 ὁ *καυχώμενος*. 4: 7. 2 Cor. 10: 13, 17. 11: 18, 30. 12: 1, 6, 11. Gal. 6: 14. Eph. 2: 9. Seq. accus. of thing *as to which*, of which one boasts, comp. Buttm. § 131. 6, 7. 2 Cor. 9: 2 ἢν . . . *καυχῶμαι* Μακεδόσιν. 11: 30. c. acc. of degree 11: 16. Seq. ἐν c. dat. of that *in which* one glories, e. g. of things Rom. 2: 23 ὃς ἐν νόμῳ *καυχᾶσαι*. 5: 3. 2 Cor. 5: 12. 10: 15, 16. 11: 12. 12: 9. Gal. 6: 13. James 1: 9. 4: 16. of persons, Rom. 2: 17 ἐν θεῷ. 5: 11. 1 Cor. 1: 31. 3: 21. 2 Cor. 10: 17. Phil. 3: 3. 2 Thess. 1: 4. Seq. ἐπὶ c. dat. Rom. 5: 2 ἐπὶ ἐλπίδι. κατὰ c. acc. *as to any thing*, 2 Cor. 11: 18. περὶ c. gen. 2 Cor. 10: 8. ὑπὲρ c. gen. 2 Cor. 7: 14 ὑπὲρ ὑμῶν κ. 9: 2. 12: 5 bis. Sept. absol. for הַרְבֵּה 1 Sam. 2: 3. for לְהַרְבֵּה c. acc. Prov. 27: 1. c. ἐν Jer. 9: 22, 23. c. ἐπὶ Prov. 25: 14. — Pind. Ol. 9. 58. c. ἐπὶ Eccclus. 30: 2. Diod. S. 16. 70. c. acc. Lucian. Oecyp. v. 120. c. dat. Hdot. 7. 39.

Καύχημα, ατος, τό, (καυχάομαι)
a boasting, glorying, exulting, i. e.

a) pp. the act of glorying or exulting in any thing, c. gen. Heb. 3: 6 τὸ *καυχῆμα* τῆς ἐλπίδος, i. e. the hope in which we glory. So ὑπὲρ τινος 2 Cor. 5: 12. 9: 3. absol. 1 Cor. 5: 6. — Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation*. Rom. 4: 2 ἔχει *καύχημα*. 1 Cor. 9: 15, 16. 2 Cor. 1: 14. Gal. 6: 4. Phil. 1: 26. 2: 16. Sept. for הַרְבֵּה Deut. 10: 21. Jer. 17: 14. רַחֲמָנָה Prov. 17: 6.—Eccclus. 10: 22.

Καύχῃς, εως, ἡ, (καυχάομαι) *a boasting, glorying, exulting*, i. q. *καύχημα*, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting in any thing, 2 Cor. 7: 14 ἡ *καύχῃς* ἡμῶν ἢ ἐπὶ Τιτου, see in Ἐπὶ I. 1. a. β. 2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19 στέφανος *καυχήσεως*, i. e. the crown in which we glory, exult. James 4: 16. So ὑπὲρ τινος 2 Cor. 8: 24. So Sept.

στέφ. *καυχήσεως* for רַחֲמָנָה Prov. 16: 31. Ez. 16: 12. 23: 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. 3: 27 ποῦ οὖν ἡ *καύχῃς*; 2 Cor. 1: 12. 11: 10. ἐν Χριστῷ Rom. 15: 17. ὑπὲρ ὑμῶν 2 Cor. 7: 4. So 1 Cor. 15: 31 γῆ τῇν ὑμετέραν *καύχῃσιν* ἢν ἔχω, i. q. τὴν *καύχῃσιν* ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12: 13. Etymol. Mag. 400. 38.

Καφαρναούμ, see Καπερναούμ.

Κεγχρεαί, ὠν, αἱ, Cenchrea, the eastern port of Corinth, about 70 stadia from the city, Acts 18: 18. Rom. 16: 1. comp. Strabo VIII. p. 262.

Κέδρος, οὔ, ἡ, cedar, Heb. רִמֹן, a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. *Cedar*. — Hom. Od. 5. 60. Ael. V. H. 5. 6. — Not found in N. T. except in the false reading τοῦ *χειμαῖος* τῶν *κέδρων* John 18: 1 in text. rec. See in *Κεδρών*.

Κεδρών, ὁ, indec. Cedron, Heb. קִדְרוֹן (turbid) *Kidron*, Josephus *Κεδρών, ὠνος*, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, *φάραγξ τοῦ Κεδρώνος* Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206. — In N. T. John 18: 1 ὁ *χειμαῖος* τοῦ *Κεδρών*, the brook, torrent of *Cedron*. So Sept. ὁ *χεῖμ. Κεδρών* for Heb. קִדְרוֹן 2 K. 15: 13. 23: 6, 12. 2 Chr. 29: 10. al. Jos. Ant. ὁ *χεῖμ. Κεδρώνος* Ant. 8. 1. 5. — Out of this, later transcribers unacquainted with the Hebrew have made ὁ *χειμμαῖος* τῶν *κέδρων*, brook of cedars, John 1. c. in text. rec. and also in Sept. 2 Sam. 15: 23. 1 K. 15: 13.

Κεῖμαι, f. κείσθαι, to lie, and also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II.

a) pp. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτῃ Luke 2: 12, 16.

a dead body Matt. 28: 6. Luke 23: 53. John 11: 41. 20: 12.—Hdian. 2. 1. 19. Xen. An. 1. 8. 27.—Of things, Luke 24: 12 τὰ ὀθόνια κείμενα μόνα. John 20: 5, 6, 7. 21: 9. seq. ἐπὶ c. acc. 2 Cor. 3: 15. — c. ἐν Palaeph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. to be laid, set, placed, e. g. as a foundation 1 Cor. 3: 11. a throne Rev. 4: 2. vessels John 2: 6. 19: 29. (Xen. An. 7. 3. 22.) πρὸς τι to be laid at, as a blow, Matt. 3: 10. Luke 3: 9. So to be laid up, reposed, Luke 12: 19.—Xen. Oec. 7: 36.—Of a place, to lie, to be situated, Rev. 21: 16 πόλις τετράγωνος κείται. Matt. 5: 14.—2 Macc. 4: 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop. of persons, to be set, appointed, c. εἰς final, for any thing Luke 2: 34. Phil. 1: 16. 1 Thess. 3: 3. Of laws, to be given, made, c. dat. 1 Tim. 1: 9. —Xen. Mem. 4. 4. 16.

c) i. q. to be sc. in any state or condition durably, c. ἐν, 1 John 5: 19 ὁ κόσμος κείται ἐν τῷ πονηρῷ, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. ἔων ἐν γούνασι κείται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κεῖρία, ας, ἡ, band, bandage, for swathing infants or dead bodies, Moscopli. κεῖρία ὁ τῶν νεκρῶν δεσμός, ἥγονν ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς. In N. T. only in the latter sense, John 11: 44, where it is nearly i. q. ὀθόνιον John 20: 5.—Origen ad Joh. 1. c. κεῖρια νεκρῶν εἰσι δεσμοί.

Κεῖρω, f. κερῶ, pp. to wear away, to eat away, sc. by rubbing, gnawing, cutting, etc. Hom. Il. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. to shear, trans. e. g. a sheep Acts 8: 32, from Is. 53: 7 where Sept. for קָטַץ. Espec. the head, to cut off the hair, Acts 18: 18 κειράμενος τὴν κεφαλὴν having shorn his head, i. e. having had it shorn. 1 Cor. 11: 6 bis. So Sept. for קָטַץ Job 1: 20. Jer. 7: 28. קָטַץ 2 Sam. 14: 26.—Ael. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κελεύω), cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. 4: 16 ὁ κύριος ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ, καταβήσεται ἀπ' οὐ-

ρανῶν. — Of the shout of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, f. εὔσω, pp. to set in motion, to urge on, Hom. Il. 23. 642. comp. Passow s. voc. In N. T. and genr. to command, to order, sc. something to be done. Seq. acc. et infin. aor. Matt. 14: 19 κελύσας τοὺς ὄχλους ἀνακλιθῆναι. v. 28. 18: 25. 27: 58, 64. Luke 18: 40. Acts 4: 15. 8: 38. 22: 30. 23: 10. 25: 6, 17. c. acc. impl. Matt. 8: 18. 14: 9. Acts 5: 34. 12: 19. 21: 33.—Judith 12: 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts 21: 34 ἐκέλευσε ἄγεσθαι αὐτόν. 22: 24. 23: 3, 35. 24: 8. 25: 21. 27: 43. c. acc. impl. Acts 16: 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. 15: 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπαύειν. Absol. Acts 25: 23. —Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος), vain-glory, empty pride, Phil. 2: 3. — Wisd. 14: 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα), vain-glorious, full of empty pride and ambition, Gal. 5: 26. — Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ἡ, ὅν, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτόν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12: 3. Luke 20: 10, 11. 1: 53. So Sept. for רִיקָא Gen. 31: 42. Deut. 15: 13.—Judith 1: 11. Hom. Od. 10. 42.

b) metaph. empty, vain, i. e. (α) fruitless, without utility or success, Acts 4: 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15: 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15: 14 bis, 58. 1 Thess. 2: 1. εἰς κενόν in vain 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16 bis. 1 Thess. 3: 5. So Sept. for רִיקָא Is. 55: 11. קָטַץ Job 7: 6. εἰς κ. for נֶחֱמָה Jer. 6: 29. 18: 15. — Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9. — (β) of that in which there is nothing of truth or reality, false, fallacious, e. g. κενοὶ λόγοι

Eph. 5: 6. κ. ἀπάτη Col. 2: 8. So Sept. for קָרָה Ex. 5: 9. קָרָה Hos. 12: 1. (Dem. 19. 11.) Of persons, *empty, foolish*, James 2: 20. — Arr. Epict. 2. 19. 8.

Κενοφωνία, ας, ἡ, (κενός, φωνή,) lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16.—Hesych. κενοφωνίας· ματαιολογίας.

Κενόω, ὦ, f. ὠσω, (κενός,) to *empty, to make empty*, trans. Sept. Jer. 14: 2. Luc. Alex. 36 αἱ οἰκίαι ἐκενώθησαν. Thuc. 8. 57. In N. T. only trop.

a) κενοῦν ἑαυτόν, to *empty oneself*, i. e. to divest oneself of rightful dignity by descending to an inferior condition, to *abase oneself*, Phil. 2: 7 ἐκένωσε ἑαυτόν, i. q. ἐταπείνωσεν ἑαυτόν in v. 8. So Sept. κενός for קָרָה Neh. 5: 13. Orig. Homil. in Jer. 1: 7.

b) to *make empty, vain, fruitless*. Rom. 4: 14 κενώνεται ἡ πίστις. 1 Cor. 1: 17. Hence to *falsify* i. e. to shew to be without ground, fallacious, e. g. *καύχημα* 1 Cor. 9: 15. 2 Cor. 9: 3. — Hesych. κενωθῆ· μάταιος ἀποφανθῆ.

Κέντρον, ου, τό, (κεντέω to prick,) a *prick, point*, genr. Hence in N. T.

a) a *sting*, e. g. of locusts, scorpions, Rev. 9: 10.—Ael. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. 15: 55, 56 ποῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. 13: 14 where Heb. קֶטֶב plague, pestilence. Comp. Hos. 5: 12 Sept. for קָרָה rottenness.

b) a *goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. Il. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression πρὸς κέντρα λακτίζειν, to *kick against the goads*, i. e. to offer vain and rash resistance, Acts 9: 5. 26: 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28. con-

tra acumina calcitrare Amm. Marc. 18. 5.

Κεντυρίων, ωνος, ὁ, (Lat. *centurio*,) a *centurion*, originally the commander of a hundred foot-soldiers, i. q. *ἐκατόνταρχος*, Mark 15: 39, 44, 45. See Adam's Rom. Ant. p. 370.

Κενῶς, adv. (κενός,) *vainly, in vain*, to no purpose, James 4: 5. Sept. for קָרָה Is. 49: 4.—Arr. Epict. 2. 17. 6.

Κεραία, ας, ἡ, (κέρας,) pp. *little horn*, i. e. a *point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. *apex, point* of a letter, e. g. of כ, ד, ר, ב, ר, put for the *least particle*, Matt. 5: 18. Luke 16: 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. *ζυγομαχεῖν περὶ συλλαβῶν καὶ κεραιῶν*.

Κεραμεύς, ἑως, ὁ, (κέραμος,) a *potter*, Matt. 27: 7, 10. Rom. 9: 21. Sept. for קֶרֶם Is. 29: 16. — Pol. 15. 35. 2.

Κεραμικός, ἡ, ὄν, (κεραμεύς,) of or made by a *potter*, Rev. 2: 27 σκεῖν τὰ κεραμικά a *potter's vessels*, quoted from Ps. 2: 9 where Sept. σκεῖς κεραμῶς for קֶרֶם יִרְצֶה.—Plut. ed. R. VIII. p. 327. 1 κεραμικοὶ τροχοί. Comp. Lob. ad Phr. p. 147.

Κεράμιον, ου, τό, (pp. neut. of adj. *κεράμιος* earthen Xen. An. 3. 4. 7,) pp. an *earthen vessel* i. e. a *pot, pitcher, amphora*, e. g. *κεράμιον ὕδατος* a *water-pitcher*, Mark 14: 13. Luke 22: 10. Sept. for קֶרֶם Jer. 35: 5.—Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.

Κέραμος, ου, ὁ, (perhaps from *κεράννυμι*,) pp. *potter's clay*, Hdian. 3. 9. 10. any *earthen vessel* i. q. *κεράμιον* Hdot. 3. 6. In N. T. a *tile* sc. of burnt clay for covering roofs, Luke 5: 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

Κεράννυμι, f. *κεράσω*, perf. pass. *κεκέρασμαι* Buttin. § 114. Lob. ad Phr. p. 582; to *mix, to mingle*, e. g. wine with water or spices Sept. for מִשְׁךָ Is. 5: 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. to *prepare a draught, to pour out* sc. for drinking, to

all one's cup. Rev. 14: 10 κεκρασμένον
ἰκράτου ἐν τῷ ποτηρίῳ. 18: 6 bis. So
Sept. for מִכְרָה Prov. 9: 2, 5. Is. 19: 5.
— Thuc. 6. 32 κεράσαντες κρατῆρας.

Κέρας, ατος, τό, plur. τὰ κέρατα
uncontracted, Buttm. § 54. n. 1, a horn,
i. e.

a) pp. of a beast, Rev. 5: 6. 12: 3. 13:
1 bis, 11. 17: 3, 7, 12, 16. Sept. for
קֶרֶן Gen. 22: 13. Dan. 7: 7, 8. — Ael.
11. An. 12. 19, 20. Xen. An. 7. 2. 23.—
From the Heb. as the symbol of
strength, power, Sept. and קֶרֶן Jer. 48:
25. Ps. 75: 11. Eccles. 47: 5, 7, 12; and
hence meton. Luke 1: 69 κέρας σωτηρίας
horn of deliverance, i. q. strong deliverer.
So Sept. and Heb. קֶרֶן יְשׁוּעָה Ps. 18: 3.
2 Sam. 22: 3. Comp. Gesen. Lex. קֶרֶן
no. 1.

b) trop. of any extremity, projecting
point, resembling a horn, e. g. upon the
four corners of the Jewish altars, Rev.
9: 13. Comp. Ex. 27: 2 sq. where Sept.
and קֶרֶן. See Calmet p. 46.—Of the
wing of an army 2 Macc. 15: 20. Xen.
Cyr. 2. 4. 29.

Κεράϊον, ου, τό, (dimin. fr. κέ-
ρας,) pp. little horn; in N. T. pod, carob-
pod, Luke 15: 16, i. e. the fruit of the
carob tree, Rabb. קֶרֶבֶת, in Greek κερα-
τρία (horn-tree), the *ceratonia siliqua* of
Linnaeus, Germ. *Johannisbrod-baum*.
This tree is common in Syria and in
the southern parts of Europe; it pro-
duces long slender pods shaped like a
horn or sickle, containing a sweetish
pulp and several brown shining seeds
like beans. These pods are sometimes
used as food by the poorer classes in the
East, and swine are commonly fed with
them. See Buxtorf. Lex. Chald. 821.
Rees' Cyclop. art. *Ceratonia*. — Galen.
de fac. Aliment. II.

Κερδαίνω, f. ανῶ, (κέρδος,) later
fut. and aor. 1, κερδήσμαι, ἐκέρδησα,
Buttm. § 114. Lob. ad Phr. p. 740;
fut. 1 pass. κερδηθήσμαι, 3 plur. κερδη-
θήσονται 1 Pet. 3: 1 see in *Ἰνα* 1. C. a.
— To gain, to acquire as gain, to win,
trans.

a) pp. of things, e. g. τὸν κόσμον ὅλον,
the wealth of the whole world, Matt.
16: 26. Mark 8: 36. Luke 9: 25. In
trade c. acc. Matt. 25: 17, 20, 22. ab-

sol. James 4: 13. — Ael. V. H. 2. 19.
Xen. Mem. 2. 9. 4.—Spoken of any loss
or evil, to gain, i. e. to save, to be spared
from, to avoid. Acts 27: 21 κερδήσαι (ἔδει)
τὴν ὑβριν ταύτην κ. τ. λ. and so to have
saved, avoided, this loss. — Jos. Ant. 2.
3. 2. Heliodor. 8. p. 380. Luc. Ty-
rann. 8.

b) trop. of persons, to gain, to win
any one, i. e. (α) as a friend or patron,
e. g. Χριστόν Phil. 3: 8. τὸν ἀδελφόν
Matt. 18: 15. — (β) to gain over to one's
side, in N. T. to win over to Christ and
thus bring to salvation, 1 Cor. 9: 19, 20
bis, 21, 22, where it is i. q. σώζω in v. 22.
1 Pet. 3: 1, coll. 1 Cor. 7: 16 where it is
σώζω.

Κέρδος, εος, ους, τό, gain, profit,
Phil. 1: 21. 3: 7. Tit. 1: 11. — Luc.
de Merc. cond. 40. Plato Apol. Socr.
32.

Κέρμα, ατος, τό, (κίρω q. v.)
pp. a small piece, bit, hence collect.
small coin, change, John 2: 15.—Jos. B. J.
2. 14, 6. Dem. 549. 27.

Κερματιστής, οῦ, ὁ, (κερματίζω
fr. κέρμα,) a money-changer, broker, John
2: 14, i. q. κολλυβιστής in Matt. 21: 12.
The annual tribute of each Jew to the
temple was a Jewish half-shekel, Ex.
30: 13 sq. and this the money-changers,
sitting in the outer court, furnished to
the people as they came up, in ex-
change for Greek and Roman coins.
Comp. Buxtorf. Lex. Rab. 2032.

Κεφάλαιον, ου, τό, (pp. neut. of
adj. κεφαλαῖος fr. κεφαλή,) head, e. g. of
a bird Diod. Sic. 3. 28. In N. T. and
genr. trop. the head, i. e.

a) the chief thing, main point. Heb. 8:
1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e.
the great and essential point in what
has been said. So Suidas in reference
to this passage, κεφάλαιον ἐκὶ τὸ μέγι-
στον λέγεται.—Luc. Vit. Auct. 23. Dem.
520. 3. Thuc. 6. 6.

b) sum, amount, in computing, sum-
ming up, Theophr. Char. 25 or 14.
Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence
of money, a sum, capital, Acts 22: 28
πολλοῦ κεφαλαῖον. So Sept. and כֶּסֶף
Lev. 6: 4. — Jos. Ant. 12. 2. 3 med.
Aeschin. 68. 26.

Κεφαλαῖω, ὦ, f. ὦσω, (κεφάλαιον,) *to sum up*, Thuc. 3. 67. — In N. T. i. q. κεφαλίζω, *to wound on the head*, trans. Mark 12: 4 καὶ κεῖνον λιθοβολήσαντες ἐκεφαλαιώσαν, comp. Luke 20: 12 where it is τραυματίσαντες. Comp. Lob. ad Phr. p. 95.

Κεφαλή, ἦς, ἡ, *the head*, i. e.

a) pp. of man Matt. 6: 17. 8: 20. 27: 30. Luke 7: 38. al. saep. as cut off Matt. 14: 11. Mark 6: 27. of animals Rev. 9: 17, 19. 12: 3. al. Sept. for שָׂרָר Gen. 3: 15. 40: 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By synecd. as the principal part, put emphatically for the whole person, Acts 18: 6 τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. So Sept. and שָׂרָר 2 Sam. 1: 16. 1 K. 2: 33, 38. So Rom. 12: 20, quoted from Prov. 25: 22 where Sept. and שָׂרָר. — Aristoph. Plut. 526 εἰς κεφαλὴν σοι for εἰς σέ. comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8. — Trop. of things, *the head, top, summit*, e. g. κεφαλὴ γωνίας, *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7, all quoted from Ps. 118: 22 where Sept. for שָׂרָר. — Comp. in Ἀρχογωνίατος, — Sept. Gen. 8: 5. 11: 4. Xen. Oec. 19. 13.

b) metaph. of persons, i. e. *the head, the chief*, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. 11: 3 κεφαλὴ γυναικὸς ὁ ἀνὴρ. Eph. 5: 23. Of Christ in relation to his church, which is his body, σῶμα, and its members his members, μέλη, (comp. 1 Cor. 12: 27,) 1 Cor. 11: 3. Eph. 1: 22. 4: 15. 5: 23. Col. 1: 18. 2: 10, 19. Of God in relation to Christ 1 Cor. 11: 3. So Sept. and שָׂרָר Judg. 11: 8, 11. 2 Sam. 22: 24. AL.

Κεφαλὴς, ἴδος, ἡ, (κεφαλὴ,) pp. *a little head*, e. g. *bulb* of garlic Luc. Dial. Meretr. 14. 3. *head, knob*, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume*.

Heb. 10: 7 κεφαλὴς βιβλίου, quoted from Ps. 40: 8 where Sept. for רִשְׁוֹ-תְּהִלָּתִי.

Κημός, ὦ, f. ὦσω, (κημός muzzle,) *to muzzle*, i. q. φημῶ for which it stands in some Mss. 1 Cor. 9: 9. — Xen. Eq. 5. 3.

Κήνσος, ου, ὁ, Lat. *census*, i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek ἀπογραφὴ q. v. In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, i. q. ἐπισκέφαλιον. Matt. 17: 25. 22: 17 et Mark 12: 14 δοῦναι κήνσον Καίσαρι. Matt. 22: 19 νόμισμα τοῦ κήνσον *the tribute-coin*, i. q. δηνῆριον in Mark 12: 15. — Hesych. κήνσος· εἶδος νομίσματος, ἐπισκέφαλιον.

Κήπος, ου, ὁ, *a garden*, any place planted with herbs and trees, Luke 13: 19. John 18: 1, 26. 19: 41. Sept. for גַּרְדֵּן Deut. 11: 10. Am. 4: 9. — Jos. Ant. 9. 10. 4. Xen. Oec. 4. 13.

Κηπουρός, οῦ, ὁ, (κήπος, οὔρος,) *garden-keeper, gardener*, John 20: 15. — Diod. Sic. 1. 59. Pol. 17. 6. 4.

Κηρίον, ου, τό, (κηρός wax,) *a honey-comb*, sc. full of honey, Luke 24: 42. Sept. for כֶּהֱרִי Prov. 24: 13. 19: 11. — Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

Κήρυγμα, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Hdot. 8. 41. Dem. 917. 24. *edict* thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. *annunciation, preaching*, spoken

a) of prophets, e. g. the *denunciation* of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ Matt. 12: 41. Luke 11: 32. So Sept. for כְּהִרְרָק Jon. 3: 2.

b) of Christ and his apostles, *preaching* sc. of the gospel, public instruction, 1 Cor. 1: 21. 2: 4. 15: 14. Tit. 1: 3. Meton. for the gospel preached, Rom. 16 [14]: 25. 2 Tim. 4: 17. — Clein. Alex. Strom. 6. 5, 6.

Κήρυξ, υκος, ὁ, *a herald, public crier*, Xen. Cyr. 2. 1. 31. An. 5. 7. 3, 4. In N. T. *a preacher, public instructor*, e. g. of the divinē will and precepts, as Noah 2 Pet. 2: 5. of the gospel, as Paul 1 Tim. 2: 7. 2 Tim. 1: 11.

Κηρύσσω v. τιω, f. ξω, (κήρυξ,) to be a herald etc. Hom. II. 17. 325. Luc. D. Deor. 24. 1. to make proclamation sc. through a herald etc. Diod. Sic. 17. 109. Xen. H. G. 7. 2. 23. — In N. T. to proclaim, to announce publicly, to publish, trans.

a) genr. Matt. 10: 27 κηρύξατε ἐπὶ τῶν δωματίων. Luke 12: 3. Acts 10: 42. Rev. 5: 2. Sept. for קרא Ex. 32: 5. Esth. 6: 9, 11. יהריע Joel 2: 1. — Jos. Ant. 14. 15. 2. Hdtian. 1. 7. 2. Aeschin. 75. 30. — In the sense of to noise or blazen abroad, to laud publicly. Mark 1: 45 ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν. 5: 20. 7: 36. Luke 8: 39. — Pol. 30. 20. 6. Xen. Cyr. 8. 4. 4.

b) espec. to preach, to publish, to announce, sc. religious truth, the gospel with its attendant privileges and obligations, the gospel dispensation. (a) genr. e. g. of John the Baptist, Matt. 3: 1 κηρύσσω ἐν τῇ ἐρήμῳ καὶ λέγων. Mark 1: 4, 7. Luke 3: 3. Acts 10: 37. Of Jesus Matt. 4: 17, 23. 9: 35. 11: 1. Mark 1: 14, 38, 39. Luke 4: 44. 8: 1. 1 Pet. 3: 19. Of apostles and teachers, Matt. 10: 7. 24: 14. 26: 13. Mark 3: 14. 6: 12. 13: 10. 14: 9. 16: 15: 20. Luke 9: 2. 24: 47. Acts 20: 25. 28: 31. Rom. 10: 8, 14, 15. 1 Cor. 9: 27. 15: 11. Gal. 2: 2. Col. 1: 23. 1 Thess. 2: 9. 2 Tim. 4: 2 κ. τὸν λόγον. — Act. Thom. § 1, κ. τὸν λόγον. — So τὸν Χριστὸν κηρύσσειν, to preach Christ, i. e. to announce him as the Messiah, and exhort to the reception of his gospel, Acts 8: 5. 9: 20. 19: 13. 1 Cor. 1: 23. 15: 12. 2 Cor. 1: 19. 4: 5 οὐ γὰρ ἐαυτοὺς κηρύσσομεν, ἀλλὰ Χριστόν. 11: 4 bis. Phil. 1: 15. 1 Tim. 3: 16. — (β) In allusion to the Mosaic and prophetic institutions, to preach, to teach. Acts 15: 21 Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. 2: 21 ὁ κηρύσσων μὴ κλέπτειν. Gal. 5: 11 εἰ περιτομὴν ἔτι κηρύσσω. Luke 4: 18, 19, quoted from Is. 61: 1 where Sept. for קרא, as also Prov. 8: 1.

Κῆτος, εος, ους, τό, any large fish, sea-monster, Matt. 12: 40. Sept. for גדדן גד Jon. 2: 1. — Palaeph. 38. 1. Diod. Sic. 4. 42.

Κηφᾶς, ᾶ, ὁ, Cephas, later Heb. כפי (rock, Buxt. Lex. Ch. 1032,) a

surname of Simon Peter, i. q. *Μέγας* John 1: 43. 1 Cor. 1: 12. 3: 22. 9: 5. 15: 5. Gal. 2: 9.

Κιβωτός, οῦ, ἡ, an ark, i. e. a wooden chest, coffer, Ael. V. H. 9. 13. Lysias 121. 5. — In N. T. spoken of the ark of the covenant, Heb. 9: 4. Rev. 11: 19. Sept. for ארון Ex. 25: 10. Lev. 16: 2. al. saep. — Jos. Ant. 4. 8. 44. — Of Noah's ark, Matt. 24: 38. Luke 17: 27. Heb. 11: 7. 1 Pet. 3: 20. So Sept. for תיבה Gen. 6: 14 sq. 7: 1 sq. Josephus calls it also *ἀρναξ* Ant. 1. 3. 2 sq.

Κιθάρα, ας, ἡ, (κίθαρις,) whence Lat. cithara, Engl. guitar, though the modern instrument is different, the ancient cithara or lyre being without a neck, and with the strings open like the modern harp; hence genr. *lyre, harp*. See Rees' Cyclop. art. *Cithara* and *Lyre*, also the plates of *Musical Instruments*. — 1 Cor. 14: 7. Rev. 5: 8. 14: 2. 15: 2. Sept. for כנור Gen. 31: 27. 1 Chr. 9: 11. Josephus describes the Heb. כנור, *κινύρα*, as having ten strings and as struck with a key, Ant. 7. 12. 3. Comp. Gesen. Lex. art. כנור. — Ael. V. H. 14. 23. Luc. Imag. 14.

Κιθαρίζω, f. ἰσω, (κίθαρις,) to play upon the cithara, i. e. genr. to harp, to play the lyre, 1 Cor. 14: 7. Rev. 14: 2. Sept. for נגן Is. 23: 16. — Ael. V. H. 3. 32. Xen. Mem. 3. 1. 4.

Κιθαροδός, ου, (κίθαρα, αοιδός, ᾠδός,) a harper, lyrist, one who plays on the harp or lyre and accompanies it with song, Rev. 14: 2. 18: 22. — Ael. V. H. 3. 43. Luc. Vit. Auct. 3.

Κιλικία, ας, ἡ, Cilicia, a province of Asia Minor, bounded N. by Cappadocia, Lycaonia, and Isauria; S. by the Mediterranean; E. by Syria; and W. by Pamphylia. The western part was called *τραχεία, aspera*, and the eastern *πεδινή, campestris*. This country was the province of Cicero when proconsul, and its chief town Tarsus was the birthplace of Paul. Acts 6: 9. 15: 23, 41. 21: 39. 23: 3. 23: 34. 27: 5. Gal. 1: 21.

Κινάμωμον, ου, τό, cinnamon, the aromatic bark of the *Laurus cinnam-*

momum, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18: 13. Sept. for קנז Ex. 30: 23. קנז Jer. 6: 20. — Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

Κινδυνεύω, f. εὔσω, (κίνδυνος,) *to be in danger, in peril*, intrans. Luke 8: 23. 1 Cor. 15: 30. seq. inf. Acts 19: 27, 40. — Ecclus. 31 [34]: 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

Κίνδυνος, ου, ὁ, (prob. fr. κινέω,) *danger, peril*, Rom. 8: 35. 2 Cor. 11: 26 octies. Sept. for נצור Ps. 116: 3. — Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

Κινέω, ὧ, f. ἦσω, (κίω,) *to move, to put in motion*, trans. Matt. 23: 4 οὐ θέλουσι κινῆσαι αὐτά sc. τὰ φορτία. Sept. Pass. for נחל Is. 41: 7. נחל Job 13: 25. — Xen. Conv. 2. 22. — So κινεῖν τὴν κεφαλὴν *to move* i. e. *shake the head*, in derision Matt. 27: 39. Mark 15: 29. Sept. for נחל 2 K. 19: 21. Job 16: 4. Ps. 22: 8. — Ecclus. 12: 18. 13: 7. — Mid. *to move oneself*, i. e. *to move intrans.* Acts 17: 28 ζῶμεν καὶ κινούμεθα. — Sept. Gen. 7: 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19. — Metaph. *to move, to stir up, to excite*, e. g. σιάσιν Acts 24: 5. 21: 30 ἐκινήθη ἡ πόλις ὅλη. — Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37. — Seq. ἐκ τοῦ τόπων, i. q. *to move away, to remove*, trans. Rev. 2: 5. 6: 14. — Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

Κίνησις, εως, ἡ, (κινέω,) *motion*, John 5: 3 τὴν τοῦ ὕδατος κίνησιν. — Diod. Sic. 1. 7. Xen. Ven. 10. 12.

Κίς, ὁ, indec. Kîs, Heb. קיש Kîsh, pr. n. of the father of king Saul, Acts 13: 21. Comp. 1 Sam. 9: 1.

Κίχρημι, f. χρήσω, (i. q. χράω, see Butt. § 114. p. 307, 308,) *to lend*, trans. Luke 11: 5 χρεῖσόν μοι τρεῖς ἄρτους. — Sept. Ex. 12: 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

Κλάδος, ου, ὁ, (κλάω,) *a shoot, sprout, branch*, pp. young and easily broken off. Matt. 24: 32 ὅταν ᾖ ὁ κλάδος αὐτῆς γίνηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη. Luke 3: 32. 21: 8. Mark 4: 32. 13: 28. Luke 13: 19. Sept. for נחל Jer.

11: 16. Ez. 31: 7. — Ael. V. H. 2. 14. — Trop. and allegor. οἱ κλάδοι *branches for offspring, posterity*, Rom. 11: 16, 17, 18, 19, 21. — Theophr. Char. 5 or 21 κλάδος Μελιταῖος. Comp. Sept. ῥάβδος Is. 11: 1.

Κλαίω, f. κλαύσομαι Butt. § 114, in N. T. fut. κλαύσω Luke 6: 25, comp. Winer § 15; *to weep, to wail, to lament*, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. 26. 75 ἔκλαιε πικρῶς. Mark 14: 72. Luke 6: 21. 7: 13. 8: 52. John 11: 31, 33. 1 Cor. 7: 30. al. Seq. ἐπὶ c. dat. *to weep for or over any one*, Luke 19: 41. ἐπὶ c. acc. Luke 23: 28 μὴ κλαίετε ἐπ' ἐμὲ x. τ. λ. Joined c. ἀλαλάζειν Mark 5: 38. c. θορυβεῖν Mark 5: 39. c. θορνεῖν John 16: 20. c. κόπτεσθαι Rev. 18: 9. c. ὀκλύζειν James 5: 1. c. πενθεῖν Mark 16: 10. Luke 6: 25. Rev. 18: 15, 19. seq. ἐπ' αὐτῇ v. 11. Sept. for נחל Gen. 33: 4. Num. 14: 1. c. ἐπὶ τινι Judg. 14: 17. 2 Sam. 19: 1. — Ecclus. 22: 9, 10. Ael. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. *to bewep, to bewail, to lament for*, e. g. the dead, Matt. 2: 18 Παχὴλ κλαίονσα τὰ τέκνα αὐτῆς. So Sept. for נחל Gen. 37: 34. Deut. 34: 8. — 1 Macc. 9: 20. Ael. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

Κλάσις, εως, ἡ, (κλάω,) *a breaking*, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24: 35. Acts 2: 42. — Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (κλάω,) *fragment, bit*, e. g. of food, Matt. 14: 20. 15: 37. Mark 6: 43. 8: 8, 19, 20. Luke 9: 17. John 6: 12, 13. Sept. for נחל Lev. 2: 6. Judg. 19: 5. נחל 1 Sam. 30: 12. — Diod. Sic. 17. 13. Xen. Ven. 10. 5.

Κλαύδη, ης, ἡ, *Clauda or Claude*, now Gozzo, a small island off the S. W. coast of Crete, Acts 27: 16. — It is also called Κλαύδος Ptol. 3. 7. Gaudos, Mela 2. 7. Plin. H. N. 4. 22.

Κλανδία, ας, ἡ, *Claudîa*, pr. n. of a christian female, 2 Tim. 4: 21.

Κλαύδιος, ου, ὁ, *Claudius*, pr. n. 1. Tiberius Claudius Nero Germanicus,

the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts 11: 28. 18: 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11: 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18: 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, *χιλιάρχος*, commanding in Jerusalem, Acts 23: 26.

Κλαυθμός, οὔ, ὁ, (*κλαίω*), *weeping, wailing*, Matt. 2: 18. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. Acts 20: 37. Sept. for בָּכָר Gen. 45: 2. Ezra 3: 13. Comp. Lob. ad Phr. p. 325.

Κλάω, f. *κλάσω*, *to break*, i. e. *to break off or in two*, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase *κλάσαι τὸν ἄρτον*, *to break bread*, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. 14: 19. 15: 36. Mark 8: 6, 19. Luke 24: 30. Acts 27: 35. So Sept. and Heb. פָּרַס יֶהֱוָה Jer. 16: 7. comp. Is. 58: 7. — So in the Lord's supper and *agapae*, Matt. 26: 26. Mark 14: 22. Luke 22: 19. Acts 2: 46. 20: 7, 11. 1 Cor. 10: 16. 11: 24. — Act. Thom. § 27, 29. — Metaph. of the body, *σῶμα*, of Christ, as typically *broken* in the eucharist. 1 Cor. 11: 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλωμένον, where the allusion is to the death on the cross. — pp. Jos. B. J. 2. 8. 10.

Κλείς, δός, ἡ, acc. *κλεῖν* and *κλεῖν-δα*, acc. plur. *κλεῖδας* and contr. *κλεῖς*, Buttm. § 44. § 58. Winer § 9. p. 61; a *key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16: 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3: 7 ὁ ἔχων τὴν κλεῖν τοῦ Λαβίδ, in the same sense, in allusion to Is. 22: 22 where Sept. τὴν κλεῖδα οἴκου Λαβίδ for רִיבְיָה בֵּית הַמֶּלֶךְ. Rev. 1: 18 τὰς κλεῖς

τοῦ ἄδου. 9: 1. 20: 1. Metaph. Luke 11: 52 τὴν κλεῖδα τῆς γνώσεως, *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. 23: 13. — pp. Sept. for פֶּתַח Judg. 3: 25. Artemid. 3. 54. Luc. Tim. 13.

Κλείω, f. *σω*, perf. pass. *κλείσμαι*, aor. 1 pass. *ἐκλείσθην*, for the *σ* see Buttm. § 98. n. 6; *to shut, to close*, trans.

a) pp. Matt. 6: 6 κλείσας τὴν θύραν σου. 25: 10. Luke 11: 7. John 20: 19, 26. Acts 5: 23. 21: 30. Rev. 20: 3. 21: 5. Sept. for רָגַל Gen. 7: 16. Josh. 2: 7. — Hdian. 2. 1. 13. Xen. Cyr. 7. 5. 27. — So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke 4: 25. Rev. 11: 6. Comp. Gen. 7: 11. 8: 2. Job 38: 37.

b) metaph. (α) Matt. 23: 13 κλείετε τὴν βασιλ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. wilfully to prevent men from entering, comp. in *Κλείς*. So of authority to exclude or admit, Rev. 3: 7 bis, 8. — (β) 1 John 3: 17 κλεῖσαι τὰ σπλάγχνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in *Σπλάγχνον*.

Κλέμμα, ατος, τό, (*κλέπτω*), *theft*, Rev. 9: 21. — Dem. 736. 5. Xen. Oec. 14. 5. thing stolen Sept. Ex. 22: 2, 3. Luc. Asin. 19.

Κλέοπας, α, ὁ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24: 18. Different from *Κλωπᾶς* q. v.

Κλέος, έους, τό, (*κλέω* fr. *καλέω*), pp. *report, rumour*, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. *fame, renown, glory*, 1 Pet. 2: 20. Sept. for שָׁרָא Job 28: 22. — Ael. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

Κλέπτης, ου, ὁ, (*κλέπτω*), *a thief*, Matt. 6: 19. 20. 24: 43. Luke 12: 33, 39. John 10: 1. 12: 6. 1 Cor. 6: 10. 1 Thess. 5: 2, 4. 1 Pet. 4: 15. 2 Pet. 3: 10. Rev. 3: 3. 16: 15. Sept. for חָזַק Ex. 22: 2. Joel 2: 9. — Ecclus. 5: 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6. — Trop. of false teachers, deceivers, who *steal* men away from the truth, John 10: 8, 10. So Sept. and חָזַק Hos. 7: 1.

Κλέπτω, *κλέψω* Matt. 19: 18. Rom. 13: 9, instead of the more usual *κλέψομαι* Butt. § 113. 4, and n. 7. Winer § 15. p. 80.—*To steal*, absol. Matt. 6: 19, 20 *διορύσσονσι καὶ κλέπτουσιν*. Mark 10: 19. Luke 18: 20. John 10: 10. Rom. 2: 21 bis. Eph. 4: 28 bis. Fut. *οὐ κλέψεις* as imperat. Matt. 19: 18. Rom. 13: 9, see Winer § 44. 3. Matth. § 498. c. Sept. for *כָּזַב* Ex. 20: 15. Deut. 5: 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15.—In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. 27: 64. 28: 13. So Sept. and *כָּזַב* 2 Sam. 21: 12.—Hdian. 2. 1. 5.

Κλημα, *αιος, τό, (κλάω)* shoot, sprout, branch, i. q. *κλάδος*, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John 15: 2, 4, 5, 6. Sept. for *חֲזֵז* Ez. 12: 6, 7. *חֲזֵז* Ez. 15: 2.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

Κλήμης, εντιος, ό, *Clement*, pr. n. of a Christian Phil. 4: 3, not improbably Clemens Romanus.

Κληρονομέω, *ω, ήσω*, (*κληρονομός*), *to receive by lot* sc. a portion thus distributed, Sept. for *לָקַח* Num. 26: 55. Josh. 16: 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14: 15), *to inherit, to be heir* to any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

a) *to inherit, to be heir*, absol. Gal. 4: 30 *οὐ γὰρ μὴ κληρονομήσῃ ό υἱός τῆς παιδίσκης μετὰ κ. τ. λ.* quoted from Gen. 21: 10 where Sept. for *כָּזַב*, as also Gen. 15: 4. Num. 27: 11.

b) in later usage simply *to obtain, to acquire, to possess*, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. 5: 5 *κληρονομήσουσι τὴν γῆν they shall quietly possess the land* i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb. *כָּזַב* Ps. 37: 9, 11, 22, 29. 25: 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III.

p. 704 sq. So *κλ. τὴν βασιλείαν τοῦ Θεοῦ* Matt. 25: 34. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. *κλ. ζωὴν αἰώνιον* Matt. 19: 29. Mark 10: 17. Luke 10: 25. 18: 18. *ἀφ' αἰωνίου* 1 Cor. 15: 50. also Heb. 1: 4, 14. 6: 12. 12: 17. 1 Pet. 3: 9. Rev. 21: 7. Sept. for *כָּזַב* Gen. 15: 7. Deut. 1: 21.—genr. seq. acc. Ecclus. 4: 13. Jos. Ant. 8. 13. 8 *κλ. τοῦ Ναβούθου ἀμπελώνα προΐκα*. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 140.

Κληρονομία, *ας, ή*, (*κληρονομία* q. v.) *inheritance*, i. e.

a) pp. from one's ancestors, *patrimony*, Matt. 21: 38. Mark 12: 7. Luke 12: 13. 20: 14. Sept. for *לָקַח* Num. 27: 7, 8, 9, 10, 11.—Isocr. 393. A. Hdian. 5. 1. 13.

b) genr. *portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7: 5. Heb. 11: 8. So Sept. and *כָּזַב* Deut. 4: 38. Josh. 11: 23.—Hence trop. of admission to the kingdom of God and its attendant privileges, Acts 20: 32. Gal. 3: 18. Eph. 1: 14, 18. 5: 5. Col. 3: 24. Heb. 9: 15. 1 Pet. 1: 4.

Κληρονόμος, *ου, ό*, (*κληρος, νέμωμαι*) pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. *an heir*, see above in *Κληρονομέω*.

a) pp. Matt. 21: 38. Mark 12: 7. Luke 20: 14. Gal. 4: 1. Sept. for *כָּזַב* Jer. 8: 10. 2 Sam. 14: 7.—Ael. V. H. 13. 11. Lysias 907. 5.—Trop. *κληρονόμος Θεοῦ*, *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8: 17 bis. Gal. 4: 7. So Gal. 3: 29 *κληρονόμοι* sc. *τοῦ Ἀβραάμ*, heirs of the blessings promised to Abraham.

b) genr. i. q. *possessor* sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.

Κληρος, *ου, ό*, (prob. fr. *κλάω*), *lot*, i. e.

a) pp. *a lot, die*, any thing used in determining chances, comp. Potter's Gr. Antiq. 1. p. 333. E. g. *κληρον βάλλειν*, Engl. *to cast lots*, Matt. 27: 35 bis.

Mark 15: 24. Luke 23: 34. John 19: 24. Acts 1: 26 bis ἔδωκαν κλήρους . . . καὶ ἔπεσεν ὁ κλήρος. Sept. for כְּרִיב Ps. 22: 19. Neh. 10: 34. Jon. 1: 7.—Luc. Hermot. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. lot, i. e. part, portion sc. as assigned by lot, Acts 8: 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. So Sept. and כְּרִיב Deut. 10: 9. 12: 12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts 1: 17, 25 λαβεῖν τὸν κλήρον τῆς διακονίας, comp. v. 26.—Hence genr. portion, possession, heritage, trop. Acts 26: 18 κλήρον ἐν τοῖς ἡγιασμένοις. Col. 1: 12. Plur. id. 1 Pet. 5: 3 μὴδ' ὡς κατακυριεύοντες τῶν κλήρον, not as lording it over the possessions, heritage, sc. of God or Christ, the church.—Wisd. 5: 5. So pp. κλήροι estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Ael. V. H. 12. 61.

Κληρώω, ᾧ, f. ὠσω, (κλήρος,) to cast lots Hdot. 1. 94. Mid. to acquire by lot Xen. Cyr. 1. 6. 46. — In N. T. only Mid. κληρούμαι, οὔμαι, genr. to obtain, to receive, absol. Eph. 1: 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμᾶς κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thoin. § 24 ἵνα κληρωθῶ ἄγιος γενέσθαι κ. τ. λ. Ael. H. An. 1. 13. Alciph. 3. ep. 49.

Κληῖσις, εως, ῆ, (καλέω,) a call, i. e. summons Xen. Cyr. 3. 2. 14. invitation to a banquet 3 Macc. 5: 14. Xen. Conv. 1. 7. Hence in N. T. trop. a call, invitation sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. 11: 29 ἡ κλησις τοῦ θεοῦ. Eph. 4: 1. Phil. 3: 14. 2 Thess. 1: 11. 2 Tim. 1: 9. Heb. 3: 1. 2 Pet. 1: 10. Eph. 1: 18 et 4: 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the hope which the Christian's call permits him to cherish. — Clem. Alex. Strom. 6. 17. — So 1 Cor. 1: 26 βλέπετε τὴν κλησιν ὑμῶν, i. e. the manner of your call, how ye were called. So too 1 Cor. 7: 20 ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. classes, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ῆ, ὄν, (καλέω,) called, invited, e. g. to a banquet, Sept. for כְּרִיב 1 K. 1: 41, 49. Aeschin. 50. 1. Hence in N. T. trop. called, invited, sc. to the kingdom of heaven and its privileges, genr. Matt. 20: 16 et 22: 14 πολλοὶ γάρ εἰσι κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, i. q. saints, Christians, Rom. 1: 6, 7 κλητοὶ Ἰησοῦ κ. . . κλητοὶ ἄγιοι. 8: 28. 1 Cor. 1: 2, 24. Jude 1. Rev. 17: 14. Comp. Heb. כְּרִיב Is. 48: 12.—In the sense of appointed, chosen, sc. to any office, see in Καλέω no. 1. e. Rom. 1: 1 et 1 Cor. 1: 1 κλητὸς ἀπόστολος, comp. Gal. 1: 15.

Κλίβανος, ου, ὁ, an oven, sc. for baking bread, Matt. 6. 30. Luke 12: 28. Sept. for Heb. כְּרִיב Ex. 8: 3. Lev. 26: 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρήβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. כְּרִיב, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. Bread p. 208. Jahn § 140. Harmar's Obs. I. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) inclination, declivity, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, climates, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. Climate.—Hence in N. T. and genr. climate, i. e. clime, region, Gal. 1: 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15: 23. 2 Cor. 11: 10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdian. 2. 11. 8.

Κλίνη, ης, ῆ, (κλίνω,) a bed, couch, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. Bed. In N. T.

a) genr. and only of the sick, Mark 7:

30 et Rev. 2: 22 see in *Bállw* b. So Sept. and כַּנְיָ Gen. 48: 2. 49: 3. genr. 2 Sam. 4: 7. 1 K. 17: 19.—Luc. Asin. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15.—Of a bed in which the sick are borne, Matt. 9: 2, 6. Luke 5: 18. Acts 5: 15. Comp. Sept. and כַּנְיָ Cant. 3: 7.—So of a bed or bier for the dead Jos. Ant. 7. 1. 6. Hdian. 4. 2. 3 sq.

b) spec. a couch, sofa, divan, for sitting or reclining. Luke 17: 34 ἕσονται δύο ἐπὶ κλινᾶς μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24: 40, and see below. Mark 4: 21. 7: 4. Luke 8: 16. So Sept. and כַּנְיָ Am. 6: 4, comp. 3: 12.—Or, in all these passages κλίνη may be taken in the sense of *triclīnium*, i. e. the couch or sofa on which the ancients reclined at meals, see in *Ἀνάκειμαι* no. 2. So Sept. and כַּנְיָ Esth. 7: 8. Ez. 23: 41.—Ael. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ἐπὶ τῇ κλίνῃ Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. κλίνη,) a little bed, Luke 5: 19, 24, comp. v. 18 where it is κλίνη.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

Κλίνω, f. ὠῶ, perf. κέκλικα, to incline, trans. i. e. to bend any thing from a straight position, whether downwards or horizontally.

a) genr. to bow, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke 24: 5. τὴν κεφαλὴν as one dying John 19: 30, or genr. to recline or lay the head sc. for rest Matt. 8: 20. Luke 9: 58. Comp. Sept. and כַּנְיָ Ps. 144: 5. 2 K. 19: 16.—Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. to incline oneself, (comp. in *Ἄγω* no. 3,) spoken of the day as declining, Luke 9: 12. 24: 29 κέκλικεν ἡ ἡμέρα. So Sept. for כַּנְיָ Judg. 19: 11 כַּנְיָ Judg. 19: 8. כַּנְיָ Jer. 6: 4.—Arr. Alex. M. 3. 4. 4 ἐγκλινάντος δὲ τοῦ ἡλίου ἐξ ἑσπέρας. Hdot. 4. 181 ἀποκλίνω.

b) i. q. Lat. *inclinare aciem*, i. e. in military language, to make give way, to rout. Heb. 11: 34 παρεμβολὰς ἀλλοτρίων ἐκλιναν.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλισία, ας, ἡ, (κλίνω,) pp. 'place where one may recline or rest,' hence

hut, tent, Hom. Od. 16. 1. Il. 1. 322. *triclīnium*, i. e. couches, for reclining at a meal Pind. Pyth. 4. 237. a table-party, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. κλισίας adverbially, by table-parties, in companies. Luke 9: 14 κατακλινάτε αὐτοὺς κλισίας ἀνὰ πεντήκοντα. Comp. Buttm. § 115. 4. Herm. ad Vig. p. 882.

Κλοπή, ῆς, ἡ, (κλέπτω,) theft, Matt. 15: 19. Mark 7: 22. Sept. for inf. of כַּנְיָ Gen. 40: 15.—Eccclus. 41: 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (κλύω to dash,) pp. a dashing of the sea, surge, billows, Luke 8: 24. James 1: 6. Sept. for כַּנְיָ Jon. 1: 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. ἴσομαι, depon. (κλύδων,) to surge, to be tossed in billows, trop. to fluctuate. Eph. 4: 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ δισασκαλλας. Sept. for כַּנְיָ Is. 57: 20.—Jos. Ant. 9. 11. 3 ὁ δὲ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristæen. 1. ep. 27.

Κλωπᾶς, ᾶ, ὁ, *Clorax*, John 19: 25, elsewhere called *Alpheus*, see in *Ἀλφαῖος* no. 1.

Κνήθω, Att. κνάω, f. κνήσω, to rub, to scratch, Mid. κνήσασθαι τὸ οὖς to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to tickle, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβήν, ὡς λέγεται, κνήθειν οἶδεν ὄνος τὸν ὄνον.—In N. T. only Pass. to be tickled, to feel an itching, trop. 2 Tim. 4: 3 κνηθόμενοι τὴν ἀκοήν, lit. being tickled, itching, as to the ears, i. e. having an itching to hear something pleasing. So Hesych. κνηθόμενοι τὴν ἀκοήν· ζητοῦντες τι ἀκοῦσαι καθ' ἡδονήν. For the accus. see Buttm. § 134. 6. Winer § 32. 5. On the form κνήθω see Buttm. § 112. 11. Lob. ad Phr. p. 254.—So κνήσις ὥτων Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, *Cnidus* or *Gnidus*, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27: 7.—Strabo XIV. p. 965.

C. Plin. H. N. 36. 15. Hom. Od. 1. 30. 1.

Κοδράντης, ου, ὁ, i. q. Lat. quadrans, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two λέπτα, i. e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσσάριον. Jahn § 117. Adam's Rom. Ant. p. 492.

Κοιλία, ας, ἡ, (κοῖλος hollow,) the belly, e. g. the exterior, Sept. for קֶרֶב Judg. 3: 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. *the belly, the bowels*, as the receptacle of food, put as often in Engl. for *the stomach*, either in men or animals, Matt. 12: 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15: 17. Mark 7: 19. Luke 15: 16 γεμίσει τὴν κοιλίαν αὐτοῦ. Rom. 16: 18. 1 Cor. 6: 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. 3: 19. Rev. 10: 9, 10. Sept. for כִּמְצָה Jon. 2: 2. Num. 5: 22. Ps. 22: 15. — Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for *the womb*. Matt. 19: 12 ἐκ κοιλίας μητρός. Luke 1: 15, 41, 42, 44. 2: 21. John 3: 4. Acts 3: 2. 14: 8. Gal. 1: 15. As personified, put for the woman herself, Luke 11: 27, 23: 29. So Sept. and קֶרֶב Gen. 25: 24. Is. 44: 2. כִּמְצָה Gen. 25: 23. Ruth 1: 11. for כִּמְצָה Job 3: 11. 10: 18.

c) trop. from the Heb. for *the inward part*, the inner man, as in Engl. the breast, the heart. John 7: 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and קֶרֶב Job 15: 35. Prov. 20: 27. כִּמְצָה Ps. 40: 9.

Κοιμάω, ὦ, f. ἴσω, (kindr. with κέμαι,) to make sleep, to put to sleep, Hom. Il. 14. 236. trop. ib. 12. 281. — Hence in N. T. and genr. Pass. κοιμάσθαι, ὦμαι, with fut. Mid. ἴσομαι, to fall asleep, to sleep, intrans.

a) pp. Matt. 28: 13. Luke 22: 45 κοιμώμενους ἀπὸ τῆς λύπης. John 11: 12. Acts 12: 6. Sept. for קָנַח Is. 5: 27. קָנַח Ruth 3: 8. 1 Sam. 3: 15. — Ael. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for *to die, to be dead*. Matt. 27: 52. John 11: 11. Acts 7: 60 τοῦτο εἰπὼν ἐκοιμήθη. 13: 36. 1 Cor. 7: 39. 11: 30. 15: 6, 18, 20, 51. 1 Thess.

4: 13, 14, 15. 2 Pet. 3: 4. Sept. often for קָנַח 1 K. 2: 10. 11: 43. Is. 43: 17. — 2 Macc. 12: 45. Hom. Il. 11. 241. Soph. Electr. 509.

Κοίμησις, εως, ἡ, (κοιμάω,) a sleeping, sleep, meton. *rest, repose*, John 11: 13. — Eccelus. 46: 19. 48: 14.

Κοινός, ῥ, ὄν, common, i. e.

a) pp. pertaining equally to all. Acts 2: 44 εἶχον ἅπαντα κοινά. 4: 32. Tit. 1: 4. Jude 3. — Wisd. 7: 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred; hence i. q. ceremonially *unlawful, unholy, profane*. Mark 7: 2 κοινὰς χερσὶ τοῦτ' ἐστὶν ἀνόμοις. Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. v. 28. 11: 8. Rom. 14: 14 τέτ.—1 Macc. 1: 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*. Heb. 10: 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγνησάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. 21: 27 in later edit. Others, *polluted*.

Κοινόω, ὦ, f. ὴσω, (κοινός,) to make common, to communicate with others, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common*, i. e. *to render unlawful, unholy, unclean, to defile*, ceremonially, c. acc. Matt. 15: 11 bis, 18, 20 bis, τὰ κοινοῦντα τὸν ἄνθρ. κ. τ. λ. Mark 7: 15 bis, 18, 20, 23. Heb. 9: 13. So to regard as common, to call *unclean*, Acts 10: 15. 11: 9. — Hesych. μὴ κοῖνον· μὴ ἀκάθαρτον λέγε.—Hence genr. *to profane, to desecrate, to pollute*, Acts 21: 28 τὸν ἅγιον τόπον. absol. Rev. 21: 27 in text. rec.

Κοινωνέω, ὦ, f. ἴσω, (κοινωνός,) to be partaker of or in any thing, with any person, i. e. to share in common.

a) of things, seq. gen. *to partake of any thing*. Heb. 2: 14 κοινοῖνεν σαρκὸς καὶ αἵματος. Comp. Buttm. § 132. 4. 2. c. Winer § 30. 5. a. — 2 Macc. 5: 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22. — Seq. dat. *to partake in any thing*. Rom. 15: 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινοῦρησαν τὰ ἔσθην. 1 Tim. 5: 22. 1 Pet. 4: 13. 2 John 11. Rom. 12: 13

ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them. — c. dat. Wisd. 6: 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, to *partake with* any one, seq. dat. et ἐν, Gal. 6: 6 κοινωνεῖτω δὲ ὁ καθηγούμενος τὸν λόγον τῷ καθηγούντι ἐν πᾶσιν ἀγαθοῖς, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. εἰς Phil. 4: 15. — c. dat. of pers. et gen. Pol. 2. 42. 5. Ael. V. H. 3. 17. c. dat. et εἰς Act. Thom. § 26.

Κοινωνία, ας, ἡ, (κοινωνεῖω,) act of *partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts 2: 42. 1 Cor. 1: 9. 10: 16 bis, οὐχὶ κοινωνία τοῦ αἵματος . . . καὶ τοῦ σώματος τοῦ Χρ. 2 Cor. 6: 14. 8: 4 καὶ τῆς διακονίας, *part, share in transmitting this alms*. 13: 13 καὶ τοῦ ἁγίου πνεύματος. Gal. 2: 9 δεξία κοινωνίας *right hand of fellowship*, the pledge of communion etc. Eph. 3: 9 in text. rec. Phil. 1: 5 καὶ ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. your participation in the gospel, accession to it. 2: 1. 3: 10. Philem. 6. 1 John 1: 3 bis, 6, 7. — Jos. Ant. 2. 5. 1 καὶ τῆς ὁμοίας συμφορᾶς. Hdian. 8. 2. 11. Ael. V. H. 14. 14.

b) *communication, distribution*, genr. Hdian. 1. 10. 3. In N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. 15: 26. 2 Cor. 9: 13. Heb. 13: 16. — Phavor. κοινωνία ἡ ἐλεημοσύνη.

Κοινωνικός, ἡ, ὄν, (κοινωνός,) *communicative*, i. e. social Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, liberal, 1 Tim. 6: 18. — Luc. Timon. 56 πρὸς ἄνδρα, οἶόν σε, ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικόν. M. Antonin. 7. 52.

Κοινωνός, οὔ, ὁ, ἡ, (κοινός,) a *partner, partner, companion*, absol. 2 Cor. 8: 23 ὑπὲρ Τιτου, κοινωνός ἐμός. Philem. 17. — Ecclus. 41: 18. Hdian. 2. 8. 5. — Seq. gen. of pers. of whom one is the companion, *with whom he partakes in any thing*, Matt. 23: 30. 1 Cor. 10: 20. Heb. 10: 33. (Sept. for חֲבֵר Is. 1: 23. Hdian. 4. 14. 4.) Seq. dat. of pers. to or *with whom one is partner*, Luke 5:

10 κοινωνοὶ τῷ Σίμωνι. Comp. in Εἰμί 11. e. — Seq. gen. of thing, 1 Cor. 10: 18 κοινωνοὶ τοῦ θυσιαστηρίου i. e. of the victims sacrificed. 2 Cor. 1: 7. 1 Pet. 5: 1. 2 Pet. 1: 4. — Ecclus. 6: 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 24, 26.

Κοίτη, ἥς, ἡ, (κεῖμαι,) a *lying down*, sc. for rest or sleep, Hdot. 1. 10 ὥρη τῆς κοιτῆς bed-time. Hence genr. and in N. T.

a) *place of repose, bed*, Luke 11: 7 τὰ παῖδια μετ' ἐμοῦ εἰς τὴν κοίτην. — Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7. — Spoken of the marriage-bed, meton. for marriage itself, Heb. 13: 4. — Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 μὴ θέλων μαινεῖν τὴν κοίτην τοῦ γεννήσαντος.

b) *a lying with a woman, cohabitation*, whether lawful or unlawful. Rom. 13: 13 περιπατήσωμεν . . . μὴ κοίταις, i. e. not in lewdness. Sept. for מִשְׁכָּב Lev. 18: 22. Num. 31: 17, 18, 35. — Wisd. 3: 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154. — Hence from the Heb. meton. for *seed, semen*, as necessary for conception. Rom. 9: 10 εἰς ἐνός κοίτην ἔχονσα, i. e. having conceived by one etc. So Sept. εἰ ἔδωκε τις τὴν κοίτην αὐτοῦ ἐν σοὶ for Heb. מִשְׁכָּבְךָ נָתַן לִי Num. 5: 20. Lev. 18: 23. more fully Sept. διδόναι κοίτην σπέρματος for Heb. נָתַן מִשְׁכָּבְךָ לְיָרֵעַ Lev. 18: 20. Also Sept. κοίτη σπέρματος for יָרֵעַ מִשְׁכָּבְךָ Lev. 15: 16 sq. 31. 22: 4.

Κοιτών, ὧνος, ὁ, (κοίτη,) a *bed-chamber*, Acts 12: 20 ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως i. e. the king's chamber attendant, valet-de-chambre; see in Βλάσιος. Sept. for מִשְׁכָּב Ex. 8: 3. מִשְׁכָּב חֲבֵר 2 Sam. 4: 7. — Luc. Asin. 2. — Dioid. §. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

Κόκκινος, η, ὄν, adj. from κόκκος pp. grain, kernel, and also the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, quercus coccifera, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-

son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence κόκκινος, *coccus-dyed*, crimson, Matt. 27: 28 χλαμύδα κοκκίνην, for which in Mark 15: 17 πορφύραν. Heb. 9: 19. Rev. 17: 3, 4. 18: 12, 16. Sept. for תַּבְּרִית Ex. 25: 4. 28: 5. תַּבְּרִית Josh. 2: 18, 21.—Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, a kernel, grain, seed. Matt. 13: 31 κ. σινάπεως. 17: 20. Mark 4: 31. Luke 13: 19. 17: 6. John 12: 24 κ. τοῦ σίτου. 1 Cor. 15: 37.—Hdot. 4. 143. See also in Κόκκινος.

Κολάζω, f. ἀσμαι, (κόλος, κολοβός, i. q. poet. κολούω,) pp. to mutilate, to prune sc. trees, κολάζειν τὰ δένδρα Theophr. de caus. Plant. 5. 9. 11. trop. to correct, to moderate, Ael. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Oec. 20. 12.—Hence in N. T. and genr. to discipline, to punish, c. acc. Acts 4: 21 πῶς κολάσονται αὐτούς. 2 Pet. 2: 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Buttin. § 144. 3. Matth. § 566. 6.—2 Macc. 6: 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (κόλαξ flatterer,) flattery, adulation, 1 Thess. 2: 5.—Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (κολάζω,) pp. mutilation, pruning, e. g. κόλασις τῶν δένδρων Theophr. de caus. Plant. 2. 4. 4. In N. T. punishment, Matt. 25: 46 εἰς κόλασιν αἰώνιον. 1 John 4: 18 see in Ἔχω c. a.—Wisd. 16: 2, 24. Ael. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see Κολοσσαί.

Κολαφίζω, f. ἰσω, (κόλαφος, κολάπτω,) to strike with the fist, to buffet, c. acc. Matt. 26: 67 et Mark 14: 65 ἐκολάφισαν αὐτόν. Hence genr. to buffet, to maltreat, 1 Cor. 4: 11. 2 Cor. 12: 7. 1 Pet. 2: 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κοινδύλιζω, Lob. ad Phryn. p. 175.

Κολλάω, ᾶ, f. ἦσω, (κόλλα glue,) to glue together, to make cohere, Luc. quom. Hist. conser. 51. Diod. Sic. 2. 58.—In N. T. Mid. κολλάομαι, ὅμαι, aor. 1 pass. ἐκολλήθην with mid. signif. Buttin. § 136. 2, to adhere, to cleave to, pp. of things, seq. dat. Luke 10: 11 τὸν κοινωτόν τὸν κολληθέντα ἑμῖν. Rev. 18: 5 in constr. praegn. in later edit. Sept. for קָבַץ Ps. 102: 6. Job 29: 10.—Anthol. Gr. 1. p. 231.—Trop. of persons, to join oneself unto, c. dat. of thing, e. g. τῷ ἄγματι, to follow, to accompany, Acts 8: 29. τῷ ἀναθῷ, to cleave to, Rom. 12: 9. Sept. and קָבַץ 2 K. 3: 3. Seq. dat. of pers. e. g. to become a servant to any one Luke 15: 15. to follow, to cleave to, e. g. τῇ πόρῃ 1 Cor. 6: 16. (Ecclus. 19: 2.) τῷ κυρίῳ v. 17. Sept. and קָבַץ 2 K. 18: 6. to follow the side or party of any one, to associate with, Acts 5: 13. 9: 26. 10: 28. 17: 34. Sept. and קָבַץ 2 Sam. 20: 2.—1 Macc. 3: 2. 6: 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or κολλύριον, ου, τό, (dimin. of κολλύρα a coarse bread or cake,) pp. a small cake, cracknel, Sept. for קִרְקִר 1 K. 14: 3 in Cod. Alex. In N. T. collyrium, eye-salve, resembling the dough of the κολλύρα, Rev. 3: 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, κολλυρίον· σκεναστὸν δὲ τοῦτο ἐστὶν ἐκ πίτιης Βρυτίας, καὶ ἀσφάλτον, καὶ λίθου τοῦ διαφανοῦς τετριμμένον, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ. Other kinds are described in Cels. de Med. 6. 2 sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οῦ, ὁ, from κόλυβος a small coin, change, Aristoph. Pax 1196, 1200 οὐδὲ κολλύβου, where Schol. εἶδος εἰτελοῦς νομίσματος ἀντὶ τοῦ οὐδὲ ὀβολοῦ. Also agio, premium of exchange, ἡ ἀργυρίον ἀλλαγὴ Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. קִבְּצִיק Buxt. Lex. Chald. 2032.—Hence κολλυβίστης, a money-changer, broker, i. q. κερματιστής, Matt. 21: 12. Mark 11: 15. John 2: 15. They had their seats in the outer court of the temple, see in Κερματιστής. Comp. Adam's Rom. Ant. p. 501.—Lysias Fragn. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.

Κολλύριον, see Κολλούριον.

Κολοβόω, ὤ, f. ὠσω, (κολοβός mutilated, fr. κόλος,) to mutilate, trans. Sept. 2 Sam. 4: 12. Diod. Sic. 1. 78 pen. — In N. T. trop. of time, to cut off, to shorten, Pass. Matt. 24: 22 bis, et Mark 13: 20 κολοβωθήσονται αἱ ἡμέραι. So Heb. חָצַר Prov. 10: 27, Sept. ὀλιγοθήσονται.

Κολοσσαί or Κολασσαί, ὠν, αἰ, Colosse, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called Κοπος. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. — Col. 1: 2.

Κολοσσαεὺς, εως, ὁ, plur. Κολοσσαῖς, Colossians, only in the spurious subscription to the epistle.

Κόλπος, ου, ὁ, the bosom, i. e.

a) pp. the front of the body between the arms; hence John 13: 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in Ἀνάκειμαι no. 2. Adam's Rom. Ant. p. 436. Calmet art. Eating. — Lat. in sinu recumbo Plin. Ep. 4. 22. — Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. bosom-friend etc. John 1: 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16: 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 Ἀΐζαρον ἐν τοῖς κόλποις [comp. Engl. embraces] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. 13: 16] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαάκ καὶ Ἰακώβ ἵποδύονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. חֶמְרִי חֶמְרִי Deut. 13: 7. 28: 54, 56. comp. 2 Sam. 12: 3, 8. Is. 40: 11. — Ecclus. 9: 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. Γαβρίλιον, ἐκ τῶν

Πομπηίου κόλπων ἀνθρώπων. Comp. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo." — Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. 8: 11. Luke 13: 29, see in Ἀνακλίνω b. But the scene is here laid in ἔδης, and not in the Mesiah's kingdom.

b) the bosom of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke 6: 38 δώσουσι εἰς τὸν κόλπον ὑμῶν. So Sept. and רַחֵם Is. 65: 6. Jer. 32: 18. — Hom. Od. 15. 469. Pol. 3. 33. 2. Hdot. 6. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 "tunc Romanus, sinu ex toga facto, etc."

c) put for a bay, gulf, inlet of the sea, Acts 27: 39. — Jos. Ant. 3. 1. 5. Hdian. 8. 1. 12. Xen. H. G. 6. 2. 9.

Κολυμβάω, ὦ, f. ἴσω, to swim, Acts 27: 43. — Hierocl. Facet. 1. Anthol. Gr. III. p. 41. 1. Moeris p. 267 γεῖν καὶ νήχεσθαι, Ἀττικῶς κολυμβᾶν, Ἑλληνικῶς.

Κολυμβήθρα, ας, ἡ, (κολυμβάω,) pp. swimming-place, hence pool, pond, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ἡ κολ. τοῦ Σιλωάμ John 9: 7, 11. a healing bath or pool, see Βηθεσδά, John 5: 2, 4, 7. Sept. for כִּנְרֵי 2 K. 18: 17. Neh. 2: 14. Is. 7: 3. — Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

Κολωνία, ας, ἡ, Lat. colonia, i. e. a Roman colony, Acts 16: 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinoel in loc. Comp. Adam's Rom. Ant. p. 72 sq.

Κομάω, ὦ, f. ἴσω, (κόμη,) to have long hair, to wear the hair long, 1 Cor. 11: 14, 15. — Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

Κόμη, ης, ἡ, hair, head of hair, 1 Cor. 11: 15. Sept. for כֶּשֶׁת Num. 6: 5. — Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

Κομίζω, f. ἴσω, Att. f. ἰώ, (κομέω,) to take care of, to provide for, Hom. Il. 24. 541; so of one fallen in battle, i. e. to take up and bear away Hom. Il. 13. 196; hence genr. to take up, to carry off, e. g. as booty Hom. Il. 2. 875, ib. 11. 738. In N. T. genr.

a) *to bear, to bring*, trans. Luke 7: 37 *κομισάσα ἀλάσαστρον μύρου*.—Esdr. 4: 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. *κομίζομαι*, Att. f. *κομοῦμαι*, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, to obtain, to receive*, trans. Matt. 25: 27 *ἐκομισάμην ἂν τὸ ἐμόν*. 2 Cor. 5: 10. Col. 3: 25 *κομίζεται ὁ ἡδίκησε*. Heb. 10: 36 κ. *τὴν ἐπαγγελίαν*. 11: 39. 1 Pet. 1: 9. 5: 4. 2 Pet. 2: 13. seq. *παρά* c. gen. Eph. 6: 8. — 1 Macc. 13: 37. 2 Macc. 8: 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of *to receive again, to recover*, trans. Heb. 11: 19. So Sept. for *קָבַץ* Gen. 38: 20. — 2 Macc. 10: 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

Κοιμώτερον, adv. (comparat. of *κόμῳ*s elegantly, well, Xen. Cyr. 1. 3. 8,) *better*, in the phrase *κοιμώτερον ἔχειν*, *se melius habere, to be better, to mend*, John 4: 52. See in *Ἐχω* f.—Arr. Epict. 3. 10. 13 *κόμῳ*s ἔχειν. Cic. ad Div. 16. 15 *belle habere*.

Κονιάω, ὦ, f. *άσω*, (*κονία* dust, slacked lime,) *to white-wash*, sc. with lime, trans. Matt. 23: 27 *τάφοις κεκοιναμένοις*, *white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jahn § 207 and n. II. Wetstein N. T. in loc. Acts 23: 3 *τοῖς κεκοιναμένοις* *thou whited wall*, i. e. *thou hypocrite, fair without and foul within*, Sept. for *קָבַץ* Deut. 27: 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

Κονιορτός, οὔ, ὁ, (*κονία*, ὄρνυμι,) *dust*, pp. as excited, flying, Matt. 10: 14. Luke 9: 5. 10: 11. Acts 13: 51. 22: 23. Sept. for *קָבַץ* Ex. 9: 9. Nah. 1: 3. *קָבַץ* Deut. 9: 21. — Pol. 5. 85. 1. Xen. An. 1. 8. 8.

Κοιάζω, f. *άσω*, (*κόπος*), pp. 'to be beat out, weary,' i. q. *κοιιάω*, hence genr. *to relax, to remit, to cease*; in N. T. of the wind, *to lull*, intrans. Matt. 14: 32. Mark 4: 39. 6: 51. Sept. for *קָבַץ* Gen. 8: 1. *קָבַץ* Jon. 1: 11, 12. — Ecclus. 43: 23. Hidot. 7. 191.

Κολετός, οὔ, ὁ, (*κόπτομαι* q. v.) *lamentation, wailing*, sc. as accompanied with beating the breast etc. Acts 8: 2. Sept. for *קָבַץ* Gen. 50: 10. Zech. 12:

10, 11.—1 Macc. 4: 39. Dion. Hal. Ant. 11. 31.

Κοπή, ἥς, ἡ, (*κόπτω*), *slaughter, carnage*, Heb. 7: 1, in allusion to Gen. 14: 17 where Sept. for inf. *קָבַץ*. Sept. for *קָבַץ* Josh. 10: 20.—Judith 15: 7.

Κοπιάω, ὦ, f. *άσω*, (*κοπία* i. q. *κόπος*), pp. i. q. Engl. *to be beat out*, i. e. *to be weary, faint*, intrans.

a) pp. Matt. 11: 28 *δεῦτε πρὸς με πάντες οἱ κοπιῶντες*. Rev. 2: 3. seq. *ἐκ* John 4: 6 κ. *ἐκ τῆς ὁδοπορίας*. Sept. for *קָבַץ* Is. 40: 41. — Jos. Ant. 2. 15. 3 κ. *ὑπὸ τῆς ὁδοπορίας*. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. *to weary oneself* sc. with labour, like Heb. *קָבַץ*, i. e. *to labour, to toil*, absol. Luke 5: 5 *δὲ ὅλης τῆς νυκτὸς κοπιάσαντες οὐδὲν ἐλάβομεν*. Matt. 6: 28 et Luke 12: 27 *τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νῆθει*. Acts 20: 35. 1 Cor. 4: 12. Eph. 4: 28. 2 Tim. 2: 6. Trop. of a teacher who labours in the gospel, John 4: 38 bis. 1 Cor. 15: 10. 16: 16. Sept. for Heb. *קָבַץ* Josh. 24: 13. *קָבַץ* Ps. 127: 1. — Anthol. Gr. IV. p. 134. 2 *μὴ τρέχε, μὴ κοπία*. — Seq. *ἐν*, *to labour in*, e. g. trop. *ἐν λόγῳ* 1 Tim. 5: 17. *ἐν κυρίῳ* i. e. in the work of the Lord Rom. 16: 12 bis. *ἐν ὑμῖν among you* 1 Thess. 5: 12. (comp. Ecclus. 6: 19.) Seq. *εἰς* c. acc. of pers. *upon* or *for* whom, *εἰς ἡμᾶς* Rom. 16: 6. *εἰς ὑμᾶς* Gal. 4: 11. (Ecclus. 24: 34.) c. *εἰς* final, as *εἰς τοῦτο* *ὅτι* 1 Tim. 4: 10. *εἰς ὃ* Col. 1: 29. *εἰς κενόν in vain* Phil. 2: 16. Sept. κ. *εἰς κενόν* for *קָבַץ* Is. 65: 23. Jer. 51: 53.

Κόπος, οὔ, ὁ, (*κόπτω*), pp. a beating, hence *wailing, grief*, sc. with beating the breast etc. i. q. *κοπετός* q. v. Sept. for *קָבַץ* Jer. 45: 3. Aeschyl. Choeph. Also *the being beat out, weariness*, Xen. An. 5. 8. 3. Hence in N. T. *toil, labour*, i. e. wearisome effort, genr. John 4: 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*. 1 Cor. 3: 8. 15: 58 *ὁ κόπος ὑμῶν ἐν Χριστῷ*. 2 Cor. 6: 5. 10: 15. 11: 23, 27. 1 Thess. 1: 3 *ὁ κόπος τῆς ἀγάπης labour of love* i. e. work of beneficence. 2: 9. 3: 5. 2 Thess. 3: 8. Heb. 6: 10. Rev. 2: 2. 14: 13. Sept. for *קָבַץ* Gen. 31: 42. — Ecclus. 14: 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 99

antep.—In the sense of *trouble, vexation*, in the phrase *κόπους παρέχειν τινί*, i. q. *to trouble, to vex* any one, Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6: 17. Sept. *κόπος* for *לָבַשׁ* Job 5: 6. Jer. 20: 18. — *κόπους παρέχειν* Aristot. Probl. sect. qu. 38. The earlier Greeks said *πόνον παρέχειν* Ecclus. 29: 4. Hdot. 1. 177. *πράγματα παρέχειν* Hdot. 1. 155, 175.

Κορρία, ας, ἡ, (*κόπος*), pp. *dung-hill* Sept. for *רִשְׁעָא* 1 Sam. 2: 8. Arr. Epict. 2. 4. 4 sq. In N. T. *dung, manure*, Luke 14: 35. 13: 8 in text. rec. Sept. for *רִשְׁעָא* 2 K. 9: 37. Jer. 25: 33. —Arr. Epict. l. c. Artemid. 2. 9.

Κόρηιον, ου, τό, (neut. of, adj. *κόρηιος*), *dung, manure*, plur. *κόρηια* Luke 13: 8 in later edit. — 1 Macc. 2: 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

Κόπτω, f. ψω, to beat, to cut sc. by a blow, trans.

a) pp. e. g. branches of trees, *to cut off* or *down*, Matt. 21: 8. Mark 11: 8. Sept. for *כָּרַח* Num. 13: 24. Judg. 9: 48.—Xen. An. 4. 8. 2.

b) Mid. *κόπτομαι* *to beat* or *cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *to lament, to wail, to bewail*, absol. Matt. 11: 17. 24: 30. Luke 23: 27. seq. acc. Luke 8: 52. seq. *ἐπὶ τινα* Rev. 1: 7. *ἐπὶ τινι* 18: 9. Sept. for *כָּרַח* absol. 2 Sam. 1: 12. c. acc. Gen. 23: 2. 50: 10. seq. *ἐπὶ τινα* for *כָּרַח* 2 Sam. 11: 26. *ἐπὶ τινι* Zech. 12: 10. — absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, *κόπτειν τὴν θύραν* Luc. Nigr. 2. κ. *πρὸς τ. θύραν* Luc. Asin. 2.

Κόραξ, ακος, ὁ, a raven, Luke 12: 24. Sept. for *כָּרַח* Gen. 8: 7. Lev. 11: 15. — Ael. H. An. 1. 35, 47. Hdot. 4. 15.

Κοράσιον, ίου, τό, (dimin. fr. *κόρη*), *girl, maiden, damsel*, Matt. 9: 24, 25. 14: 11. Mark 5: 41, 42. 6: 22, 28 bis. Sept. for *כָּרַח* Ruth 2: 8, 22. 1 Sam. 25: 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Mädel*, Lob. ad Phryn. p. 73 sq.

Κορβάν, ὁ, indec. also *κορβανᾶς*, ᾶ, ὁ, Heb. *קָרְבָּן*, *corban*, i. e. a gift, offering, oblation, sc. to God, Lev. 2: 1, 4, 12, 13. In N. T.

a) pp. *κορβάν*, something devoted to God, Mark 7: 11 *κορβάν, ὃ ἐστὶ δῶρον, κ. τ. λ.*—Jos. Ant. 4. 4. 4 *οἱ κορβάν αὐτοῖς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει κ. τ. λ.*

b) *κορβανᾶς*, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. *γαζοφυλάκιον* q. v. Matt. 27: 6.—Jos. B. J. 2. 9. 4 *τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς*.

Κορέ, ὁ, indec. *Core*, Heb. *קֹרֵה* (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

Κορέννυμι, f. κορέσω, perf. pass. *κεκόρεσμαι*, aor. 1 pass. *έκορέσθην*, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts 27: 38 *κορεσθέντες δὲ τροφῆς*. Trop. absol. 1 Cor. 4: 8.—c. gen. Ael. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdian. 1. 13. 10.

Κορίνθιος, α, ον, *Corinthian*, a *Corinthian*, Acts 18: 8. 2 Cor. 6: 11.

Κόρινθος, ου, ἡ, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaëum on the former and Cenchrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Caesar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18: 12. Here Paul resided for more than 18 months (Acts 18: 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts 18: 1.

19: 1. 1 Cor. 1: 2. 2 Cor. 1: 2, 23. 2 Tim. 4: 20.

Κορήλιος, ου, ὁ, Cornelius, pr. n. of a Roman centurion at Caesarea, Acts 10: 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

Κόρος, ου, ὁ, corus, Heb. כֹּר cor, the largest Hebrew dry measure, equal to the כֶּרֶת, i. e. to ten baths or ephahs Ez. 45: 14, and also to ten Attic μέδιμνοι Jos. Ant. 15. 9. 2. The Attic medimnus was equal to six Roman modii, and according to Ideler and Boeckh contained 2602 Paris cubic inches, Boeckh Staats-haush. der Athenen I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic medimnus and Hebrew bath were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew cor, κόρος, to 14.45 bushels English. Comp. in Βάτος 11. Adam's Rom. Ant. p. 505. — Luke 16: 7 ἐκατὸν κόρους σίτου. Sept. κόρος for כֹּר 2 Chr. 2: 10. 27: 5. for כֶּרֶת Ez. 45: 13.

Κοσμέω, ὦ, f. ἤσω, (κόσμος,) to order, i. e. to put in order, e. g. an army, to draw up Hom. 11. 14. 388. In N. T.

a) to adjust, e. g. lamps, to trim, Matt. 25: 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for כִּרְכַּר Ez. 23: 41. — Xen. Cyr. 8. 2. 6 τράπεζαν.

b) to decorate, to adorn, e. g. τὸν οἶκον as if for a new dweller Matt. 12: 44. Luke 11: 25. a bride, νύμφην, Rev. 21: 2. genr. 1 Tim. 2: 9. Luke 21: 5. Rev. 21: 19. Sept. for כִּרְכַּר Jer. 4: 30. Ez. 16: 11. — Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4. — So Matt. 23: 29 κοσμεῖτε τὰ μνημεῖα, ye decorate the sepulchres etc. sc. with garlands and flowers, or by adding columns or other ornaments. — Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 13. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχιλλεὺς τάφον ἐστεφάνωσε. — Trop. to honour, i. e. to make honourable, to dignify, Tit. 2: 10 τὴν διδασκαλίαν. 1 Pet. 3: 5 αἱ ἄγναι γυναικες . . . ἐκόσμον ἐναντίας. — Eccclus. 48: 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

Κοσμικός, ἡ, ὄν, (κόσμος world,) worldly, terrestrial, opp. to ἐπουράνιος. Heb. 9: 1 ἅγιον κοσμικόν, comp. v. 23. — Plut. ed. R. VI. p. 455. 3, κοσμική

διάταξις. — Trop. worldly, as conformed to this world, belonging to the men of this world, Titus 2: 12 ἐπιθυμῖαι κοσμικαὶ worldly lusts. — Clem. Alex. Paed. 1. 1 ὁ λόγος . . . τῆς κοσμικῆς συνηθείας ἐξαρκάων τὸν ἄνθρωπον.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) well-ordered, decorous, modest, in a moral respect, 1 Tim. 2: 9. 3: 2. — Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) pp. lord of the world, Schol. in Aristoph. Nub. 397 Σεσάγχωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγινώς κ. τ. λ. In N. T. of Satan as the prince of this world, i. e. of worldly men, plur. Eph. 6: 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The Rabbins also adopted the epithet כֹּרֶת כִּרְכַּר, see Buxt. Lex. Ch. 2006.

Κόσμος, ου, ὁ, (prob. κομέω,) order, i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καθίζειν. Pol. 1. 21. 1. Xen. Oec. 8. 20. Hence in N. T.

1. decoration, ornament, 1 Pet. 3: 3 οὐχ ὁ ἐξωθεν . . . κόσμος. Sept. for כִּרְכַּר Ex. 33: 4, 5, 6. Jer. 4: 30. — Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. order of the universe, the world, Lat. mundus, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, φασὶ δὲ οἱ σοφοὶ, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φίλαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Graeci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. the world, the universe, heavens and earth etc. Matt. 13: 35 ἀπὸ καταβολῆς κόσμου. 24: 21 ἀπ' ἀρχῆς κόσμου. Luke 11: 50. John 17: 5, 24. Acts 17: 24. Rom. 1: 20. Heb. 4: 3. — 2 Macc. 7: 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν

κόσμος ἔχει.—Meton. for the inhabitants of the universe, 1 Cor. 4: 9 θεάτρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. — Trop. and symbol. as in Engl. *a world* of any thing, for an aggregate, congeries. James 3: 6 ἡ γλῶσσα . . . κόσμος ἀδικίας, *a world of iniquity*. Comp. Sept. Prov. 17: 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) by synecd. *the earth*, this lower world as the abode of man. (α) pp. Mark 16: 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16: 21, 28. 21: 25. 1 Tim. 3: 16. 1 Pet. 5: 9. 2 Pet. 3: 6 ὁ τότε κόσμος. So ἔρχεσθαι εἰς τὸν κόσμον and the like, to come or be sent into the world, i. e. to be born John 1: 9; or to go forth into the world, to appear before men, John 3: 19. 6: 14. 1 Tim. 1: 15. Heb. 10: 5. also 1 John 4: 1. 2 John 7. John 3: 17. 1 John 4: 9. Hyperbolically, Matt. 4: 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1: 8.—Comp. Luc. de Astrol. 12. — (β) meton. *the world* for the inhabitants of the earth, men, mankind. Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. 13: 38 ὁ δὲ ἀγρός, ἔστιν ὁ κόσμος. John 1: 29. 3: 16 οὗτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3: 6, 19. 1 Cor. 4: 13. 2 Cor. 5: 19. Heb. 11: 7. 2 Pet. 2: 5 ἀρχαῖον κόσμον. 1 John 2: 2. (Wisd. 10: 1. 14: 6, 14.) So hyperb. *the world* for the multitude, every body, Fr. *tout le monde*. John 7: 4 φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. ἐν κρυπτῷ. 12: 19. 14: 22. 18: 20. 2 Cor. 1: 12. 2 Pet. 2: 5 κόσμος ἀσεβῶν. Put also for the heathen world, i. q. τὰ ἔθνη, Rom. 11: 12, 15. comp. Luke 12: 50.

c) in the Jewish mode of speaking, *the present world*, the present order of things, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. ὁ αἰὼν οὗτος, הַיָּמִים הַזֵּהִם, see fully in Αἰὼν no. 2.—(α) genr. c. οὗτος, John 12: 25 ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ζωὴν αἰώνιον. 18: 36 bis, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. 5: 10. Eph. 2: 2. 1 John 4: 17. Without οὗτος, 1 John 2: 15,

16, 17. 3: 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. 16: 26 τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ; Mark 8: 36. Luke 9: 25. 1 Cor. 3: 22. 7: 31, 33, 34. Gal. 6: 14. James 4: 4. 1 John 2: 17. — (β) Meton. for the men of this world, worldlings, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John 12: 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1: 20 σοφία τοῦ κ. τούτου. 3: 19. Gal. 4: 3. Col. 2: 8. As subject to Satan, John 12: 31 ὁ ἄρχων τοῦ κ. τούτου. 14: 30. 16: 11. Without οὗτος, John 7: 7 οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. 14: 17, 19, 27, 31. 16: 8. 17: 6, 9. 1 Cor. 1: 21. 2 Cor. 7: 10. Phil. 2: 15. James 1: 27. etc. AL.

Κουάριος, ου, ὁ, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16: 23.

Κοῦμι, cumi, i. e. Heb. imperat. fem. קוּמִי arise, expressed in Greek letters, Mark 5: 41.

Κουστιωδία, ας, ἡ, Lat. *custodia*, i. e. *custody*, in N. T. meton. for concr. *watch*, *guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27: 65, 66. 28: 11. — Hesych. κουστιωδία· βοήθεια στρατιωτικῇ.

Κουρίζω, f. ἴσω, (κοῦφος,) to be light, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. to lighten, sc. a ship by throwing things overboard, Acts 27: 38. Sept. for קִלְקַל Jon. 1: 5. — Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

Κόφινος, ου, ὁ, a basket, Lat. *cophinus*, wicker-basket. Matt. 14: 20 δώδεκα κοφίνους πληρεῖς. 16: 9. Mark 6: 43. 8: 19. Luke 9: 17. John 6: 13. Sept. for קֶפֶס Ps. 81: 5. הָבַד Judg. 6: 19. — Suidas κοφίνος· ἀγγεῖον πλεκτόν. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6. — The κόφινος was proverbially the Jewish travelling-basket, comp. Juv. Sat. 3. 15 "Judaeis, quorum cophinus foenumque supellex." 6. 542.

Κράββατος, ου, ὁ, Lat. *grabatus*, i. e. a small couch, which might easily be carried about, or for travelling etc. called by the Greeks σκίμπους,

σκιμπίδιον. Mark 2: 4, 9, 11, 12. 6: 55. John 5: 8, 9, 10, 11, 12. Acts 5: 15. 9: 33. Comp. Mark l. c. with Luke 5: 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 22. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

Κράζω, f. κεράζομαι, aor. 1 ἔκραξα, perf. 1 κέκραγα with the signif. of the present, Buttin. § 113. n. 13. Passow s. voc. This is strictly an onomatopoeic verb imitating the hoarse cry of the raven, Germ. krächzen; hence genr. and in N. T. to cry, to cry out, intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου Matt. 14: 26; from pain Matt. 27: 50. Mark 15: 39 coll. v. 37. Rev. 12: 2; from abhorrence Acts 7: 57. Of demons Mark 1: 26. 5: 5. 9: 26. Luke 9: 39. (Sept. for קָרַע 2 Sam. 13: 19. Jer. 25: 34.) So in joy, by hyperb. Luke 19: 40 οἱ ἑθνοὶ κεράζονται. Sept. for קָרַע Josh. 6: 16. Ps. 65: 14.—Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιὸν κεράγῃ. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, to cry, to exclaim, to call aloud, e. g. followed by the words uttered, Mark 10: 48 ὁ δὲ πολλῶ μᾶλλον ἔκραξεν· νίε Δαβὶδ κ. τ. λ. 15: 13, 14. Luke 18: 39. John 12: 13 καὶ ἔκραζον· Ὡσαννά. Acts 19: 32, 34. 23: 6. al. So c. φωνῇ μεγάλῃ Acts 7: 10. ἐν φωνῇ μεγάλῃ Rev. 14: 15. Followed by a tense or particip. of λέγω etc. e. g. ἔκραξε λέγων Matt. 14: 30. Mark 3: 11. John 1: 15. ἔκραξαν λέγοντες Matt. 8: 29. 27: 23. κρᾶζων καὶ λέγων Mark 5: 7. Luke 4: 41. κρᾶζοντες καὶ λέγοντες Matt. 9: 27. 21: 15. κράξας καὶ εἶπε Mark 9: 24. So c. φωνῇ μεγάλῃ Rev. 6: 10. 7: 2, 10. 19: 17.

c) of urgent prayer, imprecation, etc. Rom. 8: 15 ἐν ᾧ κρᾶζομεν· Ἀββᾶ ὁ πατήρ. Gal. 4: 6. Metaph. James 5: 4 ὁ μισθὸς τῶν ἐργατῶν . . . κρᾶξει sc. πρὸς κύριον, for vengeance. Sept. for קָרַע Ps. 28: 1. 30: 9. קָרַע 2 Sam. 19: 28. Jer. 11: 11, 12. Al.

Κραιπάλη, ης, ἥ, (as if for ἀρπάλη or ἐσπάλη from ἀρπάζω,) pp. seizure of the head, and hence intoxication and its consequences, giddiness, headache, etc. Lat. *crapula*. Luke 21: 34 ἐν

κραιπάλῃ καὶ μέθῃ i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

Κρανίον, ου, τό, (dimin. of κρανιον,) a skull, Lat. *cranium*, Matt. 27: 33. Mark 15: 22. Luke 23: 33. John 19: 17. Sept. for קִרְיָא Judg. 9: 53. 2 K. 9: 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8.

Κράσπεδον, ου, τό, (kindr. with κροσσός, κρόσσαι,) pp. the edge, margin, skirt, e. g. of a mountain Xen. H. G. 4. 6. 8. of a garment Theocr. 2. 53. In N. T. fringe, tassel, Heb. תַּיִשׁ Num. 15: 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. 9: 20. 14: 36. 23: 5. Mark 6: 56. Luke 8: 44. Sept. for תַּיִשׁ Num. l. c.

Κραταιός, ἄ, ὄν, (κράτος,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ Θεοῦ 1 Pet. 5: 6. So Sept. and קִיץ Ex. 3: 19. Deut. 3: 24.—Esdr. 8: 47. Pol. 2. 69. 8.

Κραταιόω, f. ὥσω, (κράτος,) to make strong, to strengthen, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατίνω, Passow s. v. Active, Sept. for קִיץ 1 Sam. 23: 16. 2 K. 15: 19.—In N. T. only Pass. to be strong, to grow strong, Luke 1: 80 et 2: 40 ἐκραταιοῦτο πνεύματι. Eph. 3: 16. 1 Cor. 16: 13. Sept. for קִיץ intr. 2 Sam. 10: 12. 2 Chr. 21: 4. יָמַץ Ps. 31: 25.—1 Macc. 1: 62.

Κρατέω, ᾧ, f. ἦσω, (κράτος,) to be strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, to have power over, to be or become master of, i. e. to gain, to attain to; comp. Tittm. de Synon. N. T. p. 89 sq. Acts 27: 13 τῆς προθέσεως. Heb. 4: 14 having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him, i. q. 6: 18 κρατῆσαι τῆς προκειμένης ἐλπίδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. 14: 18 οἱ πανοῦργοι κρατήσουσιν αἰσθήσεως. Jos. Ant. 6. 6. 3 μὴ κ. τοῦ λογισμοῦ. Diod. Sic. 16. 20 κ. τῆς προθέσεως.—Hence genr. κρατεῖν τῆς χειρός τινος, to take the

hand of any one, Matt. 9: 25. Mark 1: 31. 5: 41. Luke 8: 54. comp. Buttm. § 132. 6. 3. So Sept. and קִיָּה Gen. 19: 16. 2 Sam. 1: 11.

b) seq. accus. (α) to have power over, to be or become master of, nearly i. q. seq. gen. in α above, but always implying a certain degree of force with which one gets a person or thing wholly into his power, even when resisting; see Tittm. de Synon. in N. T. p. 89. Hence genr. to get into one's power, to lay hold of, to seize, to take, e. g. a person, Matt. 14: 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδωκεν αὐτόν. 18: 28. 21: 46. 22: 6. 26: 4, 48, 50, 55, 57. Mark 3: 21. 6: 17. 12: 12. 14: 1, 44, 46, 49, 51. Acts 24: 6. Rev. 20: 2. So an animal Matt. 12: 11. /Sept. for קִיָּה Cant. 3: 4. 2 Sam. 6: 6.—pers. Palaeph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δοράδας ἐκράτουν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρός, to take one by the hand i. e. against his will, Mark 9: 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 23: 9 ἐκράτησαν αὐτοῦ τοὺς πόδας, i. e. they embraced his feet. Sept. for קִיָּה Judg. 16: 26.

(β) to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go, e. g. things, Rev. 2: 1 ὁ κρατῶν τοὺς ἐπὶ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1: 16 where it is ἔχω. Rev. 7: 1 κ. τοὺς τέσσα. ἀνέμους ἵνα μὴ κ. τ. λ. Pass. Luke 24: 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, to hold in subjection, Pass. Acts 2: 24 καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So to hold one fast, i. e. to hold fast to him, to cleave to him, e. g. in person Acts 3: 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν κεφαλὴν i. e. Christ. —Metaph. spoken of sins, to retain, not to remit, John 20: 23 bis. Also to keep to oneself, e. g. τὸν λόγον Mark 9: 10. (Sept. κρατούμενα for Chald. קִיָּה enigma Dan. 5: 12. Test. XII Patr. p. 683.) Genr. to hold fast in mind, to observe, Mark 7: 3 κρατοῦντες τὴν παράδοσιν τῶν προφητῶν. v. 4, 8. 2 Thess. 2: 15. Rev. 2: 13, 14, 15, 25. 3: 11. — Test. XII Patr. p. 665 κρατεῖν τὸ θείημα τοῦ θεοῦ.

Κράτιστος, η, ον, pp. superl. of poetic κρατῆς, (κράτος,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, used in addressing persons of rank and authority, Luke 1: 3 κράτιστε Θεόφιλε. Acts 23: 26. 24: 3. 26: 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 5.

Κράτος, εος, ουσ, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. might, vigour, power, viz.

a) genr. Acts 19: 20 κατὰ κράτος mightily, vehemently, see in κατά no. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in ἰσχύς. Eph. 6: 10. Col. 1: 11. Comp. Buttm. § 123. n. 4. So Sept. for קִיָּה Is. 40: 26. Comp. Sept. for קִיָּה Ps. 89: 10.—Meton. might, collect. for mighty deeds Luke 1: 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. קִיָּה Sept. ποιῶν δύναμιν Ps. 118: 16.

b) power i. e. dominion. 1 Tim. 6: 16 ὃ τιμὴ καὶ κράτος αἰώνιον. Heb. 2: 14. 1 Pet. 4: 11. 5: 11. Jude 25. Rev. 1: 6. 5: 13.—2 Macc. 9: 17. 11: 4. Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12.

Κραυγάζω, f. ἄσω, (κραυγή,) to cry out, to clamour, intrans. i. q. κράζω. Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραυγάζει, see in Ἐρίζω. 15: 22. John 11: 43 φωνῇ μεγ. ἐκραγύ. 18: 40. 19: 6, 15. Acts 22: 23. Sept. for קִיָּה Ezra 3: 13. — Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337,

Κραυγή, ῆς, ἡ, (κράζω,) cry, outcry, e. g. for public information Matt. 25: 6. Rev. 14: 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, clamour, Acts 23: 9. Eph. 4: 31. (Pol. 2. 70. 6.) Of sorrow, wailing, Rev. 21: 4. Sept. for קִיָּה Ex. 12: 30. (Xen. H. G. 6. 4. 16.) Of supplication Heb. 5: 7. Sept. for קִיָּה Job 34: 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα contr. κρέα, Buttm. § 54, meat, flesh, i. e. not living, Rom. 14: 21. 1 Cor. 8: 13. Sept. for בֶּשָׂר Ex. 12: 8. Deut. 12: 15.—Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10.

Κρείσσων or *τιών*, *ονος*, *ὁ*, *ἡ*, (pp. *κραίσσων*), comparat. of poetic *κρατός*, used also as comparat. of *ἀγαθός*, better, Buttm. 68. 1. Passow s. voc. Comp. in *Κράτιστος*.

a) better i. e. more useful, more profitable, only neut. τὸ κρείσσον, 1 Cor. 7: 9, 38. 11: 17. 12: 31. Phil. 1: 23. Heb. 11: 40. 12: 24. 2 Pet. 2: 21. Sept. for כִּי Ex. 14: 12. Prov. 25: 25.—Xen. Oec. 20. 9.

b) better in value or dignity, nobler, more excellent, Heb. 1: 4 τοσούτω κρείττων γενόμενος. 6: 9. 7: 7, 19, 22. 8: 6 bis. 9: 23. 10: 34. 11: 16, 35. 1 Pet. 3: 17. Sept. for כִּי Judg. 8: 2. Prov. 8: 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

Κρεμάννυμι, f. *κρεμάσω*, aor. 1 pass. *ἐκρεμάσθην* to hang, to suspend. trans. Mid. *κρέμαμαι* after the form *ῥισταμαι*, to hang, to be suspended, intrans. A present *κρεμάω* is found only in very late writers, Passow sub v. Buttm. § 114.

a) Act. c. acc. impl. et seq. ἐπὶ c. gen. Acts 5: 30 et 10: 39 *κρεμάσαντες* (αὐτὸν) ἐπὶ ξύλου. Pass. seq. εἰς Matt. 18: 6. absol. Luke 23: 39. Sept. seq. ἐπὶ for כִּי Act. Gen. 40: 19, 22. Pass. Esth. 5: 14. 7: 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts 28: 4 *κρεμáμενον* τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand. Seq. ἐπὶ ξύλου Gal. 3: 13. Trop. seq. ἐν, Matt. 22: 40, see in 'En no. 3. c. α. Sept. *κρεμάμενος* for כִּי Deut. 21: 23. 2 Sam. 18: 10. trop. Deut. 28: 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. ἐκ Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 ὡν αἱ τοῦ ἔθνους ἐλπίδες ἐκρέμαντο.

Κρημνός, *οὐ*, *ὁ*, (*κρεμάννυμι*), a steep place, precipice, pp. overhanging, Matt. 8: 32. Mark 5: 13. Luke 8: 33. Sept. for כִּי 2 Chr. 25: 12.—Jos. Ant. 3. 5. 1. Diod. S. 1. 33.

Κρής, *ητός*, *ὁ*, a Cretan, Acts 2: 11. Tit. 1: 12 *Κρήτης* ἀεὶ ψεύσται, quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Ael. V. II. 1. 10 οἱ Κρήτιες εἰσι τοξενεὶν ἀγαθοί. Xen. An. 1. 2. 9.

Κρήσκης, *ηντιος*, *ὁ*, *Crescens*, pr.

n. of a Christian at Rome, 2 Tim. 4: 10.

Κρήτη, *ης*, *ἡ*, Crete, now *Candia*, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet *ἐκατόπολις* Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in *Κρής* and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1: 5. Acts 27: 7, 12, 13, 21.

Κριθή, *ῆς*, *ἡ*, barley Rev. 6: 6. Sept. for כִּי Deut. 8: 8.—Xen. An. 1. 2. 22.

Κριθίνος, *η*, *ος*, (*κριθή*) of barley, as ἄρτοι κριθῖνοι barley-loaves John 6: 9, 13. Sept. for כִּי 2 K. 4: 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

Κρίμα, *ατος*, *τό*, (*κρίνω*), judgment, i. e.

a) the act of judging, giving judgment, i. q. *κρίσις*, spoken only in reference to future reward and punishment. John 9: 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἤλθον for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So Heb. כִּשְׁפָה Sept. *κρίσις* Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.

b) judgment given, decision, award, sentence. (α) genr. Matt. 7: 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. 5: 16. Plur. Rom. 11: 33 τὰ κρίματα αὐτοῦ, the judgments of God, his decrees. Sept. for כִּשְׁפָה Zech. 8: 16. Ps. 17: 2. Plur. of God Ps. 19: 10. 119: 75.—Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβεβραβευμένοις.—(β) Oftener sentence sc. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. 23: 13 διὰ τοῦτο λήψεσθε περισσότερον κρίμα. Mark 12: 40. Luke 20: 47. 23: 40. 24: 20. Rom. 2: 2, 3 τὸ κρίμα τοῦ θεοῦ. 3: 8. 13: 2. 1 Cor. 11: 29, 34. Gal. 5: 10. 1 Tim. 3: 6. 5: 12. James 3: 1. 2 Pet. 2: 3. Jude 4. Rev. 17: 1. 18: 20 see in 'En no. 1. b.

So Sept. and ܠܥܠܡܗ Deut. 21: 22. Jer. 4: 12.—Eccclus. 21: 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. $\kappa\rho\iota\mu\alpha\tau\alpha$ *ἔχειν* to have law-suits, to go to law, 1 Cor. 6: 7. So Sept. and ܠܥܠܡܗ Job 23: 4. 31: 13.

Κρίνον, ου, τό, a lily, Matt. 6: 28. Luke 12: 27. Sept. for $\gamma\psi\iota\omega$ Cant. 2: 16. 4: 5.—Anthol. Gr. I. p. 254. Theocr. 11. 56.

Κρίνω, f. ινω, aor. 1 ἔκρινα, perf. κέκρικα, aor. 1. pass. ἐκρίθην, i. q. Laterno by transpos. of the vowel, pp. to separate, Hom. Il. 2. 362. ib. 5. 501. to distinguish, to discriminate between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. to select, to choose out the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. to judge, i. e. to form or give an opinion after separating and considering the particulars of a case.

a) to judge, sc. in one's own mind as to what is right, proper, expedient, i. e. to deem, to decide, to determine, seq. infin. Acts 15: 19 $\text{διὸ ἐγὼ κρίνω μὴ παρεχθῆναι τοῖς κ. τ. λ. i. e. my decision is etc.}$ 3: 13 $\kappa\rho\iota\nu\alpha\rho\tau\omicron\varsigma \epsilon\kappa\epsilon\iota\nu\omicron\nu \alpha\pi\omicron\lambda\upsilon\epsilon\iota\nu$. 20: 16. 25: 25. 1 Cor. 2: 2. 5: 3. Tit. 3: 12. Seq. τοῦ c. inf. Acts 27: 1 $\text{ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ.}$ —3 Macc. 1: 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.—Seq. acc. et infin. Acts 21: 25 $\kappa\rho\iota\nu\alpha\rho\tau\omicron\varsigma \mu\eta\delta\epsilon\nu \tau\omicron\upsilon\tau\omicron\upsilon\tau\omicron\nu \tau\eta\rho\epsilon\iota\nu \alpha\upsilon\tau\omicron\upsilon\tau\omicron\varsigma$. With infin. εἶναι impl. comp. Matth. § 534. n. 1. Acts 13: 46 $\text{καὶ οὐκ ἀξιόους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, and judge or deem yourselves unworthy of eternal life.}$ 16: 15. 26: 8. Rom. 14: 5 bis, $\text{ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth, deemeth, one day to be above another; another judgeth every day sc. to be alike, as we must supply from the force of the antithesis, comp. Matth. § 634. 3. — c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. 2: 22. Jos. Ant. 4. 8. 2 κριθείητα ἑυδαιμονέστατοι. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης. — Seq. acc. of thing, to determine on, to decree, Rev. 16: 5 $\text{ὅτι ταῦτα ἔκρινας.}$ Acts 16: 4 $\text{τὰ δόγματα τὰ κεκριμένα.}$ (Isocr. Pancg. p.$

50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14: 13 $\text{ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι κ. τ. λ.}$ 2 Cor. 2: 1. 1 Cor. 7: 37 τοῦτο κέκριεν, τοῦ τηρεῖν κ. τ. λ. So τοῦτο ὅτι, 2 Cor. 5: 14.

b) to judge, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John 8: 15 $\text{ἐγὼ οὐ κρίνω οὐδένα.}$ Rom. 2: 1, 3. 3: 7. 14: 3, 4, 10, 13. Col. 2: 16. Seq. acc. of thing, 1 Cor. 10: 15. (Xen. Vect. 5. 11.) Absol. Matt. 7: 1 bis, 2 bis. Luke 6: 37 bis. John 8: 16, 26. Rom. 2: 1 bis. 1 Cor. 4: 5. 10: 29. Seq. interrog. c. εἰ, Acts 4: 19. genr. 1 Cor. 11: 13. (εἰ Thuc. 4. 130. πότερον Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. κρίνειν κρίσιν John 7: 24, comp. Buttm. § 131. 3. κρ. τὸ δίκαιον Luke 12: 57. ὁρθῶς Luke 7: 43. κατ' ὅψιν John 7: 24. κατὰ σάρκα 8: 15. — By impl. to condemn, seq. acc. Rom. 2: 27. 14: 22. James 4: 11 ter, 12. So Sept. and ܠܥܠܡܗ Job 10: 2.

c) to judge, in a judicial sense, viz. (a) to sit in judgment on any person, to try, seq. acc. John 18: 31 $\text{κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν.}$ Acts 23: 3. 24: 6. 1 Cor. 5: 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. κρίνομαι, to be judged, to be tried, to be on trial. Acts 25: 10 $\text{οὐ μὲν δεῖ κρίνεσθαι.}$ Rom. 3: 4. (Sept. for ܠܥܠܡܗ Ps. 51: 6.) Seq. περί τινος for any thing Acts 23: 6. 24: 21. ἐπὶ τινι for, Acts 26: 6. ἐπὶ τινος before any one Acts 25: 9, 20. — Dem. 407. 20. Xen. H. G. 1. 7. 7. c. περί ib. 3. 5. 25. c. ἐπὶ τινος comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120. — Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5: 22. 8: 50. Acts 17: 31 κρίνειν τὴν οἰκουμένην. Rom. 3: 6 $\text{πῶς κρίνει ὁ θεὸς τὸν κόσμον.}$ 2: 16 τὰ κρυπτά. 1 Cor. 5: 13. James 2: 12. 1 Pet. 1: 17. 2: 23. Rev. 11: 18. 20: 12, 13. Of Jesus as the Messiah and judge, John 5: 30. 16: 11. 2 Tim. 4: 1 $\text{Ἰ. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς.}$ 1 Pet. 4: 5. Rev. 19: 11. Figuratively of the apostles, Matt. 19: 28. Luke 22: 30. 1 Cor. 6: 2, 3. ἐν ὑμῖν κρίνεται ὁ κόσμος 1 Cor. 6: 2. Comp. in Βασιλεῖω b.

Wisd. 3: 8. Ecclus. 4: 15. — Diod. Sic. 19. 51 τῆς Ὀλυμπίδος ἐτοίμης οὔσης ἐν πᾶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120. — (β) In the sense of *to pass judgment upon, to condemn*, c. acc. John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. κ. τ. λ. Luke 19: 22. Acts 13: 27. As implying also *punishment*, 1 Cor. 11: 31, 32. 1 Pet. 4: 6. — genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33. — So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. *to punish, to take vengeance on*; e. g. of God as judge, Acts 7: 7 καὶ τὸ ἔθνος . . . κρίνω ἑγώ, quoted from Gen. 15: 14 where Sept. for יִשְׂרָאֵל. Rom. 2: 12. 1 Thess. 2: 12. Heb. 13: 4 καὶ μοιχοὺς κρίνει ὁ θεός. Rev. 6: 10. 18: 8. ib. v. 20 see in *Ex* no. 1. b. 19: 2. Of Jesus, John 3: 17 οὐ . . . ἵνα κρίνῃ τὸν κόσμον. v. 18 bis. 12: 47 bis, 48 bis. James 5: 9. Sept. and וְשֹׁפֵט Is. 66: 16. Ez. 38: 22. — (γ) Once from the Heb. i. q. *to vindicate, to avenge*, Heb. 10: 30 κύριος κρίνει τὸν λαὸν αὐτοῦ, *the Lord will avenge his people* i. e. by punishing their enemies, quoted from Deut. 32: 26 or Ps. 135: 14 where Sept. for יִשְׂרָאֵל, also Gen. 30: 6. Ps. 54: 3.

d) Mid. κρίνομαι, pp. *to let oneself be judged*, i. e. *to have a law-suit, to go to law*, seq. dat. with any one, Matt. 5: 40. seq. μετά τινας with 1 Cor. 6: 6. seq. ἐπὶ τινας before any one 1 Cor. 6: 1, 6. Sept. c. μετά τινας for Heb. עִמָּךְ Ecc. 6: 10. c. πρὸς τινα for עִמָּךְ Job 31: 13. — Eurip. Med. 609. comp. Anthol. Gr. II. p. 34.

Κρίσις, εὖς, ἡ, (κρίνω), pp. *separation*, trop. *division, dissension*, Hldot. 5. 5. ib. 7. 26. *decision*, i. e. *decisive moment, crisis, turn of affairs*, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. *judgment*, i. e.

a) genr. *opinion* formed and expressed. John 7: 24 τὴν δικαίαν κρίσιν κρίναι. 8: 16. Comp. in Κρίνω b. — Jos. c. Ap. 1. 24 οἱ ὑγιαίνοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) *judgment* in a judicial sense, i. e. (x) the act of judging, in reference to the final judgment, e. g. ἡ ἡμέρα κρίσεως *day of judgment*, Matt. 10: 15. 11: 22, 24. 12: 36. Mark 6: 11. 2 Pet. 2:

9. 3: 7. 1 John 4: 17. ὧρα κρίσεως Rev. 14: 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12: 41, 42. Luke 10: 14. 11: 31, 32. Heb. 9: 27. So John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, *now is this world judged*. 16: 8, 11. John 5: 27 et Jude 15 κρίσιν ποιῶν i. q. κρίνειν, comp. John 5: 30 and in Κρίνω c. α. Meton. for the power of judgment John 5: 22. Sept. for וְשֹׁפֵט Lev. 19: 15. Deut. 1: 17. Is. 28: 6. — Jos. Ant. 6. 3. 2. Hldian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) *judgment given, sentence pronounced*, genr. John 5: 30. 2 Pet. 2: 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλάσφημίας. (Dem. 322. 15.) Spec. *sentence of punishment, condemnation*, e. g. *to death* Acts 8: 33, see in Αἴρω no. 4. a. Olshausen in loc. So Sept. and וְשֹׁפֵט Jer. 39: 5. — Ael. V. H. 13. 38. Diod. Sic. 1. 82 pen. — Usually implying also *punishment*, as a certain consequence, e. g. from God, δίκαιαι αἱ κρίσεις αὐτοῦ Rev. 16: 7. 19: 2. 18: 10 coll. v. 8. 2 Thess. 1: 5 coll. v. 6. So Sept. and וְשֹׁפֵט Jer. 1: 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, e. g. Matt. 23: 33 κρίσις τῆς γενένης. Mark 3: 29. John 5: 29 ἀνάστασις κρίσεως. John 3: 19. 5: 24. Heb. 10: 27. James 2: 13 bis, see in Κατακαυχάομαι. 2 Pet. 2: 4. So 1 Tim. 5: 24 τινῶν ἀνθρώπων αἱ ἁμαρτίαι προδηλοῖ εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. *accuse them, cry for condemnation*, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. *court of justice, tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16: 18. 2 Chr. 19: 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obs. p. 19. Tholuck Bergpred. p. 180. — Matt. 5: 21, 22 ἔνοχος ἐστί τῇ κρίσει. Comp. Sept. and וְשֹׁפֵט Job 9: 32. 22: 4.

c) from the Heb. *right, justice, equity*,

Matt. 23: 23. Luke 11: 42 παρέχουσιν τὴν κρίσιν. So Sept. and 𐤒𐤂𐤕𐤒 Deut. 32: 4. Gen. 18: 25. Jer. 22: 15. — Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. 12: 18, 20, quoted from Is. 42: 1, 2, 3, where Sept. and 𐤒𐤂𐤕𐤒. Comp. Gesen. Comm. in loc.

Κρίσιμος, ου, ὁ, Crispus, pr. n. of the ruler of a synagogue at Corinth, Acts 18: 8. 1 Cor. 1: 14.

Κριτήριον, ου, τό, (κριτής,) criterion, rule of judging, Arr. Epict. 1. 11. 9 sq. judgment-seat, tribunal, Sept. καθήμεινοι ἐπὶ κριτηρίου Judg. 5: 10. In N. T. trop. court of justice, tribunal. James 2: 6 ἔλκονσιν ὑμᾶς εἰς κριτήρια. 1 Cor. 6: 2, 4. Sept. for Chald. 𐤒𐤕𐤕𐤒 Dan. 7: 10, 26. — Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2. — In 1 Cor. 1. c. others by impl. cause, law-suit, but unnecessarily; so Syr. Vers.

Κριτής, ου, ὁ, (κρίνω,) a judge, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James 2: 4 κριταὶ διαλογισμῶν πον. see in Διαλογισμός a. Matt. 12: 27. Luke 11: 19. In an unfavourable sense James 4: 11. Sept. for 𐤕𐤕 1 Sam. 24: 16. — Wisd. 15: 7. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. 5: 25 bis. Luke 12: 58 bis. 18: 2, 6. Acts 18: 15. 24: 10. Of Christ the final Judge, Acts 10: 42 κριτής τῶν ζώντων καὶ νεκρῶν. 2 Tim. 4: 8. James 5: 9 coll. v. 8. Of God, κριτῇ Θεῷ πάντων Heb. 12: 23. Sept. for 𐤕𐤕 Ezr. 7: 4. 𐤒𐤕𐤕 Deut. 16: 18. Job 9: 24. of God Ps. 7: 12. 50: 6. — Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. a leader, ruler, chief, Heb. 𐤒𐤕𐤕, spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13: 20. Comp. Judg. 2: 16 sq. Gesen. Heb. Lex. art. 𐤒𐤕𐤕 no. 2. — Jos. Ant. 6. 5. 4.

Κριτικός, ἡ, ὄν, (κριτής,) skilled in judging, quick to discern and judge of any thing, seq. gen. Heb. 4: 12 κριτικός ἐνθυμήσεων κ. τ. λ. — Hesych. κριτικός ἐνθυμήσεων διακρίνων λογισμούς.

Κρούω, f. σω, to knock, to rap, e. g. at a door for entrance, seq. τὴν θύραν Luke 13: 25. Acts 12: 13. absol. Matt. 7: 7, 8. Luke 11: 9, 10. 12: 36. Acts 12: 16. Rev. 3: 20. Sept. for 𐤕𐤕 Judg. 19: 22. Cant. 5: 13. — Judith 14: 14. κ. τὴν θύραν Xen. Conv. 1. 11. The more usual Attic phrase was κόπτειν τὴν θύραν, Lob. ad Phr. p. 177.

Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός,) a crypt, secret cell or vault. Luke 11: 33 εἰς κρύπτην τίθῃσι in some editions. — Athen. V. p. 205. A. — Text rec. has εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν, see Gesen. Lehrs. p. 661. Stuart § 436. Comp. also εἰς μακράν, etc.

Κρυπιός, ἡ, ὄν, (κρύπτω,) hidden, concealed, and therefore secret, Matt. 10: 26 οὐδὲν ἔστι . . . κρυπτόν ὃ οὐ γνωσθήσεται. Mark 4: 22. Luke 8: 17. 12: 2. ἐν τῷ κρυπτῷ in secret, where we cannot be seen of others, Matt. 6: 4 bis, 6 bis, 18 bis. ἐν κρυπτῷ, in secret, privately, John 7: 4, 10. 18: 20. Luke 11: 33 εἰς κρυπτήν, see in Κρύπτη above. 1 Cor. 4: 5 τὰ κρυπτά τοῦ σκοτους secret works of darkness. 2 Cor. 4: 2 see in Αἰσχύνη c. Sept. for 𐤕𐤕𐤕 Jer. 49: 9. — Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10. — Trop. τὰ κρυπτά τινος the secrets of one's heart, secret thoughts, Rom. 2: 16. 1 Cor. 14: 25. 1 Pet. 3: 4 ὁ κρυπτός τῆς καρδίας ἀνθρώπου, i. e. the internal man. Rom. 2: 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart. — Ecclus. 1: 30. 4: 18.

Κρύπτω, f. ψω, to hide, to conceal, Pass. or Mid. to hide oneself, to be hid; Aor. 2 pass. ἐκρύβην as pass. to be hid, Matt. 5: 14. Luke 19: 42; and with mid. signif. to hide oneself John 8: 59. 12: 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq. — Matt. 5: 14 οὐ δύναται πόλις κρυβῆναι. 13: 35. v. 44 ὃν εὐρὼν ἔκρυψε. 1 Tim. 5: 25. Heb. 11: 23. Rev. 2: 17 τοῦ μάννα τοῦ κεκρυμμένου, of the hidden manna, as symbolical of the enjoyments of the kingdom of heaven; in allusion perhaps to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schoettgen Hor. Heb. in loc. Seq. *ἐν τινι*, Matt. 13: 44 *θησαυροῦ κεκρυμμένω ἐν τῷ ἀγρῷ*. 25: 25. trop. Col. 3: 3. Seq. *εἰς τι* Rev. 6: 15. seq. *ἀπό τινος* to *hide from*, John 12: 36 *Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν*, *hid himself from them*. Luke 18: 34. 19: 42. Rev. 6: 16. So John 8: 59 *Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ* i. e. *Jesus hid himself and* [afterwards] *went out of the temple*; or we may render *ἐκρύβη* adverbially, *he secretly went out* etc. comp. in *Ἀποτολμάω*. Perf. part. *κεκρυμμένος*, *hidden*, as adv. *secretly*, John 19: 38, see Buttm. § 123. n. 3. Sept. for כְּחִיבֵי Gen. 3: 8, 10. Is. 42: 22. כְּחִיבֵי Gen. 4: 13. כְּחִיבֵי Josh. 7: 19. כְּחִיבֵי Prov. 1: 11.—Hdian. 1. 14. 7. c. ἐν Hdian. 3. 4. 14. c. εἰς Diod. Sic. 4. 33. c. ἀπό Hom. Od. 23. 110.

Κρυσταλλίζω, f. *ισω*, (*κρύσταλλος*), to be as crystal, clear and sparkling, Rev. 21: 11.

Κρύσταλλος, ου, ὁ, (*κρύος*, *κρυσταίνω* to freeze), *crystal*, pp. any thing congealed and pellucid, e. g. ice Sept. for קָרָק Job 6: 16. Hom. Il. 22. 152. In N. T. prob. *rock-crystal*, Rev. 4: 6. 22: 1.—Diod. Sic. 2. 52 init.

Κρυφαῖος, α, ον, (*κρύπτω*), *hidden*, *secret*, in some Mss. Matt. 6: 18 *ἐν τῷ κρυφαίῳ* for *ἐν τῷ κρυπτῷ*. Sept. for קְרִיפָה Jer. 23: 24.—Xen. Hi. 10. 6.

Κρυφαῖ, adv. (*κρύπτω*), *secretly*, not openly, Eph. 5: 12. Sept. for קְרִיפָה Deut. 28: 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

Κτῆσθαι, ὦμαι, f. ἥσθαι, depon. Mid. to get for oneself, to acquire, to procure by purchase or otherwise, perf. *κείμεναι* as pres. to *possess*, see Buttm. § 113. 6. Seq. acc. Matt. 10: 9. Luke 18: 12 *πάντα ὅσα κτῶμαι*. 1 Thess. 4: 4 *τὸ ἑαυτοῦ σκευὸς κτῆσθαι*, to procure for himself a wife, in the oriental manner by purchase, see in *Σκευός*. With an adjunct of price, e. g. gen. Acts 22: 28. *διὰ* c. gen. 8: 20. *ἐκ* c. gen. 1: 18 *οἷτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ.* i. e. was the occasion of purchasing etc. Seq. *ἐν* c. dat. trop. Luke 21: 19 *ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν*, through your patience pur-

chase your lives, procure your safety, comp. Matt. 10: 22 et 24: 13. Sept. for קָנָה Gen. 4: 1. 25: 10. — Ecclus. 51: 28. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

Κτήμα, ατος, τό, (*κείμεναι*), a possession, property, any thing acquired and possessed, estate, Matt. 19: 22 et Mark 10: 22 *ἢν γὰρ ἔχων κτήματα πολλά*. Acts 2: 45. 5: 1 coll. v. 3 where is *χωρίον*. Sept. for קָנָה Job 20: 29. קָנָה Prov. 31: 16. קָנָה Prov. 23: 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

Κτήνος, εος, ους, τό, (*κτάομαι*), pp. i. q. *κῆμα*, possession, property, spec. flocks and herds of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. a beast, domestic animal, e. g. as bought or sold Rev. 18: 13; as yielding meat 1 Cor. 15: 39; as used for riding, burden, etc. Luke 10: 34. Acts 23: 24. Sept. for קָנָה Ex. 9: 20. Josh. 8: 27. קָנָה Num. 20: 8. קָנָה Gen. 13: 2, 7. קָנָה Gen. 30: 44.—Hdian. 4. 15. 13 of horses and camels.

Κτήτωρ, ορος, ὁ, (*κτάομαι*), possessor, owner, Acts 4: 34 *κτήτορες χωρίων*. — Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

Κτίζω, f. *ισω*, (kindr. with *κτάομαι*), pp. to bring under tillage and settlement e. g. a land Hom. Il. 20. 216. to found a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. to found, i. e. to create, to form, trans. of God as creating the universe or any of its parts, Mark 13: 19 *ἥς ἔκτισε ὁ θεός*. Rom. 1: 25. 1 Cor. 11: 9. Eph. 3: 9. Col. 3: 10. 1 Tim. 4: 3. Rev. 4: 11 bis. 10: 6. Of Christ Col. 1: 16 bis. Sept. for קָנָה Deut. 4: 32. Ps. 89: 13.—Wisdom. 11: 17. Ecclus. 17: 1.—Trop. of a moral creation, renovation, Eph. 2: 10 *κτισθέντες ἐν Χ.* I. ἐπὶ ἔργοις ἀγαθοῖς. v. 15. 4: 24. So Sept. and קָנָה Ps. 51: 12.

Κτίσις, εως, ἡ, (*κτίζω*), a founding of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. creation, i. e. a) the act of creating, Rom. 1: 20 *ἀπὸ κτίσεως κόσμου*.—Psalt. Salom. 8: 7. b) genr. created thing, and collect.

created things. Rom. 1: 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8: 39. Heb. 4: 13. — Wisd. 2: 6. Eccclus. 49: 16. — Collect. (α) creation in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10: 6. 13: 19. 2 Pet. 3: 4. Col. 1: 15 πρωτότοκος πάσης κτίσεως. Rev. 3: 14. Spec. the visible creation, Heb. 9: 11.—Judith 9: 12. 16: 14.—(β) meton. for man, mankind, Mark 16: 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1: 23. So Rom. 8: 19, 20, 21, 22, creation for human creatures, all mankind; others creation in general. 2 Cor. 5: 17 et Gal. 6: 15 καινὴ κτίσις a new creature in; a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4: 24.

c) by impl. ordinance, institution. 1 Pet. 2: 13 ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τό, (κτίζω,) created thing, creature, 1 Tim. 4: 4. Rev. 5: 13. 8: 9.—Wisd. 9: 2. 13: 5.—Metaph. James 1: 18 ἀπαρχὴ τῶν αὐτοῦ κτισμάτων, i. q. καινὴ κτίσις, see in Κτίσις b. β.

Κτιστής, οὔ, ό, (κτίζω,) founder of a city Diod. Sic. 11. 66 fin. In N. T. creator, spoken of God 1 Pet. 4: 19. — Eccclus. 24: 8. 2 Macc. 1: 24.

Κυβεία, ας, ῆ, (κύβος cube, die,) game at dice, Xen. Mem. 1. 3. 2. Oec. 1. 20. In N. T. trop. game, gambling, e. g. ἐν κυβείᾳ ἀνθρώπων, i. e. as a thing of mere hap-hazard, Eph. 4: 14.—Others, trick, fraud, as κυβεύειν Arr. Epict. 2. 19. 28. Rabb. קיבץ Buxt. Lex. Chald. 1984.

Κυβέρνησις, εως, (κυβερνάω) pp. a governing, direction, for coner. governor, director, sc. in the primitive churches 1 Cor. 12: 28. Sept. for מְדַבֵּרֵי הַכֹּהֲנִים Prov. 11: 14.—Plut. Phocion 2 pen.

Κυβερνήτης, ου, ό, (κυβερνάω, Lat. gubernare, to govern a ship,) governor of a ship, i. e. the steersman, pilot, who had the sole direction of the ship, Acts 27: 11. Rev. 18: 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for מְדַבֵּרֵי Ez. 27: 8, 27, 28. —Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

Κυκλόθεν, adv. (κύκλος,) from around, round about, Rev. 4: 3, 4, 8. Seq. gen. Rev. 5: 11. Sept. for מִסְבִּירֵי Judg. 8: 34. 1 K. 4: 24. מִסְבִּירֵי 1 K. 6: 5.

—Lys. 283. 14. Dio. Chrys. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

Κυκλόω, ὦ, f. ὠσω, (κύκλος,) to encircle, to surround, trans. John 10: 24. Acts 14: 20. Of besiegers Luke 21: 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. 11: 30. Rev. 20: 9. Sept. for בָּבֶל 1 K. 7: 15. 1 Sam. 7: 16. הָבֵל Is. 29: 3. —genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. S. 15. 65.

Κύκλος, ου, ό, a circle, in N. T. only in dat. κύκλῳ as adv. around, round about, comp. Butt. § 115. 4. Mark 3: 34 περιβλεψάμενος κύκλῳ. 6: 6, 36. Luke 9: 12. Rom. 15: 19. Seq. gen. Rev. 4: 6 κύκλῳ τοῦ θρόνου. (5: 11.) 7: 11. Sept. for בָּבֶל Gen. 23: 17. Ex. 30: 3. seq. gen. for inf. הָבֵל Josh. 6: 3.—Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

Κυλίω, f. ἴσω, (later form for κυλίνδω,) to roll, trans. e. g. λίθους Sept. for לִבְיָא Josh. 10: 18. πύθον Luc. Quom. Hist. conser. 2. In N. T. Mid. to roll intrans. to wallow, Mark 9: 20 ἐκνέλετο ἀφρίζων.—Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

Κύλισμα, ατος, τό, (κυλίω,) pp. something rolled, a wheel, Symm. for לִבְיָא Ez. 10: 13. In N. T. wallowing-place, i. q. κυλίστρα. 2 Pet. 2: 22 ἵς... εἰς κύλισμα βορβόρου. See in Βόρβορος.—Poll. Onom. I. 183. So κυλίστρα Xen. Eq. 5. 3.

Κυλλός, ῆ, όν, (kindr. with κοῖλος,) pp. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. crippled, lame, espec. in the hands, Matt. 15: 30, 31. 18: 8. Mark 9: 43.—Anthol. Gr. III. p. 31. Aristoph. Av. 1379.

Κῦμα, ατος, τό, (κῖνω,) a wave, billow, Matt. 8: 24. 14: 24. Mark 4: 37. Acts 27: 41. Jude 13. Sept. for לָגַב Job 38: 11. Is. 48: 18.—Luc. Navig. 8. Pol. 10. 10. 3.

Κύμβαλον, ου, τό, (κύμβος basson,) a cymbal, 1 Cor. 13: 1. Sept. for מִצִּלְחָה 1 Chr. 13: 8. Ezra 3: 10. —Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

Κύμινον, ου, τό, cumin, cuminum sativum of modern botany, Heb. כִּמְוִן,

Geru. *Kummel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. 23: 23. Sept. for קִמְמִי Is. 28: 25, 27. — Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

Κυνάριον, ου, τό, (dimin. of *κύων*), *a little dog, puppy*, Matt. 15: 26, 27. Mark 7: 27, 28. — Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

Κύπριος, ου, ό, a Cyprian, Cypriot, from Cyprus, Acts 4: 36. 11: 20. 21: 16.

Κύπρος, ου, ή, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, alhenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts 11: 19. 13: 4. 15: 39. 21: 3. 27: 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

Κύπτω, f. ψω, to stoop, to bow oneself, intrans. Mark 1: 7. John 8: 6, 8. Sept. for קָרַע 1 Sam. 24: 9. 1 K. 1: 16, 31.—Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

Κυρηναίος, ου, ό, a Cyrenian, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. 27: 32. Mark 15: 21. Luke 23: 26. Acts 6: 9. 11: 20. 13: 1.

Κυρήνη, ης, ή, Cyrene, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. 15: 23. Jos. Ant.

14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367.—Acts 2: 10.

Κυρήνιος, ου, ό, Cyrenius, Lat. *Quirinus*, Luke 2: 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts 5: 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1.—The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in *Απογραφή*), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ηγέμων*, just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ηγέμων*, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the first census under Cyrenius*, etc. See in Calmet Act. *Cyrenius* p. 326.

Κυρία, ας, ή, (fem. of κύριος), *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1, 5. Comp. in *Κύριος* A. c.—Epict. Ench. 40 *αἱ γυναῖκες κυραὶ καλοῦνται ἀπὸ τεσσαρεσκαίδεκα ἐτών*. genr. Sept. for קַרְיָה Gen. 16: 4. 2 K. 5: 3. Xen. H. G. 3. 1. 12.—Others regard it as a pr. n. fem. *Cyria*, which was not unusual among the Greeks, comp. Gruteri Inscript.

Κυριακός, ἡ, ὄν, (κύριος,) *pertaining to the Lord, to the Lord Jesus Christ, as κυριακὸν δεῖπνον the Lord's supper* 1 Cor. 11: 20. *κυρ. ἡμέρα the Lord's day* Rev. 1: 10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

Κυριεύω, f. εἶσω, (κύριος,) *to be lord over any person or thing, to have dominion over, seq. gen.* Luke 22: 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14: 9. 2 Cor. 1: 24. Part. ὁ κυριεύων, *a lord, potentate,* 1 Tim. 6: 15 κύριος τῶν κυριούντων *Lord of lords, comp. in Βασιλεῖς a. Trop. of things,* Rom. 6: 9, 14 ἁμαρτία γὰρ ἡμῶν οὐ κυριεύσει. 7: 1. Sept. for לַאֲדֹנֵינוּ Judg. 9: 2. Is. 19: 4. — Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

Κύριος, ου, ὁ, (κύριος might, power,) *lord, master, owner.*

A) Generally a) as the *possessor, owner, master*, e. g. of property, Matt. 20: 8 ὁ κύριος τοῦ ἀμπελῶνος. 21: 40. Gal. 4: 1. Sept. ὁ κύριος τοῦ ταύρου Heb. אֲדֹנָי Ex. 21: 28, 29, 34. — Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44. — So the *master or head* of a house, Mark 13: 35 κύριος τῆς οἰκίας. Matt. 15: 27. (Sept. and אֲדֹנָי Ex. 22: 7.) The *master or possessor* of persons, servants, slaves, Matt. 10: 24. 24: 45 δοῦλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ. v. 46, 48, 50. Acts 16: 16, 19. Rom. 14: 4. Eph. 6: 5, 9. Col. 3: 22. 4: 1. al. So Sept. for אֲדֹנָי Judg. 19: 11. Ex. 39: 7. Gen. 24: 9 sq. — Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1. — Spoken of a *husband*, 1 Pet. 3: 6 ὡς Σάββα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. So Sept. for אֲדֹנָי Gen. 18: 12. — Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske. — Seq. gen. of thing, and without the art. *lord, master of any thing, as having absolute authority over it*, e. g. κύριος τοῦ θερισμοῦ Matt. 9: 38. Luke 10: 2. κ. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. — Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φινιά καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

b) of a *supreme lord, sovereign*, e. g. the Roman emperor Acts 25: 26. — Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske. — Of the heathen gods, 1

Cor. 8: 5 ὥσπερ εἰσὶ θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demons. — Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir, Fr. Sieur, Monsieur, Germ. Herr.* E. g. from a servant to his master Matt. 13: 27. Luke 13: 8; a son to his father Matt. 21: 30; to a teacher, master, Matt. 8: 25. Luke 9: 54, (comp. in Ἐπιστάτης,) and so doubled Matt. 7: 21, 22. Luke 6: 46. comp. Gesen. Lehrs. p. 679; to a person of dignity and authority, Mark 7: 28. John 4: 11, 15, 19, 49; to the Roman procurator Matt. 27: 63. Also in the respectful intercourse of common life, John 12: 21. 20: 15. Acts 16: 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and אֲדֹנָי Gen. 19: 2. 23: 6, 11, 15. al. — Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sovereign of the universe, usually in Sept. for Heb. יהוה *Jehovah*. With the art. ὁ κύριος, Matt. 1: 22. 5: 33. Mark 5: 19. Luke 1: 6, 28. Acts 7: 33. Heb. 8: 2, 10. James 4: 15. al. saep. Without the art. κύριος Matt. 27: 10. Mark 13: 20. Luke 1: 58. Acts 7: 49. Rom. 4: 8. Heb. 7: 21. 1 Pet. 1: 25. al. saep. So Sept. for יהוה ὁ κύρ. Job 1: 7. κύρ. Gen. 11: 5. 18: 33. אֲדֹנָי ὁ κύρ. Is. 49: 14. κύρ. 1 K. 22: 6. יהוה אֲדֹנָי ὁ κύρ. Ps. 73: 28. κύρ. 1 K. 2: 26. יהוה ὁ κύρ. 1 Sam. 23: 7. κύρ. Gen. 21: 2, 6. אֲלֹהִים ὁ κύρ. Job 8: 3. κύρ. Num. 23: 8. שֵׁנִי κύρ. Job 6: 4, 14. — With adjuncts, without the art. e. g. κύριος ὁ θεός τινος Matt. 4: 7, 10. 22: 37. Luke 1: 16. al. Sept. for אֲדֹנָי יהוה Is. 25: 8. Ez. 4: 14. (Judith 8: 14, 16.) κύριος σαβαώθ Rom. 9: 29. James 5: 4. Sept. and Heb. יהוה צבאות 1 Sam. 15: 2. Is. 1: 9. κύριος παντοκράτωρ 2 Cor. 6: 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. 4: 8. 11: 17. al. Sept. for יהוה צבאות 2 Sam. 7: 8. Nah. 2: 14. κύριος τῶν κυριούντων *Lord of lords* 1 Tim. 6: 15, compare in Βασιλεῖς a. κυρίος οὐρανοῦ

καὶ γῆς Acts 17: 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11: 25 πατήρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke 10: 21. Comp. Heb. יהוה אלהינו Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 5.

b) of the Lord Jesus Christ. (α) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ῥαββί, and ἐπιστάτης, comp. Matt. 17: 4 with Mark 9: 5 et Luke 9: 33. comp. also John 13: 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος τῆς Lord emphat. Matt. 21: 3 ὁ κύριος αὐτῶν χρειαν ἔχει. 28: 6, Luke 7: 13. 10: 1. John 4: 1. 20: 2, 13. Acts 9: 5. 1 Cor. 9: 5. al. saep. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13: 13, 14. ὁ κύριος Ἰησοῦς Luke 24: 3. Acts 1: 21. 4: 33. al. — (β) As the *supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1: 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. 10: 12, comp. 9: 5. 1 Cor. 15: 25 sq. Heb. 2: 8. 8: 1. Rev. 17: 14. With the art. ὁ κύριος Mark 16: 19, 20. Acts 8: 25. 19: 10. 2 Cor. 3: 17. Eph. 5: 10. Col. 3: 23. 2 Thess. 3: 1, 5. 2 Tim. 4: 8. James 5: 7. al. saep. So c. gen. of pers. ὁ κύριός μου etc. Matt. 22: 44. Eph. 6: 9. Heb. 7: 14. Rev. 11: 8. Without the art. κύριος Luke 1: 76. 2 Cor. 3: 16, 17. Col. 4: 1. 2 Pet. 3: 10. For ἐν κυρίῳ see below. — With adjuncts, e. g. c. art ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5: 5. 11: 23. Rom. 4: 24. ὁ κύρ. ἡμῶν Ἰησοῦς Heb. 13: 20. ὁ κ. ἡμῶν Χριστός once Rom. 16: 18. ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts 16: 31. Rom. 13: 14. al. Rom. 1: 4. 1 Cor. 1: 9. al. ὁ κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. 1: 2, 10. Gal. 6: 18. al. saep. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. 3: 11. 1 Tim. 1: 2. 2 Pet. 1: 2. So without the art. e. g. κύριος Ἰησοῦς Rom. 10: 9. 1 Cor. 12: 3. Phil. 2: 19. al. Χριστὸς κύριος i. e. the Messiah Luke 2: 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1: 7. 2 Cor. 1: 2. Phil. 1: 2. al. 2 Cor. 4: 5. κύριος ἡμῶν Ἰ. Χρ. Gal. 1: 3. — Further in the phrase ἐν κυρίῳ, in the Lord, without the art. found only in the usage of Paul except once Rev. 14: 13, and to be explained

from the fact, that believers are represented as *one* with Christ, as members of his body Eph. 5: 30 comp. 1 Cor. 12: 27, or of one spiritual body of which he is the Head Col. 3: 19 comp. Eph. 2: 20, and are therefore in Christ, see in Ἐν no. 1. c. α. Hence ἐν κυρίῳ is (1) in the Lord, after verbs of rejoicing, trusting, etc. Phil. 3: 1. 1 Cor. 1: 31. Phil. 2: 19. (2) in or by the Lord, by his authority, Eph. 4: 17. 1 Thess. 4: 1. (3) in or through the Lord, through his aid and influence, by his help, 1 Cor. 15: 58. 2 Cor. 2: 12. Gal. 5: 10. Eph. 2: 21. Col. 4: 17. (4) in the work of the Lord, in the gospel-work, Rom. 16: 8, 13. 1 Cor. 4: 17. 9: 2. Eph. 6: 21. 1 Thess. 5: 12. (5) as marking condition, one in the Lord, i. e. united with him, his follower, a Christian, Rom. 16: 11. Phil. 4: 1. Philem. 16. (6) as denoting manner, in the Lord, i. e. as becomes those who are in the Lord, Christians, Rom. 16: 2, 22. 1 Cor. 7: 39. Eph. 6: 1. Phil. 2: 29. Col. 3: 18. AL.

Κυριότης, τητος, ἡ, (κύριος,) *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1: 21. Col. 1: 16. 2 Pet. 2: 10. Jude 8. — Not found in classic writers.

Κυρώω, ὦ, f. ὠσαι, (κύρος,) *to give authority, to establish as valid, to confirm*, trans. c. g. διαθήκην Gal. 3: 15. 2 Cor. 2: 8 κυρώσαι εἰς αὐτὸν ἀγάπην. Sept. pass. for קִיַּם Gen. 23: 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός ὁ, ἡ, *a dog*, plur. οἱ κύνες dogs.

a) pp. Luke 16: 21. 2 Pet. 2: 22. Sept. for כֶּלֶב Ex. 22: 31. Judg. 7: 5. — Ael. H. An. 8. 9. Xen. Men. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. 14: 11. 16: 4. 21: 19. Ps. 59: 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17: 43. 2 K. 8: 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the pres-

ent day, comp. Schoettgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. *Dog*.

b) trop. for an impudent, shameless person, Phil. 3: 2 where it is spoken of Judaizing teachers, comp. Is. 56: 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) Matt. 7: 6 μὴ δῶτε τὸ ἅγιον τοῖς κυνί, lit. *give not consecrated meat to dogs*, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, catamites, Rev. 22: 15. So Sept. and כְּלָבִים Deut. 23: 19.

Κῶλον, ου, τό, (perh. κέλλω,) a limb, member, of the human body Eurip. Phoeniss. 1192 or 1201. Apollodor. Bibl. 3. 5. of an animal Diod. Sic. 3. 28.—In N. T. plur. τὰ κῶλα for *carcass, corpse*, as in Engl. *bones*, Heb. 3: 17. So Sept. for קָצָב Num. 14: 29, 32. Is. 66: 24.

Κωλύω, f. ὥσω, (κόλος, kindr. with κολᾶω, κολούω,) pp. to cut off, to weaken, and hence genr. to hinder, to prevent, to restrain, pp. seq. acc. of pers. and gen. of thing, Acts 27: 43 ἐκώλυσεν αὐτοὺς τοῦ βουλῆματος. So Sept. for קָצָב 1 Sam. 25: 26. — Xen. Ag. 2. 2. Arr. 1. 6. 2.—Seq. acc. of pers. et infin. Acts 8: 36 τί κωλύει με βαπτισθῆναι. 16: 6. 24: 23. 1 Thess. 2: 16. Heb. 7: 23. c. acc. impl. Luke 23: 2. 1 Tim. 4: 3. Matt. 19: 14. c. inf. impl. Mark 9: 38, 39. 10: 14. Luke 9: 49. 11: 52. 18: 16. Acts 11: 17. Rom. 1: 13. 3 John 10. absol. Luke 9: 50.—Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικούς ὄρκους ὀμνύειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult.—Seq. accus. of thing, 1 Cor. 14: 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. 2: 16. c. τοῦ et inf. Acts 10: 47 μῶτι τὸ ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b.—Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5.—By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke 6: 29 ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for קָצָב Gen. 23: 6. קָצָב 2 Sam. 13: 13.

Κῶμη, ης, ῆ, (κείμει, κοιμάω,) a village, hamlet, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κώμας Matt. 9: 35. 10: 11. Luke 8: 1. 13: 22. ἀγροὶ καὶ κώμαι *fields and villages* Mark 6: 36. Luke 9: 12. κῶμαι ἢ πόλεις ἢ ἀγροὶ Mark 6: 56. ἢ κῶμη, αἱ κῶμαι, simply, Matt. 14: 15. 21: 2. Mark 6: 6. 11: 2. Luke 5: 17. 9: 6, 52, 56. 10: 38. 17: 12. 19: 30. 24: 13, 28. John 11: 1, 30. So John 7: 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. 11: 6. Meton. *villages* for the inhabitants of villages Acts 8: 25. Sept. for קָצָב 1 Chr. 27: 25. Cant. 7: 12.—Pol. 2. 17. 9 ὄκουν κατὰ κώμας ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Mark 8: 27 αἱ κῶμαι Καισαρείας, *the villages of Caesarea*, i. e. lying around and dependent upon it. Sept. plur. for קָצָב Josh. 15: 45. 17: 11. קָצָב Josh. 15: 31 sq. 19: 6 sq.

b) apparently of a large town or city, perhaps without walls or partly in ruins, e. g. Bethsaida prob. of Galilee, Mark 8: 23, 26 bis, comp. v. 22 et John 1: 45. Sept. for קָצָב Josh. 10: 37. 15: 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσά τε ἡ πόλις κατεσκαφῆ καὶ . . . παντός τε κόσμου καὶ τιμῆς ἀφαιρεθῆν, τὸ Βυζάντιον κῶμη δουλεύειν Περσινθίοις δωρον ἐδόθη.

Κωμόπολις, εως, ῆ, (κῶμη, πόλις,) lit. a village-city, i. e. a large village or town like a city, but without walls, Mark 1: 38.—Strabo XIII. p. 887. B, καὶ τὸ Ἠλιον, ὃ νῦν ἐστὶ, κωμόπολις τις ἦν.

Κῶμος, ου, ὁ, a feasting, revel, Lat. *comissatio*, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. 13: 13. Gal. 5: 21. 1 Pet. 4: 3. — 2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κώνωψ, ωπος, ὁ, ῆ, a gnat, cu-

lex, as found in acid wine and vinegar, Matt. 23: 24, see in *Κάμηλος*.—Aristot. H. An. 5. 19 οἱ δὲ κώνωπες ἐκ σκολήκων, οὐ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλύος. Genr. Hdot. 2. 95. Later Heb. נָפֶז and נִפְזָה, Buxt. Lex. Rab. Chald. 1516, 927, 342.

Κῶς, ἡ, gen. *Κῶ*, acc. *Κῶν* and *Κῶ* Buttm. § 37. n. 2, *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21: 1 εἰς τὴν Κῶν. — 1 Macc. 15: 23 εἰς Κῶ. Jos. Ant. 14. 7. 2.

Κωσάμ, ὁ, indec. *Cosam*, prob.

Heb. עֶבֶר, pr. n. of a man Luke 3: 28.

Κωφός, ἡ, ὄν, (κόπτω,) pp. *blunted*, *dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted*, *lame*, as to the tongue, as to speech, i. e. *dumb*, Matt. 9: 32, 33 ἐλάλησεν ὁ κωφός. 12: 22 bis. 15: 30, 31. Luke 1: 22. 11: 14 bis, δαιμόνιον κωφόν, comp. in Ἀλαλος, Sept. for עֶבֶר Hab. 2: 18. — Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted*, *dull*, as to hearing, *deaf*, Matt. 11: 5 καὶ κωφοὶ ἀκούουσιν. Mark 7: 32, coll. v. 33. v. 37. 9: 25 πνεῦμα ἄλλον καὶ κωφόν, see in Ἀλαλος. Luke 7: 22. So Sept. and עֶבֶר Ps. 38: 14. Is. 35: 5. 43: 8. — Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

Λ.

Λαγχάνω, f. λήξομαι, aor. 2 ἔλαχον, to obtain by lot, to have fall to oneself, viz.

a) pp. and seq. gen. Luke 1: 9 ἔλαχε τοῦ θυμιάσαι, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult. — c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34. — Hence by impl. to decide by lot, to cast lots, seq. περὶ c. gen. John 19: 24 λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. — absol. Diod. Sic. 4. 63 ἔλαχον, καὶ συνέβη τῷ κλήρῳ λαγεῖν Θησεά.

b) genr. to obtain, to receive, c. acc. Acts 1: 17 ἔλαχε τὸν κλῆρον, see in Κλήρος b. 2 Pet. 1: 1. Comp. Matth. l. c. p. 637. — 3 Macc. 6: 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

Λάζαρος, ου, ὁ, *Lazarus*, pr. n. a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11: 1, 2, 5, 11, 14, 43. 12: 1, 2, 9, 10, 17. — b) of the poor man in

our Lord's parable, Luke 16: 20, 23, 24, 25. Hence the modern *Lazaretto*.

Λάθρα, adv. (λαθεῖν, λανθάνω,) *secretly*, *privately*, Matt. 1: 19 λάθρα ἀπολῦσαι. 2: 7. John 11: 28. Acts 16: 37. Sept. for עֶבֶר Deut. 13: 7. Job 31: 27. עֶבֶר 1 Sam. 18: 22. — Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

Λαῖλαψ, απος, ἡ, *tempest*, sc. of wind with rain, *whirlwind*, *hurricane*, Mark 4: 37. Luke 8: 23. 2 Pet. 2: 17. Sept. for עֶבֶר Jer. 35: 32. — עֶבֶר Job 38: 1. עֶבֶר Job 21: 18. — Pol. 30. 14. 6. Hom. Il. 17. 57.

Λάκω, see *Λάσκω*.

Λακτίζω, f. ἴσω, (adv. λάξ,) to kick, to strike with the heel, e. g. πρὸς κέντρα Acts 9: 5. 26: 14. See in Κέντρον. — Luc. Hermot. 33. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

Ααλέω, ᾧ, f. ἡσω, to speak, to talk, pp. to use the voice, without any necessary reference to the words spoken,

and thus differing from εἰπεῖν and λέγειν; see Tiitm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 παιδάριον ὦν, δεινότατος λαλεῖν ἐδόκουν εἶναι. Plut. de Garrul. init. Comp. Heb. דַּבֵּר and דִּבֶּר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

a) pp. of persons, absol. Matt. 9: 33 ἐλάλησεν ὁ κωφός. 12: 22. 15: 31. Mark 5: 35 ἔτι αὐτοῦ λαλοῦντος. Luke 7: 15. Acts 18: 9. James 1: 19. al. saep. Sept. for דַּבֵּר 1 Sam. 3: 9, 10. Is. 1: 2.—Luc. de Domo 3 ult. Hlian. 2. 4. 14 ἔτι λαλοῦντα τὸν . . . φρονέουσιν.—Seq. adv. John 18: 23 εἰ κακῶς ἐλάλησα. 1 Cor. 13: 11 ὡς νηπιος ἐλάλουν. ὁρθῶς Mark 7: 35. οὕτως Acts 7: 6. Heb. 6: 9. στόμα πρὸς στόμα *moult to moutlt* i. e. face to face 2 John 12. (Sept. for דַּבֵּר לְפָנֶיךָ Gen. 12: 8. ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as παρρησίᾳ *boldly, openly*, John 7: 26. Acts 2: 6 ἰδίᾳ διαλέκτῳ. 6: 10. 1 Cor. 13: 1. genr. γλώσσῃς λαλεῖν see in Γλώσσα b. γ. Also c. prep. e. g. εἰς ἅερα 1 Cor. 14: 9 see in Ἄηρ. ἐκ c. gen. of manner or source Matt. 12: 34. John 8: 44 ἐκ τῶν ἰδίων λαλεῖ. ἐν c. dat. 1 Cor. 12: 3 ἐν πνεύματι θ. λαλῶν. Seq. particip. of manner, Luke 1: 64 καὶ ἐλάλει εὐλογῶν. 2 Cor. 11: 23.—In various constructions designating the person or thing *to or of whom one speaks*, e. g. (α) Seq. dat. of pers. *to speak to or with any one*, Matt. 12: 47 ζητοῦντές σοι λαλῆσαι. Luke 1: 22. John 9: 29. 19: 10. Acts 7: 38. Rom. 7: 1. (Sept. and דַּבֵּר Gen. 18: 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρρησίᾳ John 7: 13. Eph. 5: 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together. Seq. ἐν c. dat. 1 Cor. 14: 6, 21. περὶ τινος Luke 2: 38. Seq. particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14: 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. 23: 1. 28: 18. Luke 24: 6. al. So Sept. for דַּבֵּר Gen. 17: 3. 34: 8. דִּבֶּר Gen. 22: 42. See Gesen. Lex. art. דִּבֶּר no. 1.—(β) Seq. μετὰ τινος, *to speak with*, John 4: 27. 9: 37 ὁ λαλῶν μετὰ σοῦ. With λέγων, Mark 6: 50

ἐλάλησε μετ' αὐτῶν καὶ λέγει. Rev. 21: 9 λέγων. Sept. for דַּבֵּר Num. 11: 17. דִּבֶּר Gen. 35: 13.—(γ) Seq. πρὸς τινά, *to speak to*, found only thrice except in Luke's writings, (1 Thess. 2: 2. Heb. 5: 5. 11: 18; see below.) Acts 4: 1 λαλούντων δὲ αὐτῶν πρὸς τὸν λαόν. 21: 39. Sept. for דַּבֵּר Gen. 18: 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke 1: 19. Acts 11: 20. λέγων Acts 8: 26. 26: 31. 28: 25. With λέγων impl. Heb. 5: 5. 11: 18. So Sept. for דַּבֵּר c. דָּאמַר impl. 1 K. 21: 5. 2 K. 1: 1. comp. Gen. 41: 17. Ex. 32: 7. See Gesen. Lex. art. דַּבֵּר Piel no. 1. c.—(δ) Seq. περὶ τινος, *to speak about or of any one*, John 8: 26. 12: 41. Sept. for דַּבֵּר Ez. 33: 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 3 and 7. Comp. in Engl. *to talk nonsense* i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12: 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John 8: 20 ὅηματα. Rom. 15: 18 τὴν. 1 Cor. 9: 8 ταῦτα. 14: 9. 2 Cor. 12: 4. 1 Tim. 5: 13. So Mark 2: 7 λαλεῖ βλασφημίας. Acts 6: 13 ὅηματα βλασφ. John 8: 44 τὸ ψεῦδος. Jude 15, 16. Sept. and דַּבֵּר Ex. 4: 12. (Luc. Demonax 51 ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et dat. of pers. Matt. 9: 18. John 14: 25. 15: 11. (Sept. Gen. 28: 15.) c. dat. of manner etc. Mark 8: 32 τὸν λόγον παρρησίᾳ ἐλάλει. 1 Cor. 14: 2. διὰ c. gen. of manner 1 Cor. 14: 9. ἐν c. dat. of manner 2 Cor. 11: 17. ἐν Χριστῷ i. e. by his authority 2 Cor. 12: 19. τὴν κατὰ τινά i. e. according to 2 Cor. 11: 17. τὴν μετὰ τινός Eph. 4: 25. (Sept. Gen. 31: 29.) τὴν περὶ τινος Luke 2: 33. τὴν πρὸς τινά Acts 11: 14. Luke 24: 44. πρὸς τὸ οὗς Luke 12: 3. Sept. for דַּבֵּר Gen. 18: 19.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. (α) of one teaching, for *to teach, to preach*, absol. Luke 5: 4. 1 Cor. 14: 34, 35. 1 Pet. 4: 11.

seq. adv. John 12: 50. Acts 14: 1. Eph. 6: 20. seq. ἀπό v. ἐκ c. gen. of source or occasion John 7: 17, 18. 12: 49. seq. ἐκ c. gen. of manner John 3: 31. seq. dat. of manner, γλώσσαις λαλεῖν, Mark 16: 17. Acts 2: 4. al. see in Γλώσσα b. γ. — With adjunct of pers. to whom, e. g. dat. John 15: 22. 1 Cor. 3: 1; also c. παθήσῃα John 18: 20. ἐν c. dat. of manner Matt. 13: 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 13: 34 id. et χωρὶς παραβολῆς. c. ἐπὶ τῷ ὀνόματι τινος Acts 4: 17. 5: 40; see in Ἐπὶ II. 3. c. a. περί τινος Luke 9: 11. So πρὸς τινα Acts 11: 20. — Seq. acc. of the thing taught, comp. in a. ε, absol. John 3: 11. 8: 30, 40. 18: 20. Acts 16: 14. 20: 30. Tit. 2: 1; and so in reference to the doctrines of Jesus, John 8: 28, 38. 12: 50. Acts 5: 20. 17: 19. 1 Cor. 2: 6, 7. λαλεῖν καὶ διδάσκειν Acts 18: 25. With pers. to whom, e. g. dat. Mark 2: 2 ἐλάλει αὐτοῖς τὸν λόγον. 4: 33. John 6: 63. Acts 8: 25; also seq. ἐν c. dat. of manner John 16: 25. λέγων Matt. 13: 3. ἢ πρὸς τινα Acts 3: 22. 1 Thess. 2: 2 λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who tell, relate, declare, announce any thing, John 1: 37. πρὸς τινα et adv. Luke 2: 20. περί τινος John 9: 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. ε. Acts 4: 20. Matt. 26: 13; seq. acc. et dat. of pers. Acts 23: 28, and with λέγων impl. Matt. 13: 33. comp. above in a. γ. Also c. περί τινος Luke 2: 17. Acts 22: 10. καθ' ὃν τρόπον 27: 25. παρὰ τινος Luke 1: 45. — (γ) of prophesy, predictions, etc. for to foretell, to declare, 2 Pet. 1: 21. James 5: 10. Acts 3: 24. 26: 22. πρὸς τινα Acts 28: 25. seq. acc. of thing, comp. above in a. ε. Luke 24: 25 οἷς by attr. for ἃ. Acts 3: 21. seq. acc. et dat. of pers. John 16: 1, 4. So of a divine promise, Luke 1: 55, 70. — (δ) of what is said with authority, for to direct, to charge, to prescribe, seq. dat. Mark 16: 19. c. acc. et dat. John 15: 11. acc. et εἰς et περί Heb. 7: 14. For to publish, to promulgate, authoritatively, Heb. 3: 5. 9: 19. — (ε) trop. to speak by writing, by letter, 2 Cor. 11: 17 bis. Heb. 2: 5. 2 Pet. 3: 16. Of

one dead who speaks, exhorts, by his example, Heb. 11: 4.

c) meton. of things, e. g. (α) of a law, i. q. to prescribe, Rom. 3: 19.—(β) of the expiatory blood of Jesus, Heb. 12: 24 κρείττον λαλοῦντι παρὰ τὸν Ἀβελ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. 4: 10. — (γ) In the imagery of the Apocalypse, spoken of a voice, Rev. 1: 12. 4: 1. 10: 4; of thunders, which are said λαλεῖν τὰς ἐαντῶν φωνάς Rev. 10: 3, 4; of a beast, Rev. 13: 5, 11, 15. So Heb. נחש of the serpent, Gen. 3: 1, 4, Sept. εἶπεν. AL.

Λαλιά, ᾤς, ἡ (λαλέω,) prattle, loquacity, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. 26: 73. Mark 14: 70. Sept. for נבנב Cant. 4: 3.

b) meton. what is uttered, words, talk, John 4: 42. 8: 43. Sept. for נבנב Job 33: 1. comp. Sept. Is. 11: 3.—Pōl. 32. 9. 4. ib. 1. 32. 6.

Λαμιά or λαμιά, lama, i. e. Heb. למה or למה, why? wherefore? Matt. 27: 46 et Mark 15: 34, from Ps. 22: 2 where Sept. ἵνατι.

Λαμβάνω, f. λήφομαι, aor. 2 ἔλαβον, perf. εἴληφα, to take, actively, and also in the partially passive sense to receive, trans.

1. to take, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. 14: 19 καὶ λαβὼν τοὺς πέντε ἄρτους. 25: 1 λαβοῦσαι τὰς λαμπάδας. 26: 26, 52. 27: 6, 30, 48. Mark 9: 36. Luke 22: 17. John 12: 3, 13. 13: 4, 12, 30. 1 Cor. 11: 23. Rev. 5: 8. 22: 17. c. ἔκ τινος John 16: 14. Rev. 5: 7. Sept. for לקח Gen. 18: 8. Num. 16: 17, 18. נקח Josh. 6: 4. Is. 2: 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἐαντιῶ λ. Heb. 5: 4. δύναμιν Rev. 11: 17. — Xiphilin. Galb. p. 187 νομίζων οὐκ εἰληφέναι τὴν ἀρχήν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβών is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνίστημι II. d.

Viger. p. 352. Passow in *λαμβάνω* ult. Matt. 13: 31 ὃν λαβὼν ἄνθρωπος ἔσπει-
ρεν. v. 33. Luke 24: 43. Acts 16: 3.—
Sept. Josh. 2: 4. Luc. Scyth. 6. Xen.
Cyr. 8. 3. 6, 7.—(β) Of taking food
or drink, c. acc. John 19: 30. Acts 9:
19 καὶ λαβὼν τροφήν. 1 Tim. 4: 4. ab-
sol. Mark 15: 23. So Heb. *לָקַח*, comp.
Gesen. Lex.—(γ) In the sense of *to*
take to or *with* any one, e. g. Matt. 16: 5
ἐπιδέοντο ἄρτους λαβεῖν. v. 7. 25: 4.
John 18: 3. μεθ' ἐαντῶν Matt. 25: 3.
(Xen. Cyr. 2. 4. 22.) So *λαμβάνειν*
γυναῖκα, *to take a wife*, *to take as a*
wife, Mark 12: 19, 20, 21, 22. Luke 20:
28 sq. Sept. for *לָקַח* Gen. 6: 2. 11:
29.—Jos. Ant. 1. 16. 3. Plato Crito 12.
p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) *to*
take upon oneself, *to bear*, trop. Matt.
10: 38 τὸν σταυρόν. 8: 17 τὰς ἀσθενείας
ἡμῶν, quoted from Is. 53: 4 where Heb.
נָשָׂא, Sept. *φέρειν*.—(ε) *to take up*, *to*
gather up, Matt. 16: 9, 10 πόσους κοφι-
νους ἐλάβετε, comp. Mark 8: 19, 20.
Trop. *λαβεῖν τὴν ψυχὴν*, as opp. *to τίθη-
μι*, John 10: 17, 18. — Xen. Oec. 8. 2.
ib. 9. 10.

b) *to take out* from a number, *to*
choose. Acts 15: 14 λαβεῖν ἐξ ἐθνῶν λα-
όν. Heb. 5: 1.—Sept. Amos 2: 11. Pol.
2. 38. 11. Xen. An. 1. 1. 6.

c) *to take*, i. e. *to seize*, *to lay hold of*,
with the idea of force, violence. (α) pp.
Matt. 21: 35 καὶ λαβόντες τοὺς δούλους
αὐτοῦ, ὃν μὲν ἔδειραν κ. τ. λ. v. 39.
Mark 12: 3, 8. John 19: 1. absol. 2 Cor.
11: 20. — Luc. D. Deor. 21. 2. Xen.
Cyr. 2. 4. 23.—So in hunting or fish-
ing, *to take*, *to catch*, Luke 5: 5. trop.
2 Cor. 12: 16 δόλω ἡμᾶς ἔλαβον, comp.
Matt. 4: 19.—Palaeph. 28. 3. Xen. Cyr.
1. 4. 9.—(β) Trop. of any strong af-
fection or emotion, *to seize*, *to come* or
fall upon any one, e. g. ἔκστασις ἔλαβεν
ἅπαντας Luke 5: 26. φόβος 7: 16. πει-
ρασμός 1 Cor. 10: 13. Sept. for *לָקַח*
Ex. 15: 15.—2 Macc. 9. 5. Jos. Ant. 2.
6. 8. Xen. Conv. 1. 15.—So of an evil
spirit, demon, Luke 9: 39. comp. Jos.
Ant. 4. 6. 5.

d) *to take away*, e. g. from any one
by force, Matt. 5: 40 καὶ τὸν χιτῶνά
σου λαβεῖν. Rev. 3: 11 ἵνα μηδεὶς λάβῃ
τὸν στέφανόν σου. 6: 4 ἐκ ν. ἀπὸ τῆς γῆς.

Sept. for *לָקַח* Gen. 27: 35. 31: 1. —
Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) *to take up* a person, i. e. *to receive*
him as a friend or guest into one's
house, society, etc. i. q. *δέχομαι*. (α)
genr. John 19: 27 ἔλαβεν ὁ μαθητὴς αὐ-
τὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν.
John 6: 21 εἰς τὸ πλοῖον. — Hom. Od.
7. 255.—Trop. of a teacher etc. *to re-
ceive*, *to acknowledge*, *to embrace* and
follow his instructions, John 1: 12. 5:
43. 13: 20. 14: 17. So of doctrine, *to*
embrace, *to admit*, e. g. τὸν λόγον Matt.
13: 20. Mark 4: 16. τὴν μαρτυρίαν
John 3: 11, 32, 33. 1 John 5: 9. τὰ ῥή-
ματα John 12: 48. 17: 8.—(β) From
the Heb. *λαμβάνειν πρόσωπόν τινος*,
to receive the person of any one, Heb.
קָבַץ נַפְשׁוֹ, pp. spoken of a king or
judge who receives or admits the visits
of those who bring him salutations and
presents, and favours their cause, see
espec. Job 13: 10; hence *to favour any*
one, both in a good and bad sense, see
Gesen. Lex. art. *נַפְשׁוֹ* no. 3. b. In N.
T. only in a bad sense, *to accept one's*
person, i. q. *to be partial* towards him,
c. gen. Gal. 2: 6 πρόσωπον θεὸς ἀνθρώ-
που οὐ λαμβάνει. absol. Luke 20: 21.
So Sept. for *קָבַץ נַפְשׁוֹ* Ps. 82: 2. Lev.
19: 15.

f) trop. in phrases, where *λαμβάνειν*
with its accus. is often equivalent to
the verb corresponding to the accus.
e. g. ἀρχὴν λαμβάνειν, i. q. *to begin*,
Heb. 2: 3. (Ael. V. H. 2. 28. Hdian.
7. 11. 1.) ἀφορμὴν λαμβ. *to take occa-
sion*, Rom. 7: 8, 11. (Diod. Sic. 1. 60
καιρόν.) θάρσος λαμβ. *to take courage*,
i. q. *θαρόρειν*, see in *θάρος*, Acts 28:
15. ἵκανον λαμβ. *to take security*,
Acts 17: 9. λήθην λ. *to forget*, 2 Pet.
1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9.
1.) μορφὴν τινος λ. *to take the likeness*
or form of any one, *to liken oneself* to
him, Phil. 2: 7. πείραν λαμβ. *to make*
trial of, i. e. *to attempt*, Heb. 11: 29.
(Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.)
or also i. q. *to have trial of*, *to experi-
ence*, Heb. 11: 36. (Xen. Oec. 17. 1.)
συμβούλιον λαμβ. *to take counsel*, i. q.
to consult, Matt. 12: 14. 27: 1, 7. 28: 12.
ὑπόδειγμα τινα λαμβ. *to take any one*
as an example James 5: 10. ὑπόμνη-

σιν λαμβ. *to recollect, to remember*, 2 Tim. 1: 5. χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. 14: 11; seq. ἐπὶ c. gen. 14: 9. 20: 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of*.

a) genr. e. g. absol. Matt. 7: 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10: 8. John 16: 24. 1 Cor. 4: 7. c. ἐκ of source John 1: 16. Seq. acc. Matt. 20: 9 ἔλαβον ἀνὰ δηνάριον. v. 10. 25: 16 πέντε τάλαντα λαβόν. Mark 10: 30. 11: 24. John 4: 36. Acts 3: 3. Rom. 4: 11. 1 Cor. 9: 24. Gal. 3: 14. Phil. 3: 12 comp. in Καταλαμβάνω b. Heb. 11: 35. James 1: 12. 1 Pet. 4: 10. Rev. 4: 11. Seq. ἔκ τινος partitively, see in Ἐκ no. 3. h. Rev. 18: 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβῃτε.—Palaeoph. 52. 3. Ael. V. II. 9. 31. Xen. Cyr. 3. 3. 7. — With an adjunct of the source etc. e. g. ἀπὸ c. gen. *from*, 1 John 2: 27. παρὰ c. gen. *from any one* Acts 2: 33. James 1: 7. Rev. 2: 27. (Hdian. 4. 7. 3.) spoken de conatu, John 5: 34, 41 δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω. v. 44. ὑπὸ c. gen. 2 Cor. 11: 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγὰς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who *receive* an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπὴν Acts 1: 20. κλήρον v. 25. ἱερατείαν Heb. 7: 5. βασιλείαν Luke 19: 12, 15. c. παρὰ τινος Acts 20: 24. — Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2. — Also of a successor in office, λαβεῖν διάδοχον Acts 24: 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed *to receive* tribute, rent, etc. *to collect, to exact*. Matt. 17: 24 οἱ τὰ δίδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21: 34. Heb. 7: 8. c. ἀπὸ τινος Matt. 17: 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρὰ Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive* instruction, i. q. *to be instructed, to learn*, Rev. 3: 3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολὴν λαμβάνειν, *to*

receive commandment, παρὰ τινος John 10: 18. 2 John 4. περί τινος Col. 4: 10. πρὸς τινά Acts 17: 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5: 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23: 13. James 3: 1. c. dat. reflex. Rom. 13: 2. οἰκοδομὴν λαμβ. i. q. *to be edified* 1 Cor. 14: 5. παγαγγελίαν λ. *to receive a charge* Acts 16: 24. περιτομὴν λαμβ. i. q. *to be circumcised* John 7: 23. AL.

Λάμεξ, ὁ, indec. Lamech, Heb. לָמֵךְ, pr. n. of a patriarch, the father of Noah, Luke 3: 36. See Gen. 5: 25 sq.

Λαμψῶ, see Λάμα.

Λαμπάς, ἄδος, ἥ, (λάμπω,) a light, e. g. a torch, lamp, lantern, etc. genr. Acts 20: 8 λαμπάδες ἱκαναί. Rev. 4: 5. Sept. for לָמְפָה Gen. 15: 17. Ex. 20: 18. Prob. a torch, Rev. 8: 10. John 18: 3. Sept. and. לָמְפָה Judg. 15: 4, 5. — Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20. — Also a lamp, fed with oil, Matt. 25: 1, 3, 4, 7, 8. So Sept. and לָמְפָה Judg. 7: 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. Lamps.

Λαμπρός, ἄ, ὄν, (λάμπω,) shining, bright, radiant, viz.

a) pp. of a star, Rev. 22: 16 ὁ ἄστὴρ ὁ λαμπρὸς ὁ πρωῒνός. — Ep. Jer. 51. Hom. II. 4. 77. Xen. Mem. 4. 7. 7. — Of raiment, radiant and hence white, spoken of angels Acts 10: 30. Rev. 15: 6. 19: 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23: 11, comp. Mark 15: 17 etc. — Pol. 10. 4. 8. Diod. S. 1. 91. — Hence by impl. splendid, sumptuous, of raiment, James 2: 2, 3 ἐσθῆς λαμπρά. So genr. Rev. 18: 14 τὰ λαμπρά, costly things.—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) clear, limpid, Rev. 22: 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον. — Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἥ, (λαμπρός,) brightness, splendour, λ. τοῦ ἡλίου Acts 26: 13. Sept. for לָמְפָה Is. 60: 3. לָמְפָה Dan. 12: 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.

Λαμπρός, adv. (λαμπρός,) *splendidly*, i. e. *sumptuously*, Luke 16: 19. — Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

Λάμπω, f. ψω, *to shine, to give light*, intrans. c. dat. Matt. 5: 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. 17: 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17: 24. Acts 12: 7. 2 Cor. 4: 6 ἐκ σκότους φῶς λάμπαι. Metaph. Matt. 5: 16. 2 Cor. 4: 6. Sept. for לָאָהַ Prov. 4: 18. דָּאָרְרִי Dan. 12: 3. — Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

Λανθάνω, aor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark 7: 24 οὐκ ᾔδυνήθη λαθεῖν. Luke 8: 47. — Ael. V. H. 4. 20 init. — Seq. acc. of pers. *to be hid* as to any one i. e. *from him*, to escape his knowledge or notice, Acts 26: 26 οὐκ ἔλαθε γὰρ αὐτόν τι τοιούτων. 2 Pet. 3: 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8. — Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13. — Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. 13: 2 ἔλαθόν τινες ξενισάντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4. — Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

Λαξευτός, ἡ, ὄν, (λαξεῖω, fr. λαῖς, ξῖω,) *stone-hewn, rock-hewn*, i. e. *hewn in a rock*, e. g. a sepulchre, Luke 23: 53. Comp. in Λατομέω. — Sept. Deut. 4: 49. Aquil. Num. 21: 20. 23: 14.

Λαοδίκεια, ας, ἡ, *Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228. — Col. 2: 1. 4: 13, 15, 16. Rev. 1: 11. (3: 14.)

Λαοδικεύς, ἑώς, ὁ, *a Laodicean*, Col. 4: 16. Rev. 3: 14.

Λαός, οὗ, ὁ, *people*, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like δῆμος a community of free citizens. Luke 2: 10 ἡτὶς ἔσται παρὶ τῷ λαῷ. v. 31. Rev. 5: 9. Acts 4: 25 quoted from Ps. 2: 1 where Sept. for עַם. Sept. for עַם Job 36: 31. Ez. 20: 41. — Hom. Od. 6. 194 Hdot. 5. 42. — Spec. of the Jews as the people of God's choice, absol. or c. τοῦ θεοῦ etc. Matt. 1: 21. 2: 4, 6. Mark 7: 6. Luke 2: 32. John 11: 50. Heb. 7: 5. al. saep. So Sept. and עַם Ex. 1: 20. 8: 1. Deut. 2: 4. al. saepiss. — Trop. of Christians as God's spiritual Israel, Tit. 2: 14. Heb. 2: 17. 4: 9. 13: 12.

b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7: 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8: 47. 9: 13 εἰς πάντα τὸν λαὸν τοῦτον for all this multitude. 18: 43. 23: 27 πληθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3: 9, 11, 12. 5: 37. 18: 10. — Hom. Il. 18. 502. ib. 23. 728. — Espec. *the common people, the populace, the inhabitants* of any city or territory, e. g. Jerusalem Acts 2: 47. 21: 30, 36; of Galilee Matt. 4: 23. 9: 35. So Sept. and עַם Gen. 19: 4. 23: 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates etc. Matt. 26: 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 27: 25, 64. Mark 11: 32. Luke 19: 48. 20: 6. 23: 13. Acts 6: 12. al. So Sept. and עַם Ex. 18: 22, 26. Josh. 6: 8, 10. AL.

Λάρυγξ, υγγος, ὁ, *larynx, the throat, gullet*, as an organ of the voice, Rom. 3: 13 quoted from Ps. 5: 10 where Sept. for לָרִירָה. — Ecclus. 6: 5. Aristoph. Ran. 575 or 583. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phr. pp. 65, 470.

Λασαία, ας, ἡ, *Lasaea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27: 8.

Λάσσω, f. λαχίσω, *to crack, to knock, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst*, Acts 1: 18 ἐλάκησε μέσος. — Act. Thom. § 33 ὁ δὲ δράκων φρησθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθῃ.

Λατομέω, ὦ f. ἦσω, (λατόμος, fr. *lās, τέμνω*,) *to cut stone, to hew in stone*, e. g. *μνημεῖον, ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ* Matt. 27: 60. Mark 15: 46. So Sept. and צִבָּח Is. 22: 16. Deut. 6: 11.—Jos. Ant. 12: 7. 6. Diod. Sic. 5. 39.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, pp. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, *service, worship*, John 16: 2. Rom. 9: 4. 12: 1. Heb. 9: 1, 6. Sept. and עֲבָדָה Ex. 12: 25, 26. Josh. 22: 27.—1 Macc. 1: 45.

Λατρεύω, f. εὔσω, (λατρίς one hired, hireling,) *to serve*, pp. for hire or as a slave, Palaeph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. *δουλεύειν* ib. § 41. In N. T. spoken in respect to God, *to serve, to worship*.

a) genr. seq. dat. Matt. 4: 10 et Luke 4: 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke 1: 74. 2: 37. Acts 7: 7, 42. 24: 14. 27: 23. Rom. 1: 9. Phil. 3: 3. 2 Tim. 1: 3. Heb. 9: 14. 12: 28. Rev. 22: 3. absol. Acts 26: 7. So Sept. and עֲבָדָה Deut. 6: 13. 10: 12. Josh. 24: 15. Once of idol-worship, Rom. 1: 25 ἐλάτρευσεν τῇ κτίσει κ. τ. λ. So Sept. and עֲבָדָה Deut. 4: 28. Judg. 2: 11, 13. — c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. *to officiate as priest*, Heb. 8: 5. 13: 10; and so in the celestial temple Rev. 7: 15. Also genr. *for to offer sacrifice, to worship*, Heb. 9: 9. 10: 2. Comp. Sept. and עֲבָדָה Ex. 3: 12. 7: 16.

Λάχανον, ου, τό, (λαχάινω to dig, to till,) pp. 'a plant in tilled ground,' hence *a garden plant, herb*. Matt. 13: 32 μῆζον τῶν λαχάνων πάντων. Mark 4: 32. Luke 11: 42. Rom. 14: 2. Sept. for קֶרֶךְ 1 K. 21: 2. קֶרֶךְ Gen. 9: 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

Λεββαῖος, ου, ὁ, *Lebbeus*, a name of the apostle Jude, also called Thaddeus, Matt. 10: 3.

Λεγεών, ὄνος, ὁ, Lat. *legio*, a legion, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Röm. Ant. p. 366 sq. Rees' Cyclop. s.

v.—In N. T. *legion*, for an indefinitely great number, e. g. of angels Matt. 26: 53. of demons Mark 5: 9, 15. Luke 8: 30. So Rabb. יִרְיָאָה, see Buxt. Lex. Chald. 1123.

Λέγω, f. ξω, primarily *to lay*, Germ. *legen*, e. g. *to lay or let lie down* for sleep Hom. Il. 24. 635, and Mid. *to lie down* for sleep Od. 17. 102. *to lay together*, i. e. *to collect*, Il. 23. 239. Od. 24. 72. Also *to lay before*, i. e. *to relate, to recount*; and hence the prevailing Attic and later signif. *to say, to speak*, i. e. *to utter definite words, connected and significant discourse*, i. q. *to discourse*; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for עֲבָדָה.—In N. T.

1. *to lay before*, i. e. *to relate*, e. g. παραβολήν, *to put forth, to propound*, c. dat. of pers. Luke 18: 1 ἔλεγε δὲ καὶ παραβολήν αὐτοῖς. 13: 6. c. πρὸς τινα Luke 12: 41. 14: 7. So of events etc. *to narrate, to tell*, e. g. τοῦτο, ταῦτα, c. dat. Luke 9: 21. πρὸς τινα 24: 10. — Palaeph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δὲ ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσεται. 8. 1. 1.

2. *to say, to speak, to discourse*, see above. a) genr. and construed:

(α) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (1) followed by the words uttered, Matt. 1: 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων Ἰωσήφ κ. τ. λ. 8: 2. Mark 6: 2. Luke 2: 13. 12: 54. John 1: 29 καὶ λέγει ἰδε ὁ ἄμνος τοῦ θεοῦ. v. 36. Acts 4: 16. Rom. 9: 25. Heb. 1: 6. 8: 13. James 3: 23. al. saep. (Xen. Conv. 4. 1.) So seq. ὅτι before the words quoted, Matt. 9: 18. Mark 2: 12 λέγοντας ὅτι οὐδέποτε οὕτως εἶδομεν. 3: 21. Luke 4: 41. 23: 5. John 8: 33. Acts 2: 13. 6: 11. Rom. 3: 8. al. saep. Comp. Buttm. § 149. p. 423. (Palaeph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, like Heb. וְאָמַרְתָּ, as introducing the exact words, i. q. *in these words*, e. g. Matt. 5: 2 ἐδί-

of pers. and the words spoken, Matt. 4: 10. 26: 35. Luke 16: 29. John 2: 4. with ἀποκριθεῖς etc. Mark 9: 19. Luke 11: 45.—(γ) in affirmations, for *to affirm*, *to maintain*, e. g. with the words or proposition uttered, Mark 14: 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον ἔαν κ. τ. λ. Gal. 4: 1. 1 John 2: 4. Seq. acc. c. inf. Matt. 22: 23 Luke 23: 2. 24: 23 οὗ λέγουσιν αὐτὸν ζῆν. c. acc. impl. James 2: 14. 1 John 2: 6, 9. Seq. ὅτι instead of acc. et inf. Matt. 17: 10. Rom: 4: 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. 11: 22. Mark 11: 24. Luke 4: 25. c. ἀμὴν Matt. 5: 18. 25: 12. al. ἀμὴν, ἀμὴν, John 1: 52. 3: 3. 8: 51. al. comp. in Ἀμὴν no. 3. So in the middle of a clause, Matt. 11: 9 ναὶ, λέγω ὑμῖν, καὶ περισσότερον προσφίτου. Luke 7: 14. 11: 51. 15: 10. Seq. ὅτι for acc. c. inf. Matt. 3: 9. Mark 9: 13. Luke 4: 24. John 3: 11.—(δ) of teaching, for *to teach*, *to inculcate*, e. g. with the proposition taught, Matt. 15: 5. c. acc. Acts 1: 3. c. acc. et infin. Acts 21: 21. acc. impl. 15: 24. c. acc. et dat. of pers. Matt. 10: 27. John 8: 16. 16: 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions *to foretell*, *to predict*, c. acc. et dat. Mark 10: 32. c. acc. Luke 9: 31. c. dat. John 13: 19.—(ζ) of what is spoken with authority, *to command*, *to direct*, *to charge*, absol. Matt. 23: 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke 6: 46. c. acc. et dat. Mark 13: 37. John 2: 5. c. dat. of pers. et imperat. Matt. 5: 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε κ. τ. λ. 8: 4. 20: 8. Mark 5: 41. 6: 10. Luke 5: 24. John 2: 7, 8. c. dat. et inf. Rev. 13: 14. c. inf. Rom. 2: 22. seq. ἵνα Acts 19: 4. (c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) So in the sense of *to charge*, *to exhort*, c. dat. Acts 5: 38. c. dat. et inf. Acts 21: 4. c. τοῦτο seq. inf. Eph. 4: 17.—(η) of calling out, i. q. *to call*, *to exclaim*, etc. Matt. 25: 11 λέγουσαι κύριε, κύριε, ἀνοιξον ἡμῖν. Luke 13: 25. Acts 14: 11.—(θ) trop. *to say* or *to speak* by writing, by letter, etc. e. g. with the words written, Luke 1: 63 ἔγραψε, λέγων κ. τ. λ. 20: 42. c. acc. 1 Cor. 7: 6, impl. Philem. 21. c. acc. et dat. 1 Cor. 15: 51. c. dat. 1 Cor. 6: 5. 10: 15. 2 Cor.

6: 13. c. ὅτι for acc. and inf. Gal. 5: 2. τοῦτο ὅτι 1 Thess. 4: 15. seq. adv. etc. 2 Cor. 7: 3. 11: 16. Phil. 4: 11. — So Sept. and רָאָה 2 K. 10: 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνὴ λέγουσα Matt. 3: 17. Rev. 6: 6. c. dat. Acts 9: 4. Rev. 16: 1. c. dat. of manner Acts 26: 14. — (β) a writing, scripture, ἡ γραφή, with the words quoted John 19: 37. James 4: 5, 6. τί Rom. 4: 3. Gal. 4: 30. With ἡ γραφή impl. Gal. 3: 16. Eph. 4: 8. — Hdot. 1. 124. ib. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. 9: 8. absol. v. 10. 14: 34. — (δ) genr. ὁ χρηματισμός Rom. 11: 4. ἡ δικαιοσύνη as personified, 10: 6.

d) trop. for *to mean*, *to have in mind*, comp. above in a. α. 5. Gesen. Lex. רָאָה no. 2. Seq. imper. Gal. 5: 16. c. acc. of thing, 1 Cor. 10: 29 συνειδησιν δὲ λέγω κ. τ. λ. 1: 12. Gal. 3: 17. c. acc. of pers. John 6: 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark 14: 71. — Jos. Ant. 6. 5. 5. Ael. V. H. 2. 36. Xen. Oec. 17. 8.

3. *to call*, *to name*, i. q. καλέω, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. 19: 17 τί με λέγεις ἀγαθόν; Mark 15: 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke 20: 37. John 5: 18. 15: 15. Acts 10: 28. al. Pass. Matt. 13: 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11: 24. Part. ὁ λεγόμενος, called, named, Matt. 2: 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9: 9 ἀνθρώπων, Ματθαῖον λεγόμενον. 26: 3, 14. Mark 15: 7. John 4: 5. 9: 11. 22: 1. Acts 3: 2. Eph. 3: 11. al. Also surnamed, Matt. 4: 18 Σίμων τὸν λεγόμενον Πέτρον. 10: 2. 4: 11. — Esdr. 8: 41. Jos. Ant. 12. 3. 2. Palaeoph. 7. 6. Xen. An. 1. 8. 10.—With the idea of *translation* into another language, e. g. fully, John 1: 39 ῥάββι, ὃ λέγεται ἐρμηνεύμενον, διδάσκαλε. 19: 17 ὃς λέγεται ἐβραϊστὶ, Γολγοθᾶ. Acts 9: 36. Simply, John 4: 25 Μεσσίας, ὃ λεγόμενος Χριστός, i. e. in Greek. 11: 16 Θωμᾶς ὃ λεγόμενος Διδυμος. 20: 16 ῥάββουνι, ὃ λέγεται διδάσκαλε, comp. 1: 39. AL.

Λείμμα, ατος, τό, (λείπω) a remnant, what is left, meton. of pers. some remaining, Rom. 11: 5. So Sept. for רִתֵּךְ Josh. 13: 12. רִתֵּךְ 2 K. 19: 4.

—pp. Plut. ed. R. VI. p. 289. 13. Hdot. 1. 119.

Λεῖος, α, ον, *smooth, level, plain*, opp. *τραχύς*. Luke 3: 5 εἰς ὁδοὺς *λείας*, quoted from Is. 40: 4 where Heb. *הַרְבֵּה*, Sept. εἰς *πέδια*.—Ael. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 *λείη ὁδός*.

Λείπω, f. ψω, *to leave, to forsake*, pp. trans. Hdt. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of* any thing, i. e. *to be destitute of, to lack*, seq. gen. James 1: 5 εἰ δὲ τις ὑμῶν *λείπεται σοφίας*. 2: 15. Comp. Butt. § 132. 5. 2. Seq. *ἐν μηδενί* James 1: 4, i. e. *to be wanting in nothing*, i. q. *τέλειος*, *ὁλόκληρος*.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μῖα ἀρετὴς ἀπελείπεται.

b) intrans. *to fail, to lack, to be wanting*, c. dat. of pers. Luke 18: 22 ἔτι ἐν σοὶ *λείπει*. Tit. 3: 13. τὰ *λείποντα* Tit. 1: 5.—Wisd. 19: 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

Λειτουργέω, ὦ, f. ἦσω, (*λειτουργός* q. v.) pp. *to perform some public service, to serve the public*, sc. at one's own expense, intrans. Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister*.

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. 10: 11; of christian teachers, seq. τῷ κυρίῳ Acts 13: 2. Sept. for *שרת* Num. 18: 2. Deut. 10: 8.—Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to any one, to supply pecuniary aid*, c. dat. Rom. 15: 27.—Test. XII Patr. p. 689 οὐκ οἰκτερεῖ *λειτουργοῦντα αὐτῷ ἐν κακῷ*. Comp. Xen. Mem. 2. 7. 6.

Λειτουργία, ας, ἡ, (*λειτουργός* q. v.) *public service, public office*, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatshaush. der Athenes I. p. 480. II. p. 62. Pot-

ter's Gr. Ant. I. p. 85.—In N. T. genr. *service, ministry*, c. g.

a) of the public ministrations of the Jewish priesthood, Luke 1: 23 αἱ ἡμέραι τῆς *λειτουργίας* αὐτοῦ. Heb. 8: 6. 9: 21. Trop. of the *ministry* of a christian teacher in bringing men to the faith, Phil. 2: 17 *λειτουργία τῆς πίστεως ὑμῶν*. Sept. and *עבדה* Ex. 38: 21. Num. 8: 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office*, genr. Phil. 2: 30. Spoken of *alms*, i. e. public collections in the churches, 2 Cor. 9: 12.

Λειτουργικός, ῆ, ὄν, *pertaining to the public service* e. g. of the temple, Sept. *שָׂרֵת* λ. for *עֲבָדָה* *פָּאָר* Num. 4: 12. *עֲבָדָה* *פָּאָר* Num. 4: 26.—In N. T. act. *ministering*, rendering service to others, Heb. 1: 14 *λειτουργικὰ πνεύματα*, sc. εἰς *διακονίαν* etc. Comp. on the ministry of angels Ps. 34: 8. 91: 11 sq. Matt. 13: 49. 16: 27. Philo de Gigant. p. 286.

Λειτουργός, ου, ὁ, (*λαός*, *λεῖτος* v. *λεῖτος* popular, public, and *ἔργον*,) *a public servant, minister*, such as in Athens performed or administered the *λειτουργίαι* at their own expense, comp. in *Λειτουργία*, and Boeckh and Potter as there cited.—In N. T. *a minister, servant*, viz.

a) genr. e. g. τοῦ θεοῦ, Rom. 13: 6. Heb. 1: 7 ὁ ποιῶν τοῦς *λειτουργοῦς* αὐτοῦ *πυρός φλόγα*, quoted from Ps. 104: 4 where Sept. for *עֲבָדָה*, comp. 1 K. 10: 5.—Ecclus. 10. 2.

b) spoken of *a priest* in the Jewish sense, Heb. 8: 2 τῶν *ἀγίων λειτουργός*. So Sept. and *עֲבָדָה* Neh. 10: 39. Jer. 33: 21. Of Paul as *a minister* of Christ, of the gospel, Rom. 15: 16.—Dion. Hal. Ant. 2. 73 λ. τῶν θεῶν.

c) by impl. Phil. 2: 25 *λειτουργὸν τῆς χρείας μου, a minister for my wants*, i. e. one who ministers to my wants.

Λέντιον, ου, τό, Lat. *lenteum*, a linen cloth, e. g. *a towel, apron*, worn by servants and persons in waiting. John 13: 4, 5.—Sueton. Calig. 26 *sucinctos linteis*.

Λεπίς, ἰδος, ἡ, (*λέπος*, *λέπω*,) *a*

scale, crust, e. g. from the eyes Acts 9: 18. Sept. of fish, for קשקש Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.

Λέπρα, ας, ἡ, (λεπρός,) *leprosy*, in which the skin becomes *scaly* etc. See Jahn § 188 sq. Calmet s. v. Rees' Cyclop. s. v. Matt. 8: 3. Mark 1: 42. Luke 5: 12, 13. Sept. for צרצר Lev. 13: 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

Λεπρός, οῦ, ὁ, (λέπος, λεπίς,) pp. *scaly, scabby*, hence *a leper*, one diseased with leprosy, Matt. 8: 2. 10: 8. 11: 5. Mark 1: 40. Luke 4: 27. 7: 22. 17: 12. Σίμων ὁ λεπρός, *Simon the leper*, i. e. who had been a leper, Matt. 26: 6. Mark 14: 3. Sept. for צרצר Lev. 13: 44, 45. מצרצר 2 Sam. 3: 29. 2 K. 7: 3.—Jos. Ant. 3. 11. 4.

Λεπτόν, οῦ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. *mile*. Its value was half a Κοδράντης q. v. or the eighth part of an Ασάριον q. v. and it was therefore equal to about one fifth of one cent. Comp. Jahn § 117. Mark 12: 42. Luke 12: 59. 21: 2.—pp. λεπτόν κέρμα Alciphr. I. Ep. 9. λεπτόν νόμισμα Pollux On. 9. 92.

Λευί or *Λευΐς*, accus. Λευῖν *Wiener* § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7: 5, 9. Rev. 7: 7.

2. Two of the ancestors of Jesus, Luke 3: 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark 2: 14. Luke 5: 27, 29. Comp. Matt. 9: 9.

Λευΐτης, ου, ὁ, *a Levite*, one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershon, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq.

c. 4. c. 8: 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

Λευϊτικός, ἡ, ὄν, *Levitical*, pertaining to the Levites, Heb. 7: 11.

Λευκαίνω, f. ανῶ, (λευκός,) *to whiten, to make white*, e. g. τὰς στολὰς Rev. 7: 14. absol. Mark 9: 3. Sept. for לבן Ps. 51: 9. Is. 1: 18.—Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

Λευκός, ἡ, ὄν, (λάω, λείσσω, Lat. *luceo*), pp. *light*, i. e. emitting light, *shining, glittering, radiant*, and hence *radiant white*.

a) pp. of raiment, espec. that of angels etc. Mark 16: 5. John 20: 12. Acts 1: 10. Rev. 3: 4, 5, 18. 4: 4. 6: 11. 7: 9, 13. 19: 14. Luke 9: 29 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἔξαστραπτῶν. Matt. 17: 2 λευκά ὡς τὸ φῶς. 28: 3 et Mark 9: 3 ὡσεὶ χιῶν, comp. Dan. 7: 9 where Sept. for צהר. Of a throne Rev. 20: 11.—Hom. Ōd. 6. 45. Il. 14. 185 κρηδεῖνον λευκὸν ἥελιός ὡς.

b) *genr. white*, e. g. hair Matt. 5: 36. Rev. 1: 14. a stone Rev. 2: 17. a cloud 14: 14. a horse 6: 2. 19: 11, 14. a field ripe for the harvest John 4: 35. Sept. for לבן Lev. 13: 3, 4. Zech. 1: 8. 6: 3.—Hdian. 5. 6. 16. Xen. Ag. 1. 28.

Λέων, οντις, ὁ, *a lion*, Heb. 11: 33. 1 Pet. 5: 8. Rev. 4: 7. 9: 8, 17. 10: 3. 13: 2. Sept. for לָוִי 1 Sam. 17: 34, 36, 37. אַרְיֵה Judg. 14: 5, 8, 9.—Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for *a cruel adversary, persecutor*, 2 Tim. 4: 17 ἐξῆύσθην ἐκ στόματος λέοντος, where some understand Nero, and others Satan; comp. Ps. 7: 2. Prov. 28: 15. Ez. 22: 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for *a hero, powerful deliverer*, Rev. 5: 5 λέων ὁ ὢν ἐκ φυλῆς Ἰουδα, comp. Neh. 2: 13. Jer. 49: 18.

Λήθη, ης, ἡ, (λανθάνω,) *forgetfulness, oblivion*, e. g. λήθην λαμβάνειν i. q. *to forget*, 2 Pet. 1: 9, comp. in Λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.

Ληνός, οῦ, ὁ et *ἡ*, *a trough*, e. g. for drinking, watering, Sept. for מַרְתֵּן Gen. 30: 39, 42. Hom. Hymn. in Merc. 104. In N. T. *wine-trough, wine-vat*, viz.

a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. 14: 19, 20 bis. 19: 15. Sept. for תב Neh. 13: 15. Is. 63: 2. — Diod. Sic. 3. 63. Anacr. 52. 4. — It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. 21: 33, coll. Mark 12: 1; also Is. 5: 2 where Heb. תב, Sept. προλήνιον. Sept. ληνός for תב Prov. 3: 10. Joel. 2: 24. — Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Wetstein N. T. I. p. 466.

Ἀῆρος, ου, ὁ, *tattle, idle talk*, Luke 24: 11. — Jos. B. J. 3. 8. 9. Xen. An. 7. 41.

Ληστής, ου, ὁ, (ληΐς, ληΐσμαι to plunder,) a *plunderer, robber*, Matt. 21: 13 σπῆλαιον ληστῶν. 26: 55. Mark 11: 17. 14: 48. Luke 10: 30, 36. 19: 46. 22: 25. John 10: 1. 18: 40. 2 Cor. 11: 26. Matt. 27: 38, 44 et Mark 15: 27, comp. Luke 23: 33 κακοῦργος. Trop. John 10: 8, comp. in Κλέπτῃς. Sept. σπῆλαιον ληστῶν for מְצַדִּים מְצַדִּים Jer. 7: 11. — Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Ἀῆσις, εως, ἡ, (λαμβάνω,) a *receiving, receipt*, only Phil. 4: 15, for which see in Δόσις. — Ecclus. 41: 19. 42: 7.

Λίαν, adv. *much, very, exceedingly*, e. g. with a verb, Matt. 2: 16 ἐθυμώθη λίαν. 27: 14. Luke 23: 8. 2 Tim. 4: 15. 2 John 4. 3 John 3. Sept. for לָאֵל Gen. 4: 5. 1 Sam. 11: 15. — Xen. An. 6. 1. 28. — With an adjunct. Matt. 4: 8 ὄρος ὑψηλὸν λίαν. 8: 28. Mark 9: 3. Sept. for לָאֵל Gen. 1: 31. — Palaeph. 28. 1. Xen. Ag. 5. 4. — With other adverbs, Mark 1: 35 πρῶτον ἐννυχον λίαν, see in Ἐννυχός. 6: 51. 16: 2. — Luc. Pisc. 34. — For οἱ ἐπὶ λίαν 2 Cor. 11: 5. 12: 11, see in ῥπερλίαν.

Λιβανός, ου, ὁ, pp. *arbor thurifera*, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad

Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4. — Later and in N. T. *frankincense*, i. q. λιβανωτός, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30: 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2: 11. Rev. 18: 13. Sept. for Heb. לְבָנֹן Ex. l. c. Lev. 2: 1. 5: 11. — Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense*.

Λιβανωτός, ου, ὁ, (λιβανός, q. v.) pp. *frankincense*, Ael. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. a *censer* for burning incense, *thuribulum*, Rev. 8: 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Λιβερτίνος, ου, ὁ, Lat. *libertinus*, a *libertine*, i. e. a *freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6: 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. as Roman freed-men. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220. — Others read by conject. Λιβυστινών, Libyans.

Λιβύη, ης, ἡ, *Libya*, Acts 2: 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in *Κυρήνη*.

Λιθάζω, f. *άσω*, (*λίθος*), to stone, to pelt with stones, in order to wound or kill, seq. acc. John 10: 31, 32, 33. 11: 8. Acts 5: 26. 14: 19. 2 Cor. 11: 25. Heb. 11: 37. So Sept. and 𐤋𐤑𐤃 2 Sam. 16: 6, 13.—Pol. 10. 29. 5.

Λίθινος, η, ον, (*λίθος*), stone, of stone, i. e. made of stone. John 2: 6. ὑδρίαί λίθιναι. 2 Cor. 3: 3. Rev. 9: 20. Sept. for 𐤋𐤑𐤃 Gen. 35: 14. Ex. 31: 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

Λιθοβολέω, ὤ, f. ἤσω, (*λίθος*, βῆλλω), to throw stones at any one, to stone, sc. in order to wound or kill, i. q. *λιθάζω*, seq. accus. Matt. 21: 35. 23: 37. Mark 12: 4. Luke 13: 34. Acts 7: 58, 59. 14: 5. As a Mosaic punishment, John 8: 5. Comp. Lev. 20: 10 et Deut. 22: 22, coll. v. 21 where Sept. and 𐤋𐤑𐤃. Heb. 12: 20, comp. Ex. 19: 13 where Sept. and 𐤋𐤑𐤃. Also for 𐤇𐤓𐤕 Lev. 20: 27. 24: 14, 16. Comp. Jahn § 257. —Plut. X. p. 202. 15. ed. Reiske.

Λίθος, ου, ὁ, a stone, a) pp. as of small stones, Matt. 4: 3 ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται. v. 6. 7: 9. Mark 5: 5. al. Sept. and 𐤋𐤑𐤃 1 Chr. 12: 2. 2 Chr. 1: 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. 24: 2. Mark 13: 1 ἴδε ποταποὶ λίθοι. v. 2. Luke 19: 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra 5: 8 where Sept. *λίθοι* ἐκλεκτοί for 𐤋𐤑𐤃 𐤋𐤑𐤃. (Xen. Mem. 3. 1. 7.) Of a mill-stone λ. μυλικός Mark 9: 42. Rev. 18: 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. 27: 60, 66. 28: 2. Mark 15: 46. Luke 24: 2. John 11: 38. al. Sept. and 𐤋𐤑𐤃 Gen. 29: 2, 3, 8, 10. (Luc. de Luctu 19.) Of stone tablets 2 Cor. 3: 7, comp. Ex. 31: 1, 4. Of idols carved in stone i. e. statues of marble Acts 17: 29. So Sept. and 𐤋𐤑𐤃 Deut. 4: 28. 28: 36. Of pre-

cious stones, *λίθος τιμίος* Rev. 17: 4. 18: 12, 16. 21: 11, 19. trop. 1 Cor. 3: 12. *λίθος ἱάσπης* Rev. 4: 3. 21: 11. Sept. and 𐤋𐤑𐤃 λ. τιμ. 2 Sam. 12: 30. 1 K. 10: 2, 11. λ. σμ. Ex. 35: 25. Ez. 10: 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21:

b) trop. spoken (α) of Christ, as ὁ *λίθος ἀκρογωνιαίος*, Eph. 2: 20. 1 Pet. 2: 6; see in *Ἀκρογωνιαίος*. As ὁ *λίθος ζῶν* 1 Pet. 2: 4, see in *Ζάω* α. γ. As ὁ *λίθος προσκόμματος*, stone of stumbling, Rom. 9: 32, 33. 1 Pet. 2: 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. 8: 14 et ibi Gesen. Comm. — (β) Of Christians as *λίθοι ζῶντες* 1 Pet. 2: 5, see in *Ζάω* α. γ. AL.

Λιθοστρωτός, ου, ὁ, ἡ, adj. (*λίθος*, *στρώννυμι*), stone-strowed, paved, App. Bell. Civ. 3. 26 ἐν λιθοστρώτῳ πόλει. Arr. Epict. 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσῃτε, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton. Caes. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. τὸ *λιθοστρωτόν*, pavement, i. e. a tessellated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 ὁ *Πιλάτος* . . . ἤγαγεν ἔξω τον Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον *λιθοστρωτόν*, Ἐβραϊστὶ δὲ γαββαθᾶ, i. e. he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, *βῆμα*, which stood upon a tessellated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.

p. 158 sq.—Sept. for חָרַץ Cant. 3: 10. חָרַץ 2 Chr. 7: 3. Esth. 1: 6. Comp. in Γαββαθᾶ.

Λικμάω, ὦ, f. ἴσω, (λικμός a winnowing-fork,) to winnow sc. grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. Il. 5. 500. Xen. Oec. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. to scatter, to disperse, Sept. Is. 17: 13. Amos 9: 9. Wisd. 11: 19. — In N. T. trop. Matt. 21: 44 et Luke 20: 18 ἐφ' ὃν δ' ἂν πείσῃ [ὁ λίθος], λικμήσει αὐτόν, it shall scatter him to the winds, i. e. crush him in pieces, make chaff of him. So Sept. for Chald. חָרַץ Aph. Dan. 2: 44. חָרַץ Job 27: 21.

Λιμὴν, ἐνός, ὁ, a haven, harbour, port, Acts 27: 12 bis. v. 8 see in Καλοῖ λ. Sept. for חָרַץ Ps. 107: 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

Λίμνη, ης, ἡ, (λείβω,) pp. any standing water, pool, lake, e. g. the lake of Gennesareth, Luke 5: 1 παρὰ τὴν λ. Γεννησαρέτ. absol. 5: 2. 8: 22, 23, 33. Of a lake of burning sulphur, e. g. γέννηνα q. v. Rev. 19: 20. 20: 10, 14, 15. 21: 8. Comp. in "Αἰδης. Sept. for חָרַץ Ps. 107: 35. 114: 8. — 2 Macc. 12: 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

Λιμός, οὔ, ὁ, (λείπω, λέλειμμαι,) also Dor. ἡ λιμός in Mss. Luke 15: 14. Acts 11: 28, comp. Lob. ad Phr. p. 188; pp. failure, want, sc. of food, hence hunger, famine.

a) of single persons, hunger, 2 Cor. 11: 27 ἐν λιμῷ καὶ δίψει. Luke 15: 17. Rom. 8: 35. Sept. for חָרַץ Lam. 5: 10. — So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, famine, scarcity of grain, Matt. 24: 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13: 8. Luke 4: 25. 15: 14. 21: 11. Acts 7: 11. 11: 28. Rev. 6: 8. 18: 8. Sept. for חָרַץ Gen. 12: 10. Ruth 1: 1. al. — 1 Macc. 9: 24. Diod. S. 1. 84 init. Xen. Cyr. 7. 5. 7.

Λίνον, ου, τό, flax, e. g. the plant Sept. for חָרַץ Ex. 9: 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. 15:

6 ἐνδεδυμένοι λινον καθαρόν. Comp. Sept. and חָרַץ Is. 19: 9. — Hom. Il. 9. 661. Od. 13. 73. — Put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. 12: 20 λινον τυφόμενον οὐ σβέσει, the smoking wick he will not quench, i. e. the faint and almost expiring light he will not extinguish, quoted from Is. 42: 3 where Sept. and חָרַץ. Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

Λίνος, ου, ὁ, Linus, pr. n. of a Christian, 2 Tim. 4: 21.

Λιπαρός, ἄ, ὄν, (λίπος,) fat, e. g. θηρία Xen. Cyr. 1. 4. 11. ἡ γῆ Sept. Neh. 9: 35. full, fresh, ruddy, e. g. the goddess Θέμις Hes. Theog. 901. λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, shining, precious, sumptuous, Rev. 18: 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο.—Hom. Il. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

Λίτρα, ας, ἡ, Lat. libra, a pound, sc. in weight. John 12: 3 λαβοῦσα λίτραν μύρον. 19: 39.—Pol. 22. 26. 19. — The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Boeckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb. חָרַץ, Buxt. Lex. 1138 sq.

Λίψ, λιβός, ὁ, pr. n. for the south or south-west wind, Pol. 10. 10. 1. Hdor. 2. 95. Sept. for חָרַץ Ps. 78: 26. In N. T. meton. for the south, the southern quarter, Acts 27: 12. Sept. for חָרַץ Gen. 13: 14. חָרַץ Num. 2: 10.

Λογία, ας, ἡ, (λέγω to collect,) a collection sc. of money 1 Cor. 16: 1, 2. Suid. λογίαν τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

Λογίζομαι, f. ἵσμαι, depon. Mid. (λόγος,) aor. 1 ἐλογισάμην. Also aor. 1 pass. ἐλογίσθην Mark 15: 28. al. and fut. 1 pass. λογισθήσομαι Rom. 2: 26, in the passive sense, comp. Buttm. § 113. n. 6. Matth. § 495. e. Even

the present of this verb is also used passively Rom. 4: 4, 5, 24. 9: 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprachl. § 113. n. 7. — *To reason, i. e. to use the reason, to think, to consider, to reckon.*

a) genr. Mark 11: 31 καὶ ἐλογίζοντο πρὸς ἑαυτούς. seq. ὅτι Heb. 11: 19. τοῦτο ὅτι 2 Cor. 10: 7. Seq. acc. of thing, *to think upon, to consider*, Phil. 4: 8 ταῦτα λογίσεσθαι. — Wisd. 2: 1. Plut. ed. R. VI. p. 393. 13. Isocr. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73. — In the sense of *to reason out, to think out, to find out by thinking*. 2 Cor. 3: 5 οὐκ ἵκανοί ἐσμεν ἀφ' ἑαυτῶν, λογίσασθαι τι κ. τ. λ. Comp. Sept. and בִּשְׁחָת Jer. 11: 19. 50: 45. — Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν αὐτὰ λογίζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.

b) of the result of reasoning, *to conclude, to judge, to suppose, to hold*, seq. acc. et inf. Rom. 3: 28 λογίζομεθα γὰρ, δικαιῶσθαι πίστει ἀνθρώπων. Phil. 3: 13. 2 Cor. 11: 5. Rom. 6: 11. 14: 14. seq. ὅτι instead of acc. et inf. Rom. 8: 18 λογίζομαι γὰρ, ὅτι οὐκ ἄξια κ. τ. λ. seq. τοῦτο ὅτι 2: 3. 2 Cor. 10: 11. absol. 1 Pet. 5: 12. Sept. and בִּשְׁחָת Is. 53: 4. — Hdian. 2. 11. 14. Diop. S. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὡς Jos. Ant. 7. 7. 3. — So genr. *to reason, to judge*, absol. 1 Cor. 13: 11 ὡς νήπιος ἐλογίζομην. seq. εἰς τινα 2 Cor. 12: 6. Also in the sense of *to purpose*, 2 Cor. 10: 2 λογίζομαι τολμήσαι. So Sept. and בִּשְׁחָת Neh. 6: 2. — Xen. An. 2. 2. 13.

c) *to reckon as or for any thing, to count, to regard, to hold*, c. acc. et seq. ὡς, 1 Cor. 4: 1 οὕτως ἡμᾶς λογίζεσθαι ἄνθρωπος, ὡς ὑπηρέτας Χρ. 2 Cor. 10: 2 ult. Rom. 8: 36 quoted from Ps. 44: 23 where Sept. and בִּשְׁחָת, as also Am. 6. 5. (c. dupl. acc. Wisd. 5: 4. 15: 15.) Seq. εἰς c. acc. *for or as any thing*, see Εἰς no. 3. a. Acts 19: 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9: 6.) Rom. 2: 26. 9: 8 τὰ τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for בִּשְׁחָת 1 Sam. 1: 13. — Seq. μετὰ c. gen. *to reckon with or to*, i. e. *to count as*. Mark 15: 28 et Luke 22: 37

μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Sept. for נִחַן נִחַן Niph. So Heb. עַם בִּשְׁחָת, Sept. προσλογίζεσθαι μετὰ, Ps. 88: 5.

d) *to reckon or count to any one*, pp. to put to one's account, seq. dat. Rom. 4: 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. — Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Ael. H. An. 3. 11 ult. comp. Thuc. 2. 40. — Hence trop. *to impute, to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (α) genr. Rom. 4: 6 ὃ ὁ θεός λογίζεται δικαιοσύνην χωρὶς ἔργων. v. 11. So of evil, *to impute, to lay to one's charge*, and with a neg. *not to impute i. e. to overlook, to forgive*, Rom. 4: 8 μακάριος ἄνθρωπος ὃς οὐ μὴ λογισθῇ κύνος ἁμαρτίαν, quoted from Ps. 32: 2 where Sept. for בִּשְׁחָת. 2 Cor. 5: 19. (comp. Col. 2: 13.) 2 Tim. 4: 16. 1 Cor. 13: 5. So Sept. and בִּשְׁחָת 2 Sam. 19: 20. — (β) Also seq. εἰς τι, e. g. Rom. 4: 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. 4: 3, 22. Gal. 3: 6. James 2: 23. c. εἰς impl. Rom. 4: 10, 23, 24. Comp. Gen. 15: 6 where Sept. and בִּשְׁחָת. — 1 Macc. 2: 52.

Λογικός, ἡ, ὄν, (λόγος,) *rational*, pertaining to the reason, mind, understanding, not material. Rom. 12: 1 λογικὴ λατρεία, comp. John 4: 23 et Rom. 7: 25. 1 Pet. 2: 2 γάλα λογικόν i. e. nutriment for the mind. — Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος,) something uttered, *effatum*; spoken of God, *an oracle*, a divine communication, e. g. of oracles in the O. T. Acts 7: 38. Rom. 3: 2. So through Christ, the doctrines of the gospel, Heb. 5: 12. 1 Pet. 4: 11. Sept. for נִחַן נִחַן Ps. 12: 7. — Diod. Sic. 2. 14. Hdt. 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος,) Att. *learned, erudite*, i. q. πολυλίστωρ, Dion.

Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. *eloquent, an orator*, i. q. *λεπτικός*, Acts 18: 24 ἀνὴρ λόγιος. — Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad Phryn. p. 198.

Λογισμός, οὗ, ὁ, (*λογίζομαι*), pp. *reckoning* i. e. the art, *arithmetic*, Xen. Mem. 4. 7. 8. In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. 2: 15. — *genr.* Wisd. 9: 14. Jos. Ant. 5. 1. 26. Dem. 127. 24. — In the sense of *device, counsel*, 2 Cor. 10: 5 λογισμοὺς καθαιροῦντες. Sept. for חֲשָׁבוֹתָי Prov. 6: 18. Jer. 11: 19. Comp. in Λογίζομαι b, ult.

Λογομαχέω, ὤ, f. ἴσω, (*λογομάχος*, fr. λόγος, μάχη,) *to strive about words, to dispute about trifles*, 2 Tim. 2: 14.

Λογομαχία, ας, ἡ, (id.) *word-strife, dispute about trifles*, 1 Tim. 6: 4.

Λόγος, ου, ὁ, (*λέγω*), *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

a) *word*, as uttered by the living voice, a *speaking, speech, utterance*, Lat. *vox*, Matt. 8: 8 μόνον εἰπε λόγον. Luke 7: 7. 23: 9. 1 Cor. 14: 9. Heb. 12: 19. al. Sept. for דָּבָר Gen. 44: 18. — Hdian. 8. 6. 16. Hdot. I. 61. Xen. Cyr. 6. 4. 5. — So εἰπεῖν λόγον κατὰ τινος, *to speak a word against any one*, Matt. 12: 32. εἰς τινα id. Luke 12: 10. — Jos. Ant. 15. 3. 9. — Also ὁ λόγος τοῦ θεοῦ, *the word of God*, his omnipotent voice, decree, 2 Pet. 3: 5, 7. So Sept. and דָּבָר Ps. 33: 6. comp. Gen. 1: 3. Ps. 148: 5.

b) *word*, *emphat.* i. e. a *saying, declaration, sentiment uttered*, Lat. *dictum, effatum*. (a) *genr.* John 6: 60 σκληρός ἐστιν οὗτος ὁ λόγος. Luke 20: 20. Matt. 7: 24 ὅστις ἀκούει μου τοὺς λόγους τούτους. v. 26. 10: 14. Luke 4: 22. al. Sept. and דָּבָר Prov. 4: 4, 20. (Ael. V. H. 14. 15 τοὺς Σακρατούς λόγους.) So in reference to words or declarations, e. g. which precede, Matt. 15: 12 οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, sc. in v. 3 sq. 19: 22 coll. v. 21. Mark 7: 29

coll. v. 28. John 2: 22. 4: 50. 7: 40 coll. v. 37. 10: 19. Acts 5: 24. Tit. 3: 8. Rev. 19: 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12: 38. Acts 20: 35. Rom. 13: 9. 1 Cor. 15: 54. 1 Tim. 3: 1. Sept. and דָּבָר 1 K. 2: 4. Seq. *gen.* of thing, e. g. λόγος ἐπαγγελίας Rom. 9: 9. λ. τῆς ὁρκωμοσίας Heb. 7: 28. Also ὁ λόγος τοῦ προφήτου etc. *the word, declaration, of the prophet*, i. e. prediction, prophecy, Luke 3: 4. John 12: 38. Acts 15: 15. 2 Pet. 1: 19. Rev. 1: 3. In the sense of *proverb, maxim*, John 4: 37. — Ael. V. H. 1. 19. Lys. 115. 29. — (β) In reference to religion, religious duties, etc. i. q. *doctrine, precept*. Acts 18: 15 εἰ δὲ ζήτημά ἐστι περὶ λόγον κ. τ. λ. 15: 24. Tit. 1: 9. Heb. 2: 2. λόγοι τῆς πίστεως 1 Tim. 4: 6. λόγος ἀνθρώπων 1 Thess. 2: 13. 2 Tim. 2: 17. of a teacher John 15: 20. So Sept. and דָּבָר Ex. 34: 27, 28. — 1 Macc. 2: 33, 34. — Espec. of God, λόγος τοῦ θεοῦ, *word of God, divine declaration, oracle*. John 10: 35 πρὸς οὓς ὁ λ. τοῦ θ. ἐγενέτο. 5: 38. As announcing good, *divine promise*, Rom. 9: 6. Heb. 4: 2. (Sept. and דָּבָר Ps. 33: 4. 56: 5.) or evil, Heb. 4: 12. Rom. 3: 4 from Ps. 51: 6 where Sept. and דָּבָר. Rom. 9: 28 from Is. 10: 22, 23, where Sept. for בְּיָדַי. (Bar. 2: 1.) In relation to duties, etc. *precept*, John 8: 55. 5: 24. Mark 7: 13. Sept. and דָּבָר Ex. 35: 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, *THE GOSPEL* itself. Luke 5: 1 ἀκούειν τὸν λόγον τοῦ θεοῦ. John 17: 6. Acts 4: 29, 31. 8: 14. 1 Cor. 14: 36. 2 Cor. 4: 2. Col. 1: 25. 1 Thess. 2: 13. Tit. 1: 3. Heb. 13: 7. c. τοῦ θεοῦ impl. Mark 16: 20. Luke 1: 2. Acts 10: 44. Phil. 1: 14. 2 Tim. 4: 2 κήρουν τὸν λόγον. James 1: 21. 1 Pet. 2: 8. Rev. 12: 11. So ὁ λόγος τῆς ἀληθείας Eph. 1: 13. 2 Tim. 2: 15. λ. τῆς ζωῆς Phil. 2: 16. λ. τῆς σωτηρίας Acts 13: 26. λ. τῆς βασιλείας Matt. 13: 19, and with τῆς β. impl. v. 20 sq. Mark 4: 14 sq. λ. τοῦ εὐαγγελίου Acts 15: 7. λ. τοῦ σταυροῦ 1 Cor. 1: 18. ὁ λ. τῆς χάριτος αὐτοῦ Acts 20: 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ.

John 5: 24. 14: 23, 24. Col. 3: 16. λ. τοῦ κυρίου Acts 8: 25. ὁ λ. τῆς χάριτος αὐτοῦ Acts 14: 3.

c) *word, words, i. e. talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (α) pp. and (1) genr. Matt. 22: 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke 9: 28. Acts 14: 12 ὁ ἡγοούμενος τοῦ λόγου. 2 Cor. 10: 10. ἐν λόγῳ in *word*, in discourse, James 3: 2. 1 Tim. 4: 12. ἐν λόγῳ κολακείας flattering words 1 Thess. 2: 5. διὰ λόγον by *word*, by discourse, orally, Acts 15: 27. 2 Thess. 2: 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. 3: 17. 2 Cor. 10: 11. comp. in Ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. 4: 19, 20. 1 Thess. 1: 5. Also περὶ οὗ πολὺς ἡμῖν ὁ λόγος of whom we have much to say, Heb. 5: 11. c. gen. 1 Tim. 4: 5 διὰ λόγον Θεοῦ καὶ ἐντεύξεως through prayer to God and supplication, comp. in Ἀγάπη b. β. — Jos. Ant. 4. 8. 24. Palaeph. 21. 2. Hdtian. 1. 4. 1. Dem. 319. 9. — (2) Of teachers etc. *discourse, teaching, preaching*, instruction. Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. 26: 1. Luke 4: 32, 36. John 4: 41. Acts 2: 41. 13: 15. 20: 7 παρέτεινε τὸν λόγον. 1 Cor. 1: 17. 2: 1, 4. 1 Tim. 5: 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. 3: 1. So in antith. λόγος and ἔργον Luke 24: 19. Acts 7: 3, comp. above. (Xen. Mem. 2. 3. 6.) λόγος ἀληθείας 2 Cor. 6: 7. James 1: 18. ὁ λ. καταλλαγῆς 2 Cor. 5: 19 coll. v. 18. — (3) Of those who relate any thing, i. q. *narration, story*, John 4: 39. Acts 2: 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise*, i. e. a book of narration περὶ τίνος Acts 1: 1. — Dion. Hal. Ant. 1. 74. Ael. V. H. 7. 14. Xen. Ag. 10. 3. — (4) In the sense of *conversation, colloquy*, Luke 24: 17. — Ael. V. H. 13. 31 or 32. Xen. Ag. 3. 5. — Hence *answer, reply*, Matt. 5: 37.

(β) meton. for the *power of speech, delivery, oratory, eloquence*, 2 Cor. 11: 6 ἰδιώτης τῷ λόγῳ. 1 Cor. 12: 8. Eph. 6: 19. — i. q. δύναμις λόγων Hdtian. 7. 5. 10. comp. Passow λόγος A. 10.

(γ) meton. for the subject of discourse, *topic, matter, thing*, e. g. (1) genr. Matt. 19: 11. Luke 1: 4 ἵνα ἐπι-

γνῶς περὶ ὧν κατήχθης λόγων τὴν ἀσφάλειαν. Acts 8: 21 coll. v. 12. Sept. and רבך saepiss. e. g. 2 Sam. 3: 13. 11: 18. — Pol. 8. 14. 5. Hdot. 1. 21. — (2) Spec. matter of dispute, discussion, *question*, e. g. judicial Acts 19: 38. (Dem. 942. 17.) moral, Matt. 21: 24 ἐρωτήσω ὑμᾶς κατὰ λόγον ἓνα. — Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτῆσαι.

d) *word, i. e. talk, rumour, report*. Matt. 28: 15 καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mark 1: 45. John 21: 23. seq. περὶ τίνος Luke 5: 15. 7: 17. Acts 11: 22. So Sept. and רבך 1 K. 10: 6. — Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13. — Hence for mere talk, pretence, *show*, Col. 2: 23 λόγον μὲν ἔχοντα σοφίαν. — Diod. Sic. 13. 4, opp. to ἀλήθεια. Dem. 93. 5 λόγοι ταῦτα καὶ προφάσεις.

II. *Reason*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποῖ ἐκ λόγον ταῦτα σκοπεῖτε. Arr. Epict. 1. 12. 26. In N. T.

a) *a reason, ground, cause*. Matt. 5: 32 παρεκτός λόγον πορνείας. Acts 10: 29. Sept. ἐπὶ λόγον for Heb. רבך לך 2 Sam. 13: 22. — Pol. 28. 11. 7. Xen. An. 6. 2. 10. — So κατὰ λόγον i. q. with reason, reasonably, for good cause, Acts 18: 14. — 3 Macc. 3: 14. Luc. D. Mort. 30. 3. Thuc. 3. 39. — In the sense of *argument*, Acts 2: 40 according to some, where however the sense of *words, discourse*, is more appropriate. — Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (α) pp. συναίρειν λόγον μετὰ τίνος to take up an account with any one, i. e. to reckon with, Matt. 18: 23. 25: 19. ἀποδιδόναι λόγον, to render an account sc. τῆς οἰκονομίας Luke 16: 2. So Phil. 4: 15, 17, see in Λόσις. — Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske. — (β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. δίδοναι λόγον, to give account, e. g. τῆς συντροφῆς Acts 19: 40. seq. περὶ τίνος Matt. 12: 36. Rom. 14: 12. absol. Heb. 13: 17. 1 Pet. 4: 5. So λόγον αἰτεῖν περὶ τίνος 1 Pet. 3: 15. Also Heb. 4: 13

πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. דַּבְרֵי Dan. 6: 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περὶ. 3. 47. Dem. 227. 26 διδόναι λόγον. Xen. Oec. 11. 22.—(γ) trop. λόγον ποιούμεαι, to make account of, i. e. to regard, to care for, Acts 20: 24 οὐδενὸς λόγον ποιούμεαι, i. e. I make account of none of these things, am not moved by them. — Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αἰτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John 1: 1 bis, 14. 1 John 1: 1. [5: 7.] Rev. 19: 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, wisdom, Prov. 8: 12, 22 sq. Ecclus. c. 24; דַּבְרֵי בָר, υἱὸς τοῦ ἀνθρώπου, Son of man, Dan. 7: 13, comp. Prov. 30: 4; Chald. דַּבְרֵי יְהוָה, Word of Jehovah, in the Targums for Heb. דַּבְרֵי Gen. 20: 3. Is. 45: 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ πρεσβύτατος τοῦ θεοῦ λόγος, Opp. I. p. 207. On this divine Word, דַּבְרֵי, the Jews of that age would appear to have had much subtle discussion; and therefore probably the Apostle sets out with affirming: ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος John 1: 1; and then also declares that this Word became flesh and was thus the Messiah, v. 14. Comp. in Θεός b. See Tittm. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John 1: 1. Kuinoel IV. p. 84 sq. — Some take ὁ λόγος here for ὁ λεγόμενος the promised, i. q. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. An.

Λόγχη, ης, ἡ, point of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. lance, spear, John 19: 34. Sept. for דַּבְרֵי Judg. 5: 8. Neh. 4: 13, 16. — 2 Macc. 5: 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδόρεω, ὠ, f. ἴσω, (λοιδόρος),

to rail at, to reproach, to revile, c. acc. John 9: 28 λοιδόρησαν αὐτόν. Acts 23: 4. Pass. 1 Cor. 4: 12. 1 Pet. 2: 23. Sept. for רִיב Deut. 33: 8. — Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matth. § 384. n. 2.

Λοιδόρία, ας, ἡ, (λοιδόρεω), railing, reproach, 1 Tim. 5: 14. 1 Pet. 3: 9 bis, λοιδόριαν ἀντὶ λοιδόρίας. Sept. for רִיב Prov. 20: 3.—Ecclus. 22: 24. Xen. Hi. 1. 14.

Λοιδόρος, ου, ὁ, ἡ, adj. railing, reviling, as subst. a railer, reviler, 1 Cor. 5: 11. 6: 10. Sept. for מְרִיר Prov. 25: 25. — Ecclus. 23: 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, pestilence, plague, Matt. 24: 7 et Luke 21: 11 λοιμοὶ ἔσονται. Sept. for דִּבְרֵי Jer. 27: 6. 28: 8. — Ael. V. H. 6. 10. Diod. Sic. 4. 42. — Trop. of a malignant and mischievous person, a pest, Acts 24: 5 εἰρόντες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. So Sept. for בְּיָדֵי 1 Sam. 2: 12. 25: 25. פֶּשַׁע Ps. 1: 1. עֲשֵׂה Ez. 7: 21.—1 Macc. 10: 61. Dem. 794. 5. So pestis Cic. in Catil. 2. 1.

Λοιπός, ῥ, ὁγ, (λείπω), left, remaining, other.

a) plur. Matt. 25: 11 αἱ λοιπαὶ παρθένοι. Acts 2: 37 τοὺς λοιποὺς ἀποστόλους. Rom. 1: 13. 2 Cor. 12: 13. 2 Pet. 3: 16. al. Absol. οἱ λοιποὶ the rest, the others, Matt. 22: 6. Mark 16: 13. Luke 18: 9. Rom. 11: 7. Rev. 2: 24. Neut. τὰ λοιπά Mark 4: 19. Luke 12: 26. 1 Cor. 11: 34. Sept. for יְהִי Josh. 13: 27. 2 K. 1: 18. נִהְיָ Josh. 17: 2. רָאשֵׁי Ezra 4: 7. — Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τὰ λ. Xen. Ag. 2. 22.

b) adverbially, (α) τοῦ λοιποῦ sc. χρόνου, in future, henceforth, Gal. 6: 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. — (β) τὸ λοιπόν, for the rest, e. g. of time, henceforth, henceforward, comp. Buttm. Herm. l. c. Matt. 26: 45 et Mark. 14: 41 καθεύετε τὸ λοιπόν; i. e. sleep ye ever still? 1 Cor. 7: 29. Heb. 10: 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, as to the rest, finally, Eph. 6: 10. Phil. 3: 1. 4: 8. 2 Thess. 3: 1.—Xen. An. 3. 3. 8. — (γ)

acc. λοιπόν, also ὁ δὲ λοιπόν 1 Cor. 4: 2, *as to the rest, finally, but, now*, 1 Cor. 1: 16. 4: 2. 2 Cor. 13: 11. 1 Thess. 4: 1. 2 Tim. 4: 8. Acts 27: 20. Comp. Buttm. 1. c.—Palaeph. 52. 7. Arr. Epict. 1. 24. 1. Ael. V. H. 8. 14. Ar.

Λουκάς, ἄ, ὁ, *Luke*, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journeys, and came with him to Rome, comp. Acts 16: 10, 40. 28: 16. He is probably the same who is called ὁ ἱατρός Col. 4: 14, but must not be confounded with Λούκιος *Lucius* in Acts 13: 1. — 2 Tim. 4: 11. Philem. 24. Col. 4: 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13: 1. Rom. 16: 1.

Λουτράν, οὔ, τό, (λούω,) *a bath*, Hdian. 3. 6. 19. Xen. Ath. 2. 10. *water for bathing, washing*, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. 5: 26. Tit. 3: 5. — Act. Thom. § 25. pp. Sept. for רָחַץ Cant. 4: 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σω, *to bathe, to wash*, trans. spoken only of persons, etc. seq. acc. Acts 9: 37 *λούσαντες δὲ αὐτήν*. c. acc. impl. et seq. ἀπό, Acts 16: 33 *ἔλουσιν [αὐτοὺς] ἀπὸ τῶν πληγῶν*. Pass. John 13: 10. 2 Pet. 2: 22. Heb. 10: 23 *λελουμένοι τὸ σῶμα ὕδατι καθαροῦ*, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for רָחַץ Lev. 8: 7. Ruth 3: 3. — Luc. Kronos 17. Xen. Mem. 3. 13. 3.—Trop. *to cleanse, to purify*, c. acc. et ἀπό, Rev. 1: 5 *λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν κ. τ. λ.* Comp. Sept. and רָחַץ Is. 1: 16.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts 9: 32, 35, 38.—Jos. Ant. 20. 6. 2 *Λύδδα κόμη, πόλεως τοῦ μεγέθους οὐκ ἀποδέουσα*. Heb. prob. לֹד *Lod* 1 Chr. 8: 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi,

a dealer in purple, Acts 16: 14, 40. — Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14: 6. — The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. te Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè, in the Lycaonic dialect*, Acts 14: 11, see in *Λυκαονία*. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27: 5.

Λύκος, ου, ὁ, *a wolf*, Matt. 10: 16. Luke 10: 3. John 10: 12 bis. Sept. for כִּשְׁי Is. 11: 6.—Xen. Mem. 2. 7. 14. — Trop. of a rapacious and violent person, wolf-like, Matt. 7: 15. Acts 20: 29. — Act. Thom. § 25. Comp. Sept. and כִּשְׁי Zeph. 3: 4. Hom. Il. 4. 471.

Λυμαίνομαι, depon. (λύμη) pp. *to stain, to disgrace*, sc. by insult, indignity, i. e. *to insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. *to injure, to make havoc of, to destroy*, c. acc. Acts 8: 3 *Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν*. Comp. Matth. § 415. α. § 391. Sept. for רָחַץ Jer. 48: 18. Am. 1: 11. — Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπέω, ὦ, f. ἡσω, (λύπη) *to grieve, to afflict with sorrow*, trans. Pass. or Mid. *to be grieved, to be sad, sorrowful*. Matt. 14: 9. 17: 23 *ἐλυπήθησαν σφόδρα*. 18: 31. 19: 22. 26: 22, 37. Mark 10: 22. 14: 19. John 16: 20. 21: 17. 2 Cor.

2: 2 bis, 4, 5 bis. 6: 10. 7: 8 bis, 9 ter, 11. 1 Thess. 4: 13. 1 Pet. 1: 6. Sept. for יָרַע Deut. 15: 10. Jon. 4: 1. עֲצַב 2 Sam. 19: 2. — Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8. — In the sense of *to ag-grieve, to offend*, Eph. 4: 30. Rom. 14: 15 εἰ διὰ βρώματα ὁ ἀδελφός σου λυπεῖται. — Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

Λύπη, ης, ἡ, *grief, sorrow*, John 16: 6, 20, 21, 22. Luke 22: 45. Rom. 9: 2. 2 Cor. 2: 1, 3, 7. 7: 10 bis. 9: 7. Phil. 2: 27 bis. Heb. 12: 11. Sept. for יָגַן Gen. 42: 38. יָגַן Jonah 4: 1. — Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8. — Meton. for *cause of grief, grievance, trouble*, 1 Pet. 2: 19.—Sept. Prov. 31: 6. Xen. Lac. 7. 6.

Λυσάνιας, ου, ὁ, *Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3: 1. See in Ἀβιληνῇ.

Λυσίας, ου, ὁ, *Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλιάρχος, commanding in Jerusalem, Acts 23: 26. 24: 7, 22.

Λύσις, εως, ἡ, (λύω,) *a loosening, disjunction*, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7: 27.—In the sense of *liberation from*, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, λ. τῶν αἰνιγματίων Wisd. 8: 8. Sept. for רָצַח Ecc. 8: 1.

Λυσিতেλέω, ὦ, f. ἦσω, (λυσιτελής fr. λύω, τέλος,) pp. 'to pay or make good expense incurred,' hence *to make oneself useful, to be useful, profitable*. Luke 17: 2 λυσিতেλεῖ αὐτοῦ . . . ἢ κ. τ. λ. i. e. *it were better for him . . . than etc.* — Ecclus. 29: 11. Xen. Cyr. 2. 4. 12. genr. Ael. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

Λύστρα, ας, ἡ, or ὠν, τά, *Lys-tra*, a city in the southern part of Lycaonia in Asia Minor, now *Latik*. Acts 14: 6, 8, 21. 16: 1, 2. 2 Tim. 3: 11. Pliny also refers it to Lycaonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in Ἰκόνιον.

Λύτρον, ου, τό, (λύω,) *loosing-money,*

ransom, i. e. *fine paid for letting loose, setting free, etc.* trop. Matt. 20: 28 et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. *as a ransom for the deliverance of many sc. from the consequences of sin and guilt*. Sept. for הָבָה Lev. 25: 24, 51. עָרָב Ex. 30: 12. Num. 35: 31, 32. — Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6. 5.

Λυτρόω, ὦ, f. ὠσω, (λύτρον,) *to ransom*, i. e. *to let go free for a ransom*, Diod. Sic. 19. 73 ult. In N. T. only Mid. λυτρόομαι, f. ὠσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke 24: 21 λυτροῦσθαι τὸν Ἰσραήλ, sc. *from the power of the Romans and genr. from their present fallen state*. Also seq. ἀπό, Tit. 2: 14 λ. ἡμᾶς ἀπὸ πασῆς ἀνομίας, i. e. *from the power and consequences of iniquity*. Aor. 1 pass. ἐλυτρώσθην in a pass. sense, c. ἐκ 1 Pet. 1: 18. Buttm. § 113. n. 6. Sept. for הָבָה Is. 44: 22 sq. also for נָתַן עָרָב c. ἀπό Ps. 119: 134. c. ἐκ Ps. 130: 8.—1 Macc. 4: 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) *redemption, deliverance*, Luke 1: 68. 2: 38. Trop. *from sin and its consequences*, Heb. 9: 12. Sept. for הָבָה Lev. 25: 48. נָתַן עָרָב Ps. 111: 9. 130: 7.

Λυτρωτής, οῦ, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts 7: 35. Sept. for הָבָה Ps. 19: 15. 78: 35. — Act. Thom. § 10, 57.

Λύχνια, ας, ἡ, (λύχνος,) *a light-stand, lamp-stand, candle-stick*, a word of the later Greek for the earlier τὸ λυχνιον Lob. ad Phr. p. 313 sq. Matt. 5: 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4: 21. Luke 8: 16. 11: 33. Heb. 9: 2. Sept. for מְנֹרֶת Ex. 25: 31. Lev. 24: 4.—Ecclus. 26: 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Emblematically in the Apocalypse, of a christian church Rev. 1: 12, 13, 20 bis. 2: 1, 5; of a christian teacher or prophet Rev. 11: 4, in allusion to Zech. 4: 2 sq. where Sept. and מְנֹרֶת.

Λύχνος, ου, ὁ, *a light*, i. e. *porta-*

ble, as a candle, lamp, lantern, etc. Matt. 5: 15 οὐδὲ καίουσιν λύχνον. Mark 4: 21. Luke 8: 16. 11: 33, 36. 12: 35 ἔστωσαν ὑμῶν . . . οἱ λύχνοι καίόμενοι let your lamps stand burning i. e. be ye ready, watch, comp. Matt. 25: 7 sq. Luke 15: 8. 2 Pet. 1: 19. Rev. 18: 23. 22: 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. 6: 22. Luke 11: 34. Sept. for נֶר Ex. 25: 37. Zech. 4: 2. — Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John 5: 35; of the Messiah, τὸ ἀργύριον, Rev. 21: 23. Comp. Sept. and נֶר Ps. 119: 105. Prov. 6: 23.

Λύω, f. λύω, to loose, to loosen, sc. what is fast, bound, i. q. to unbind, to untie, trans.

a) pp. of a ligature or any thing fastened by it. Mark 1: 7 λύσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ. Luke 3: 16. John 1: 27. Acts 7: 33. 13: 25. (Sept. for חָשַׁב Ex. 3: 5. Hdian. 1. 11. 12 τὴν ζωνήν.) trop. τὸν δεσμὸν τῆς γλῶσσης i. e. impediment Mark 7: 35. τὰς ὁδὸν τοῦ θανάτου Acts 2: 24, see in ὁδὸν. (comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὁ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς Matt. 16: 19 bis. 18: 18 bis, i. e. whatsoever ye shall loose (open) on earth etc. see fully in Λέω II. a. Others, to permit, to allow, like Chald. אָרַשׁ and פָּרַח as opp. to כָּרַס, see Buxf. Lex. Chald. 2524 sq. 1410. — Of animals tied, e. g. τὸν πῶλον Mark 11: 2, 4, 5. Luke 19: 30, 31, 33 bis. absol. Matt. 21: 2. seq. ἀπὸ τῆς φατνῆς Luke 13: 15. (Sept. for פָּחַס Job 39: 5. Xen. An. 3. 4. 35.) Of a person swathed in bandages, grave-clothes, John 11: 44.

b) spoken of persons bound, to let

go loose, to set free, e. g. prisoners, Acts 22: 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24: 26. Rev. 9: 14, 15. 20: 3, 7 ἐκ τῆς φυλακῆς. trop. Luke 13: 16. 1 Cor. 7: 27 λέλυσαι ἀπὸ γυναικός, i. e. art thou free from a wife, in antith. with δέδεσαι. Sept. for פָּרַח Ps. 105: 20. 146: 7. — Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἰρκιῆς Dem. 764. 11.

c) to loosen, to dissolve, i. e. to sever, to break, e. g. τὰς σφραγίδας Rev. 5: 2, 5. Acts 27: 41 ἡ δὲ πρύμνα ἐλύετο, but the stern went to pieces, from the violence of the waves. Trop. of an assembly, to dissolve, to break up, τὴν συναγωγὴν Acts 13: 43. — Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν.—Hence

d) by impl. to destroy, e. g. buildings, to demolish, John 2: 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2: 14. trop. 1 John 3: 8. So of the world as to be destroyed by fire, to dissolve, to melt, 2 Pet. 3: 10, 11, 12.—Esdr. 1: 5 λ. τὰ τεῖχη Ἱερουσόμ. Hom. Il. 2. 118. ib. 16. 100. — Trop. of a law, institution, to loosen its obligation, i. e. either to make void, to do away, John 10: 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5: 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else to break, to violate, John 7: 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5: 18 τὸ σάββατον. — Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὅρκους.

Λωῖς, ἰδος, ἡ, Lois, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1: 5.

Λώτ, ὁ, indec. Lot, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17: 28, 29, 32. 2 Pet. 2: 7. Comp. Gen. 11: 31. 13: 5 sq. 14: 12 sq. c. 19.

M.

Μαάθ, ὁ, indec. Maath, pr. n. of an ancestor of Jesus, Luke 3: 26.

Μαγδαλά, ἡ, indec. Magdala, prob. i. q. Heb. מִגְדָּל tower, Chald.

מִגְדָּל, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burckhardt found here a miserable village still called El

Madjel. Matt. 15: 39. See Burckhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73. — Some Mss. read *Μαγαδάν* or *Μαγεδάν*.

Μαγδαληνή, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named *Mary* in N. T. i. q. *Mary of Magdala*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 18. Comp. in *Μαρία*.

Μαγεία, ας, ἡ, (μάγος,) *magic*, plur. *μαγίαι* *magic arts, sorceries*, Acts 8: 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

Μαγεύω, f. εἶσω, (μάγος,) *to practise magic, sorcery*, etc. intrans. Acts 8: 9.—Luc. Asin. 4. Plut. Numa 15 med.

Μάγος, ου, ὁ, *magus*, pl. *μάγοι*, *magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. *מג*, and from the same stem comes the Gr. *μέγας*, Lat. *magis, magnus*. Comp. Jer. 39: 3. Gesen. Lex. Heb. art. *מג*. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Ael. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. *מָגוֹס* for Chald. *ܡܫܢܝܢ* *enchanter, magician*, Dan. 1: 20. 2: 2, 27. 5: 7; i. q. Chald. *ܡܫܢܝܢ* Sept. *σοφός* Dan. 2: 12, 18, 24, 27. 5: 7, 8. comp. 5: 11, 12.—In N. T. spoken

a) of the *Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2: 1, 7, 16 bis.

b) of a *magician, sorcerer, diviner*, Acts 13: 6, 8. Sept. for *ܡܫܢܝܢ* see above. — Act. Thom. § 20. Hdian. 4. 12. 6, 8. Aeschin. 73. 13 *τοιούτος μάγος καὶ γόης*.

Μαγώγ, ὁ, indec. *Magog*, Heb. *מָגוֹג*, pr. n. of a son of Japhet Gen. 10: 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in *Γόγ*. Rev. 20: 8.

Μαδιάν or *Μαδιάν* ὁ, indec. *Madian*, Heb. *מִדְיָן* *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 25: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

Μαθητεύω, f. εἶσω, (μαθητής,) *to disciple*, i. e.

a) intrans. *to be the disciple of any one*, seq. dat. Matt. 27: 57 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. — Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 ἐμαθήτευσεν δ' αὐτῷ καὶ Θεόπομπος.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts 14: 21 μαθητεύσαντες ἱκανούς. Matt. 13: 52. 28: 19.

Μαθητής, οῦ, ὁ, (μαθάνω,) *a disciple, scholar, follower of a teacher*, genr. Matt. 10: 24. of the Pharisees Matt. 22: 16. of John the Baptist Matt. 9: 14. Mark 2: 18. Luke 5: 33. John 3: 25. of Jesus Matt. 5: 1. Mark 8: 27. Luke 8: 9. John 3: 22. al. saepiss. Spec. of the twelve apostles Matt. 10: 1. 11: 1. 20: 17. Luke 9: 1. Emphatic, for *true disciples*, John 13: 35. 15: 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6: 1, 2. 11: 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. AL.

Μαθήτρια, ας, ἡ, (μαθητής,) *a female disciple*, i. e. a female Christian, Acts 9: 36.—Diod. Sic. 2. 52. Moeris, μαθητοῖς, ἀτιτικῶς· μαθήτρια, ἐλληνικῶς.

Μαθουσάλα, ὁ, indec. *Mathusala*, Heb. *מֶתוּשָׁלַח* (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. 5: 21 sq.—Luke 3: 37.

Μαινάν, ὁ, indec. *Mainan*, pr. n. m. Luke 3: 31.

Μαίνομαι, f. μαρούμαι, depon. *to*

be mad, to rave, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John 10: 20. Acts 12: 15. 26: 24, 25. 1 Cor. 14: 23.—Sept. Jer. 29: 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

Μακαρίζω, f. *ἰσω*, (*μάκαρ*,) Att. fut. *ἰώ*, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke 1: 48. James 5: 11. Sept. for *רָצִי* Gen. 30: 13. Is. 3: 11. — Eccles. 11: 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

Μακάριος, α, ον, a prose form i. q. poet. *μάκαρ*, happy, blessed, e. g. of God 1 Tim. 1: 11. 6: 15. Genr. Matt. 5: 3 sq. Luke 1: 45. 6: 20 sq. Rom. 4: 7. al. saep. With *μαλλον*, Acts 20: 35 *μακαριόν ἐστι μαλλον more blessed is it* etc. Compar. *μακαριώτερος* 1 Cor. 7: 40. Sept. for *רָצִי* Ps. 1: 1. Deut. 33: 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. AL.

Μακαρισμός, οῦ, ὁ, (*μακαρίζω*,) *a calling happy, declaration of blessedness, congratulation*; hence *λέγειν τὸν μακαρισμὸν τινος* i. q. *μακαρίζειν*, Rom. 4: 6, 9. Gal. 4: 15 *τίς οὐκ ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation* etc.—For the later nouns ending in *σμός*, see Lob. ad Phr. p. 511.

Μακεδονία, ας, ἡ, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in *Θεσσαλονίκη*, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in *Ἀχαΐα*. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica. — Acts 16: 9, 10, 12. 18: 5. 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 16: 5 bis. 2 Cor. 1: 16 bis. 2: 13. 7: 5. 8: 1. 11: 9. Phil. 4: 15. 1 Thess. 1: 7, 8. 4: 10. 1 Tim. 1: 3.

Μακεδών, ὄνος, ὁ, a Macedonian, Acts 16: 9. 19: 29. 27: 2. 2 Cor. 9: 2, 4.

Μάκελλον, ου, τό, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. — Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

Μακράν, adv. (pp. acc. fem. of *μακρός*,) strictly for *μακράν ὁδόν*, *a long way*, Buttm. § 115. 4, as in Engl: *a great way, far, far off*. Luke 15: 20 *μακράν ἀπέχοντος*. Acts 22: 21. seq. *ἀπό τινος*, Matt. 8: 30 *ἦν δὲ μακράν ἀπ' αὐτῶν*. Mark 12: 34. Luke 7: 6. John 21: 8. Acts 17: 27. Sept. for *רִיחַק* Josh. 9: 22. Judg. 18: 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42. — With the art. *οἱ μακράν*, *those far off, the remote* sc. from God, i. e. the Gentiles as opp. to *οἱ ἐγγίς* the Jews, Eph. 2: 13, 17, coll. Is. 57: 19 where Sept. and *רִיחַק*. Comp. in *Ἐγγύς* a. So *οἱ εἰς μακράν* Acts 2: 39, comp. in *Εἰς* no. 4. See Buttm. § 125. 6.

Μακρόθεν, adv. (*μακρός*,) *from far*, Mark 8: 3 *μακρόθεν ἦκονσιν*. 11: 13. Luke 18: 13. 22: 54. 23: 49. Sept. for *רִיחַק* Gen. 22: 4. 37: 17. 2 K. 2: 7.—Ael. H. An. 2. 15. ib. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synon. form *ἀπὸ μακροθεν*, *from far*, Matt. 26: 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν*. (comp. Luke 22: 54.) Matt. 27: 55. Mark 5: 6. 14: 54. 15: 40. Luke 16: 23. Rev. 18: 10, 15, 17. So Sept. for *רִיחַק* 2 K. 19: 25. *מִמְּרָק* Ps. 138: 6.—Polemo Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

Μακροθυμέω, ὤ, f. *ἴσω*, (*μακρόθυμος* from *μακρός*, *θυμός*,) *to be long-minded*, i. e. *slow to anger, passion, etc.*

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. 13: 4 *ἡ ἀγάπη μακροθυμεῖ*. seq. *εἰς τινα* 2 Pet. 3: 9. *ἐπὶ τινι*, Luke 18: 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. *though he be on their account long-suffering, slow to punish*. Matt. 18: 26, 29. *πρὸς τινα*

1 Thess. 5: 14. Sept. for מְעַשֵּׂה דְּרָגָה Prov. 19: 11. — c. ἐπὶ τινι Eccles. 18: 11. 32 [35]: 18. absol. Plut. ed. R. VIII. p. 345. 14.

b) to wait patiently, to be patient, absol. Heb. 6: 15 οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας. James 5: 7, 8. c. ἐπὶ τινι James 5: 7. — Artemid. 4. 12 πάντα μακροθυμεῖν κελεύει, καὶ μὴ κενόσπουδεῖν.

Μακροθυμία, ας, ἡ, (μακροθυμῖω,) longanimity, i. e. slowness to anger, passion, etc. i. q. long-suffering, forbearance, patient endurance, genr. Rom. 2: 4 τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; 9: 22. 2 Cor. 6: 6. Gal. 5: 22. Eph. 4: 2. Col. 3: 12. 1 Tim. 1: 16. 2 Tim. 3: 10. 4: 2. 1 Pet. 3: 20. 2 Pet. 3: 15. So Sept. and מְעַשֵּׂה דְּרָגָה Prov. 25: 15. Jer. 15: 15. — Plut. Lucull. 33 ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. — Spec. patient endurance of evil, patience, Col. 1: 11. Heb. 6: 12. James 5: 10. — Sept. Is. 57: 15.

Μακροθύμως, adv. patiently, i. e. with indulgence, with clemency, Acts 26: 3.

Μακρός, ὁ, ὄν, long. a) of space e. g. from one point to another, and hence far, far distant. Luke 15: 13 et 19: 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for מְרִיבָה דְּרָגָה Prov. 7: 19. — Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42. — Adv. μακράν see in its order.

b) of time, e. g. μακρὸν χρόνον Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as 'adv. long, as μακρὰ προσευχόμενοι praying long, making long prayers, Matt. 12: 14. Mark 12: 40. Luke 20: 47. — Jos. Ant. 6. 11. 10. Luc. Tim. 38. Ael. V. H. 5. 6.

Μακροχρόνως, ου, ὁ, ἡ, adj. (μακρός, χρόνος,) lit. 'long-timed,' i. e. long-lived, Eph. 6: 3 ἵνα μ. γένη, quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for מְרִיבָה דְּרָגָה.

Μαλακία, ας, ἡ, (μαλακός,) softness, trop. for timidity Pol. 3. 79. 4. effeminacy, luxury, Luc. D. Deor. 10. 6, 8. — In N. T. weakness, disease, e. g. of body, Matt. 4: 23 θεραπεύων πᾶσαν

μαλακίαν. 9: 35. 10: 1. Sept. for מְרִיבָה Deut. 7: 15. 2 Chr. 16: 12. — So μαλακίεσθαι to be sick Jos. Ant. 18. 6. 8. Ael. V. H. 3. 19. μαλοκῶς ἔχειν Luc. D. Deor. 9. 1.

Μαλακός, ὁ, ὄν, soft, sc. to the touch, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά Matt. 11: 8 bis. Luke 7: 25. — Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Hom. Od. 1. 437 μ. χιτῶν. Xen. Mem. 2. 1. 30. — Trop. effeminate, spoken of a catamite, scortum virile, 1 Cor. 6: 9. — Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

Μαλελεήλ, ὁ, indec. Maleleel, Heb. מַלְאֲלֵֽל־יְהוָה (praise of God) Mahalaleel, pr. n. of the son of Cainan, Luke 3: 37. Comp. Gen. 5: 12.

Μάλιστα, adv. (superl. of μάλα very,) most, most of all, especially. Acts 20: 38 ὁδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. 25: 26. 26: 3. Gal. 6: 10. Phil. 4: 22. 1 Tim. 4: 10. 5: 8, 17. 2 Tim. 4: 13. Tit. 1: 10. Philem. 16. 2 Pet. 2: 10. — Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

Μᾶλλον, adv. (comparat. of μάλα very,) more, rather, in various connexions.

a) genr. 1 Cor. 14: 1 ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. v. 5. 2 Cor. 5: 8. c. gen. 1 Cor. 14: 18 πάντων ὑμῶν μᾶλλον γλώσσας λαλῶν. (Xen. An. 3. 12. 1.) πολλῶν μᾶλλον much more Matt. 6: 30. Mark 10: 48. Luke 18: 39. Rom. 5: 9, 10, 15, 17. 1 Cor. 12: 22. 2 Cor. 3: 9, 11. Phil. 2: 12. Heb. 12: 9, 25. πόσῳ μᾶλλον how much more Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. τοσοῦτω μ. so much the more Heb. 10: 25. μᾶλλον καὶ μᾶλλον more and more, Phil. 1: 9 ἔτι μ. καὶ μ. περισσεύη. — Diog. Laert. 9. 10. 2. ἐτι μ. Dion. Hal. Ant. 9. 6. — With ἢ or ἢπερ, i. e. μᾶλλον ἢ more than, rather than. Matt. 18: 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John 3: 19. Acts 4: 19. 5: 29. 27: 11. 1 Tim. 1: 4. 2 Tim. 3: 4. μᾶλλον ἢπερ John 12: 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἢ and its verb are to be supplied in

thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2: 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾶν. 12: 9 ἡδίστα οὖν μᾶλλον καυχῆσθαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων v. 7, i. e. most gladly therefore will I rather glory in my infirmities sc. than in the abundance of the revelations. — Also as intens. *the more, the rather, still more.* Matt. 27: 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβεῖται comp. v. 23, i. e. but that there was still more a tumult. Mark 14: 31 coll. v. 29. Luke 5: 15. John 5: 18 διὰ τοῦτο οὖν μᾶλλον ἐξήτουν αὐτὸν ἀποκτεῖναι, comp. v. 16. John 19: 8. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 4. 1 Thess. 4: 1, 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9: 12. 2 Cor. 3: 8 coll. v. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more.* Matth. § 458. So seq. ἦ, Acts 20: 35 μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. 9: 15. Gal. 4: 27. c. εἰ, Mark 9: 42 καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κ. τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. l. c. Passow μάλα no. 2. c. Wiener § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark 7: 36 μᾶλλον περισσότερον. 2 Cor. 7: 13. Phil. 1: 23 πολλῷ γὰρ μᾶλλον κρείσσον. (Hdot. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) So with verbs of comparison, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11: 25 μᾶλλον ἐλόμενος.—So μ. ἐλίσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10: 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. v. 28. 25: 9. Mark 5: 26. Luke 10: 20. Eph. 4: 28. Heb. 12: 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14: 13 μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5: 4. 1 Tim. 6: 2. 1 Cor. 7: 21 μὴ σοι μελέται· ἀλλ' εἰ καὶ . . . μᾶλλον χρεῖσθαι. impl. Mark 15: 11 ἵνα [sc. μὴ τὸν Ἰησοῦν ἀλλά] μᾶλλον τὸν Β. ἀπολύ-

σῃ αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5: 2. 6: 7 bis.

e) intens. μᾶλλον δέ before an antithetic clause, *or rather, yea more*, Rom. 8: 34 Χρ. ὁ ἀποθανών; μᾶλλον δὲ καὶ ἐγερθεὶς; Gal. 4: 9. Eph. 5: 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e. — Ael. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, *Malchus*, Heb. מַלְכִּי (counsellar) *Malluch*, pr. n. of a servant John 18: 10.

Μάμμη, ης, ἡ, *grandmother*, 2 Tim. 1: 5.—Jos. Ant. 10. 11. 2. Hdtian. 5. 3. 7. Plut. Agis. 4. A word of the later Greek for the earlier τήθη, Lob. ad Phr. p. 133 sq.

Μαμωνᾶς, or μαμμωνᾶς, ᾶ, ὁ, *mammon*, i. e. *wealth, riches*, Chald. מַמְנָה, מַמְנָה, from מָנָה, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16: 9, 11; and personified like Gr. πλοῦτος, Matt. 6: 24. Luke 16: 13. — Suid. μαμωνᾶς· πλοῦτος γήινος, χρηνός.

Μαναήν, ὁ, indec. *Manaen*, pr. n. of a christian teacher at Antioch, Acts 13: 1.

Μανασσῆς, ἦ, ὁ, *Manasses*, Heb. מְנַסֵּה (making forget) *Manasseh*, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. 7: 6.

2. a king of Judah, son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. 1: 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn.*

a) pp. intellectually, from others or from study, observation, etc. *to learn, to be taught*, absol. Matt. 9: 13 πορευθέντες δὲ μάθετε, τί ἐστὶ κ. τ. λ. John 6: 45. 1 Cor. 14: 31. 1 Tim. 2: 11. 2 Tim. 3: 7. seq. ἀπό τινος Matt. 11: 29. Seq. acc. of thing, Rom. 16: 17 ἣν ὑμεῖς ἐμάθετε, 1 Cor. 14: 35. Phil. 4: 9. 2 Tim. 3: 14. Matt. 24: 32 et Mark 13: 28, see in Ἀπό III. 2. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπερ κ. τ. λ. *in us* i. e. by our example. Also c. acc. impl. John 7: 15. seq. ἀπό τινος Col. 1: 7. παρά τινος 2 Tim. 3: 14. Seq. acc. of per-

son, to learn any one, i. e. his doctrines, precepts, Eph. 4: 20. Sept. c. acc. for מִן־כֵּן Ps. 119: 71, 73. Deut. 5: 1,—absol. Hdian. 8. 7. 8. c. inf. Ael. V. H. 3. 32. c. acc. Xen. Mem. 3. 9. 3. ἐκ τινος Oec. 13. 6. παρὰ τινος Cyr. 2. 2. 6. — In the sense of to learn by information, to be informed, seq. οὗτι Acts 23: 27. ἀπό τινος Gal. 3: 2.—Ael. V. H. 2. 42. Xen. Cyr. 6. 1. 31.—Also to understand, to comprehend, Rev. 14: 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, to learn, sc. from experience, i. q. to do habitually, to be wont, seq. inf. expr. or impl. Phil. 4: 11 ἐγὼ γὰρ ἔμαθον . . . ἀντάρχεις εἶναι. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8. —Xen. An. 3. 2. 25.

Μαρία, ας, ῆ, (μαίνομαι) mania, madness, insanity, Acts 26: 24.—Wisd. 5: 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.

Μάννα, τό, indec. manna, the miraculous food of the Israelites in the desert, Heb. מָן, Sept. τὸ μάν Lev. 16: 31, 35. τὸ μάννα Num. 11: 6. Josephus ἡ μάννα Ant. 5. 1. 4. In N. T. John 6: 31, 49, 58. Heb. 9: 4; symbolically Rev. 2: 17 see in Κρύπτω. Comp. Ex. 16: 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, manna Arabica, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burekhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the cimex genus. See Burekhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. Manna. Niebuhr's

Descr. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. מָן.

Μαντεύομαι, f. εἶσομαι, depon. Mid. (μάντις diviner, prophet,) to utter responses as from an oracle, to divine, to foretell, Acts 16: 16. Sept. for מַנְתֵּךְ Deut. 18: 10. 1 Sam. 28: 8.—Ael. V. H. 2. 17. Luc. D. Deor. 1. 2.

Μαθαίνω, f. ανῶ, pp. to put out, to extinguish, e. g. fire etc. Hom. H. Merc. 140. Pass. to go out, to expire, Il. 9. 212. Hence to make pine away, to dry up, cause to wither, Sept. for מַבֵּיב Job 15: 30. Anthol. Gr. 1. p. 21. 1. Pass. to wither, to fade away, pp. of roses Wisd. 2: 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλοῦσιος James 1: 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ θώμῃ μαθαίνουμένη.

Μαράν ἀθά, maran-atha, Aramaean מָרָנָא אֲתָהּ i. q. κίριος ἔρχεται, the Lord will come sc. to judgment, 1 Cor. 16: 22.

Μαργαρίτης, ου, ὁ, (μάργαρος) pp. adj. sc. ὁ λίθος μαργαρίτης, a pearl, Matt. 13: 45, 46 εἶνα πολύτιμον μαργαρίτην. 1 Tim. 2: 9. Rev. 17: 4. 18: 12, 16. 21: 21 bis. Trop. Matt. 7: 6 comp. in Κύων b. —Ael. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θανασιὸς μαργαρίτης. Theophr. Fragin. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.

Μαρθά, ῆς, ῆ, Martha, a sister of Lazarus, Luke 10: 38, 40, 41. John 11: 1, 5, 19, 20, 21, 24, 30, 39. 12: 2.

Μαρία, ας, ῆ, or Μαριάμ, ῆ, indec. Maria, Mary, Heb. מִרְיָם Miriam, pr. n. of several females.

1. Mary the mother of Jesus, Μαρία Matt. 1: 16, 18. 2: 11. Mark 6: 3. Luke 1: 41. Acts 1: 14. Also Μαριάμ Matt. 1: 20. 13: 55. Luke 1: 27, 30, 34, 38, 39, 46, 56. 2: 5, 16, 19, 34.

2. Mary Magdalene, i. e. of Magdala, Μαρία, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 11, 16, 18.

3. Mary, Μαρία, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or

Clopas, see in Ἀλφάιος no. 1, and Ἰάκωβος no. 2. Matt. 27:56, 61, 28:1. Mark 15:40, 47. Luke 24:10. John 19:25.

4. *Mary, Μαρία*, a sister of Lazarus and Martha, Luke 10:39, 42. John 11:1, 2, 19, 20, 28, 31, 32, 45. 12:3.

5. *Mary, Μαρία*, mother of John surnamed Mark, Acts 12:12.

6. *Mary, Μαριάμ*, a christian female at Rome, Rom. 16:6.

Μάρκος, ου, ὁ, Marcus, Mark, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12:12, 25. 15:37; the nephew of Barnabas Col. 4:10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15:39 coll. 12:25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. 4:11; and is also affectionately called *son* by Peter, 1 Pet. 5:13, comp. Acts 12:12. 2 Tim. 1:2.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω to glitter,) *stone, rock*, Hom. Il. 12. 380. Later and in N. T. i. q. Lat. *marmor, marble*, Rev. 18:12. — Ep. Jer. 72. Di-
od. Sic. 3. 14.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, ὦ, f. ἴσω, (μάρτυς) to witness, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John 3:28 αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts 22:5. absol. 2 Cor. 8:3. — Xen. H. G. 1. 1. 31.

b) *to bear witness, to testify*, sc. to the truth of what one has seen, heard, knows, etc. (a) pp. and genr. seq. *περὶ* c. gen. *to bear witness of* or *concerning* any person or thing. John 1:7, 8 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. v. 15. 2:25. 5:31, 32. 8:13, 14, 18. 15:26. 21:24. c. ὅτι 7:7. c. *περὶ* impl. 15:27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45. 2. p. 266. comp. Buttm. § 141. 2. John 1:34 καὶ μεμαρτύρηκα ὅτι οὗτος ἐστὶ κ. τ. λ. 4:44. 12:17. 1 John 4:14. also c. dat. comm. v. incommodi Matt. 23:31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. 10:2. Gal. 4:15. Col. 4:13. κατὰ τινος 1 Cor. 15:15. — c. ὅτι et dat. Xen. Cyr. 8. 8. 1. — Follow-

ed by the words testified, after λέγων, εἶπε, ὅτι of quotation etc. John 1:32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι κ. τ. λ. 4:39. 13:21. c. dat. comm. Acts 13:22. Seq. accus. expr. or impl. e. g. of a cognate or synon. noun, John 5:32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5:9, 10. So 1 Tim. 6:13 μ. τὴν καλὴν ὁμολογίαν. See Buttm. § 131. 3. (Arr. Epict. 4. 8. 32.) So c. acc. of thing genr. *to testify any thing, to bear witness of* or *concerning* any thing. John 3:11 ὁ ἐωράκαμεν μαρτυροῦμεν. v. 32. 1 John 1:2. Rev. 1:2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ. 22:20 ὁ μαρτυρῶν ταῦτα, i. e. causative, comp. v. 16. seq. acc. et dat. Rev. 22:16 μαρτυρῆσαι ἡμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23:11. τοῦτο etc. John 19:35. Acts 26:5. Heb. 10:15. 1 John 5:6, 7, 8. c. dat. Acts 26:22 μαρτυροῦμενος μικρῶ κ. τ. λ. i. e. Mid. bearing this *my testimony before* small and great. — Ael. V. II. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing to or for whom, *in favour of* whom one bears testimony. John 3:26 ᾧ σὺ μεμαρτύρηκας. 5:33. 18:37. 3 John 3, 6. Pass. c. ὑπό Rom. 3:21. — Xen. Cyr. 8. 8. 1, 27. — In the sense of *to prove* by testimony, John 18:23. — Xen. Conv. 8. 12. — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. *περὶ* John 5:37. 8:18. 1 John 5:9, 10. ὅτι of quot. Heb. 7:17. τῷ λόγῳ, το, *in favour of*, Acts 14:3. Of the scriptures, prophets, etc. c. *περὶ* John 5:39. c. dat. et seq. inf. c. acc. Acts 10:43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, c. *περὶ* John 5:36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10:25. — Sept. Gen. 31:48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) *emphat. to testify strongly, to bear honorable testimony*, and Pass. *to be well testified of, to have good witness*, c. ὅτι Heb. 7:8. c. inf. Heb. 11:4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence genr. *to speak well of, to applaud*, seq. dat. Luke 4:22 πάντες ἐμαρτύρουν αὐτῷ. 11:48. Acts 15:8. absol. 3 John 12. c. ἐπὶ τινι Heb. 11:4. — Jos. Ant. 14. 10. 2. Ael. V. II. 1. 30. — Pass. *to be*

lauded, to be of good report, Acts 6: 3. c. *ὑπό* Acts 10: 22. 16: 2. 22: 12. 3 John 12. c. *ἐν* 1 Tim. 5: 10. Heb. 11: 2. c. *διά* v. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. *μαρτύρομαι, to call as witness*, pp. Dion. Hal. 7. 49 ult. *μαρτυρούμενος θεούς τε καὶ ἀνθρώπους*. Diod. Sic. 4. 54. Hence in N. T. i. q. *to protest, to make an earnest and solemn appeal, to exhort solemnly*, 1 Thess. 2: 12. Comp. Sept. and 𐤓𐤓𐤕 Gen. 43: 3.

Μαρτυρία, ας, ῆ, (μαρτυρέω,) *witness, testimony*, as borne, given, comp. in *Μαρτύριον*.

a) judicial, Mark 14: 56, 59 οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke 22: 71. John 8: 17. *μαρ. κατά τινος* Mark 14: 55. Sept. for 𐤓𐤓 Prov. 25: 18. — Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) *genr. to the truth of any thing*. John 19: 35 καὶ ὁ ἑωρακὴς μεμαρτύρηκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. 21: 24. 1 John 5: 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. 1: 13. — Jos. c. Ap. 1. 21. Arr. Epict. 3. 22. 86. Diod. Sic. 3. 72 or 73. — Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. *genr.* John 5: 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5: 10 μ. ἐν ἐαντιῷ. So from John the Baptist, John 1: 7, 19. 5: 36; from other teachers Rev. 11: 7. 12: 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22: 18 μ. περὶ ἐμοῦ. Also from God, John 5: 32. 1 John 5: 9 bis, 10, 11. Of Christ's testimony respecting himself, John 3: 11, 32, 33. 5: 31. 8: 13, 14. So in the phrase *ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. *to the gospel*. Rev. 1: 2 ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρ. I. X. v. 9. 20: 4. 19: 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας *for the testimony of Jesus is* [comes from, has for its author] *the same Spirit of prophecy* which acts in me. Hence *ἔχειν τὴν μ. τοῦ Ἰησοῦ, to hold fast the testimony of Jesus*, Rev. 12: 17. 19: 10. impl. 6: 9. Comp. John 14: 21. 2 John 9.

c) *emphat. honourable testimony, good report*, 1 Tim. 3: 7. — Eccles. 31 or 34: 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρέω,) *witness, testimony*, as borne, given, i. q. *μαρτυρία*. Thom. Mag. *μαρτύριον κρεῖττον ἢ μαρτυρία*.

a) *genr.* 2 Cor. 1: 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4: 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning the resurrection etc. Heb. 3: 5 εἰς μ. τῶν λαληθησομένων i. e. for giving testimony, testifying. — Ael. V. H. 2. 5: Xen. Conv. 8. 34. — So in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. 1: 10. Also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. *to the gospel*, 1 Cor. 1: 6. 2 Tim. 1: 8. 1 Cor. 2: 1 τὸ μ. τοῦ Θεοῦ id.—*Genr.* in the sense of *testimony, evidence, proof*, e. g. εἰς μαρτύριον αὐτοῖς *as a testimony unto them* Matt. 8: 4. 24: 14. Mark 1: 44. Luke 5: 14. 21: 13; also *against them* Matt. 10: 18. Mark 6: 11. 13: 9. James 5: 3, and so ἐπ' αὐτούς Luke 9: 5. Also 1 Tim. 2: 6 τὸ μαρτύριον καιροῖς ἰδίους, in appos. with ἀντίκληρον. So Sept. for 𐤓𐤓 Deut. 31: 26. Josh. 22: 27. — Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *tabernacle of witness*, put for *tabernacle of the congregation*, Heb. 𐤓𐤕𐤓, 𐤓𐤕𐤓, Acts 7: 44. Rev. 15: 5. So Sept. for 𐤓𐤕𐤓 𐤓𐤕𐤓 Ex. 29: 42, 44. 40: 22, 24, deriving 𐤓𐤕𐤓 from 𐤓𐤕 to testify, instead of from 𐤓𐤕 to assemble. See Gesen. Lex. art. 𐤓𐤕𐤓 no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς), *to call to witness, to invoke as witness*, e. g. the gods Dem. 799. 6. Comp. Buttm. Ausf. Sprachl. II. p. 184. Hence in N. T. *to protest, to make an earnest and solemn appeal* e. g. by way of affirmation, protestation. Acts 20: 26 μαρτύρομαι ὑμῖν ὅτι κ. τ. λ. i. q. I solemnly affirm, 1 call God to witness, that etc. Gal. 5: 3. — Jos. B. J. 3. 8. 3. — Also by way of exhortation, *to exhort solemnly, to obtest*, seq. acc. et inf. Eph. 4: 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ῆ, a witness,

dat. μάρτυρι, acc. μάρτυρα, dat. plur. μάρτυσι. The nom. μάρτυρ belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. Ausf. Sprachl. § 58. 1. p. 235.

a) pp. in a judicial sense. Matt. 18: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 26: 65. Mark 14: 63. Acts 6: 13. 7: 58. 2 Cor. 13: 1. 1 Tim. 5: 19. Heb. 10: 28. So Sept. for מַרְדְּ Deut. 17: 6. Prov. 24: 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2: 10 ἡμεῖς μάρτυρες καὶ ὁ θεὸς, ὡς ὁσῶς κ. τ. λ. 1 Tim. 6: 12. μάρτυς ἐστὶν ὁ θεός Roin. 1: 9. Phil. 1: 8. 1 Thess. 2: 5. μάρτυρα τ. θεὸν ἐπικαλεῖν 2 Cor. 1: 23. So in allusion to those who witness a public game, Heb. 12: 1. So Sept. and מַרְדְּ Gen. 31: 50. comp. Sept. Is. 43: 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Espece. of those who witnessed the life, death and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke 24: 48 ἡμεῖς δὲ ἐστὶ μάρτυρες τούτων. Acts 1: 8, 22. 2: 32. 3: 15. 5: 32. 10: 39, 41. 13: 31. 26: 16. 2 Tim. 2: 2 ἠκούσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts 22: 15. 1 Pet. 5: 1.—So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11: 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1: 5. 3: 14. Comp. John 1: 9. 14: 6.

c) a martyr, one who by his death bears witness to the truth. Acts 22: 20 Στεφάνου τοῦ μάρτυρός σου. Rev. 2: 13. 17: 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ὦμαι, f. ἴσομαι, also μασσάομαι, depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain Rev. 16: 10.—Sept. Job 30: 4. Jos. B. J. 6. 3. 3. Theophr. Char. 15 or 20.

Μαστιγῶ, ὦ, f. ὠσω, (μάστιξ,) to scourge, trans. e. g. persons as criminals, Matt. 10: 17. 20: 19. 23: 34. Mark 10: 34. Luke 18: 33. John 19: 1. Sept. for מַצְיָ Ex. 5: 14. Deut. 25: 3.—Ael. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct, Heb. 12: 6 μαστιγοῦ δὲ πάντα νῆδον ὃν παραδέχεται, quoted from Sept. Prov. 3: 12, where Heb. מַצְיָ, i. e. as a father. Sept. and מַצְיָ Prov. 17: 10. —Tob. 13: 2, 5.

Μαστίζω, f. ἴσω, (μάστιξ,) to scourge, trans. e. g. a person as criminal Acts 22: 25. Sept. for מַצְיָ Num. 22: 5.—Wisd. 5: 11. Luc. Tim. 23. Plut. Alex. M. 42 ult.

Μάστιξ, ἰγος, ἡ, a whip, scourge, Acts 22: 24. Heb. 11: 36. Sept. for מַצְיָ 1 K. 12: 11, 14. Prov. 26: 3.—Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge, from God, i. e. disease, plague, Luke 7: 21 ἀπὸ νόσον καὶ μαστίγων. Mark 3: 10. 5: 29, 34. Sept. for מַצְיָ Ps. 32: 10. מַצְיָ Ps. 39: 12. 89: 33.—Ecclus. 40: 9. 2 Macc. 9: 11. comp. Hom. Il. 12. 37.

Μαστός, οὔ, ὁ, the breast, pap. Luke 11: 27 μακάριοι οἱ μαστοὶ οὓς ἐθήλασας. 23: 29. Rev. 1: 13. Sept. for מַצְיָ Job 3: 12. Cant. 1: 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling, 1 Tim. 1: 6.—Porphy. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος, λέγω,) given to vain talking, subst. vain talker, empty wrangler, Tit. 1: 10.

Μάταιος, α, ον, (μάτην,) vain, empty, fruitless, Tit. 3: 9. πίστις 1 Cor. 15: 17. Θρησκεία James 1: 26. So 1 Cor. 3: 20, quoted from Ps. 94: 11 where Sept. for מַצְיָ, as also Zech. 10: 2. for מַצְיָ Is. 31: 2.—Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts 14: 15. So Sept. and מַצְיָ 1 K. 16: 13. 2 K. 17: 15. Jer. 2: 5. 8: 19. Hence also μάταια ἀναστροφή 1 Pet. 1: 18, i. q. idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,) to

vanity, emptiness. 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθιγγόμενοι. Sept. for רִקַּךְ Ps. 4: 3.—In the sense of *frailty, transiency*, Rom. 8: 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπειάγει. So Sept. for רִקַּךְ Ps. 39: 6. 62: 10. Ecc. 1: 2, 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. 4: 17. So Sept. and אָרָץ Ps. 26: 4. 119: 37. 144: 8, 11.

Ματαιώω, ὤ, f. ὥσω, (μάταιος,) pp. to make vain; in N. T. from the Heb. only Pass. to become vain, i. e. *foolish, perverse, wicked*. Rom. 1: 21 ἐμταιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry, comp. v. 23, and see in Μάταιος ult. So Sept. and רִקַּךְ 2 K. 17: 15. Jer. 2: 5. Comp. Sept. for רִקַּךְ 2 Sam. 13: 13. 26: 21.

Μάτηρ, adv. in vain, to no purpose, fruitlessly. Matt. 15: 9 et Mark 7: 7 μ. δὲ σέβονται με. Sept. for אָרָץ Jer. 2: 30.—Hdian. 1. 4. 7. Xen. Ōec. 7. 40.

Ματθαῖος, ου, ὁ, *Matthew*, the writer of the first Gospel, one of the apostles, called also *Levi*, originally a publican, ὁ τελώνης, Matt. 10: 3. 9: 9. Mark 3: 18. Luke 6: 15. Acts 1: 13. Comp. Mark 2: 14. Luke 5: 27.

Ματθάν, ὁ, indec. *Matthan*, Heb. מַתָּן (gift), pr. n. m. Matt. 1: 15 bis.

Ματθάτ, ὁ, indec. *Matthat*, pr. n. of two men, Luke 3: 24, 29.

Ματθίας, α, ὁ, *Matthias*, (prob. i. q. Ματθαῖος,) pr. n. of the apostle chosen in the place of Judas, Acts 1: 23, 26.

Ματθαθά, ὁ, indec. *Mattatha*, Heb. מַתָּתָה (gift of Jehovah), pr. n. m. Luke 3: 31.

Ματθαθίας, ου, ὁ, (i. q. preced.) *Mattathias*, pr. n. of two men, Luke 3: 25, 26.

Μάχαιρα, ας, ἡ, (prob. μάχη,) a knife, slaughter-knife, worn by Homer's heroes along with the sword, Il. 3. 271. Hdor. 2. 61. Ael. V. H. 8. 3.—In N. T. a sword, pp. for cutting. Matt. 26: 47 μετὰ μαχαίρων καὶ ξύλων. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter,

55. Mark 14: 43, 47, 48. Luke 21: 24. 22: 36, 38, 49, 52. John 18: 10, 11. Acts 16: 27. Heb. 4: 12. Rev. 6: 4. 13: 10 bis, 14. trop. Eph. 6: 17. Sept. for רִקַּךְ Gen. 34: 25. Judg. 3: 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for the sword of justice, i. e. of the executioner, Acts 12: 2. Rom. 8: 35. Heb. 11: 34, 37. Hence φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13: 4. —Aeschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15. —Merton. sword for war, opp. εἰρήνη, Matt. 10: 34. So רִקַּךְ Sept. πόλεμος Lev. 26: 6. Sept. and רִקַּךְ Jer. 14: 13.

Μάχη, ης, ἡ, (ἀκμή, αἰκμή,) a fight, battle, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. *strife, contest, controversy*. 2 Cor. 7: 5 ἔωθεν μάχαι. 2 Tim. 2: 23. Tit. 3: 9 μάχας νομικὰς i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for רִיב Gen. 13: 7. מְדִינָה Prov. 15: 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

Μάχομαι, f. ἵστομαι, (μάχη,) to fight, pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. to strive, to contend, e. g. physically in a private quarrel, Acts 7: 26. So Sept. for נִצָּחָה Ex. 21: 22. 2 Sam. 14: 6. Also in words, to strive, to dispute, e. g. πρὸς ἀλλήλους John 6: 52. recipr. 2 Tim. 2: 24. James 4: 2. Sept. for רִיב Gen. 31: 36. Neh. 13: 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

Μεγαλυνέω, ὤ, f. ἴσω, (μέγας, αὐχέω to boast,) to boast largely, to play the braggart, James 3: 5.—2 Macc. 15: 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

Μεγαλεῖος, α, ου, (μέγας,) great, glorious, wonderful, e. g. τὰ μεγαλεῖα, great things, wonderful works, Luke 1: 49. Acts 2: 11. Sept. for רִיבֵיךָ Ps. 71: 19.—Ecclus. 18: 4. Xen. Mem. 4. 5. 2.

Μεγαλειότης, ητος, ἡ, (μεγαλεῖος,) greatness, majesty, glory, e. g. τοῦ Θεοῦ Luke 9: 43. τοῦ κυρίου 2 Pet. 1: 16. τῆς Ἀρετῆς Acts 19: 27. Sept. for רִיבֵיךָ Jer. 33: 9. —Esdr. 1: 5. Jos. Ant. 8. 4. 3.

Μεγαλοπρεπής, έός, οὗς, ό, ή, adj. (*μέγας*, *πρέπω*,) pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent, most splendid*, of things, 2 Pet. 1: 17 *ὑπὸ τῆς μεγ. δόξης*. — 2 Macc. 15: 13. 3 Macc. 2: 9. Xen. Hi. 2. 2.

Μεγαλύνω, f. *υνῶ*, (*μέγας*,) *to make great, to enlarge*, c. acc.

a) genr. e. g. *τὰ κράσπεδα τῶν ἱμ.* Matt. 23: 5. *τὸ ἔλεος μετὰ τινος* *to shew one great mercy*, do him great kindness, Luke 1: 58. So Sept. and Heb. *בְּרַחֲמֵי רַחֲמֵי* Gen. 19: 19. comp. Ps. 57: 11. — Thuc. 5. 98.

b) i. q. *to magnify, to praise*, Luke 1: 46 *τὸν κύριον*. Acts 5: 13. 10: 46. 19: 17. 2 Cor. 10: 15. Phil. 1: 20. Sept. for *בְּרַחֲמֵי* Ps. 34: 4. 69: 31. 2 Sam. 7: 26. — Ecclus. 43: 31. Diod. Sic. 1. 20. Xen. Ap. Socr. 32.

Μεγάλως, adv. (*μέγας*,) *greatly, much*, Phil. 4: 10 *ἐχάρην μεγάλως*. — Sept. 1 Chr. 29: 10. Xen. Hi. 4. 5.

Μεγαλωσύνη, ης, ή, (*μέγας*,) *majesty*, i. e. the divine majesty, meton. for God himself, Heb. 1: 3. 8: 1. Also in ascriptions Jude 25. So Sept. for *בְּרַחֲמֵי* Deut. 32: 3. *בְּרַחֲמֵי* 1 Chr. 29: 11. Ps. 145: 6. — Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is *μέγεθος*.

Μέγας, *μεγάλη*, *μέγα*, Gen. *μεγάλον*, ης, ου; Compar. *μείζων*, Superl. *μέγιστος* once 2 Pet. 1: 4. A double compar. is *μειζότερος* 3 John 4, see under *Ἐλαχιστότερος*. — *Great, large*, pp. of physical magnitude.

a) of men or animals, *great in size, stature*, John 21: 11 *ἰχθύς*. Rev. 12: 3 *δράκων*. v. 14. Of persons, i. q. *full-grown*, Heb. 11: 24 *μέγας γενόμενος*, and so *μικρὸς καὶ μέγας* *small and great* Acts 8: 10. 26: 22. Heb. 8: 11. Rev. 11: 18. Sept. for *בְּרַחֲמֵי* Ez. 29: 3. 17: 3. Gen. 19: 11. — Palaeph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17. — Hence of age, *ὁ μείζων*, *the elder*, Lat. *major natu*, Rom. 9: 12, quoted from Gen. 25: 23

where Sept. for *בְּרַחֲמֵי*. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (α) in size, extent, Matt. 27: 60 *λίθον*. Mark 13: 2 *οἰκίαν*. Luke 12: 18. 16: 26 *χάσμα*. (Palaeph. 29. 5.) Luke 22: 12. Acts 10: 11. 1 Cor. 16: 9 *θύρα*. Rev. 8: 10. 11: 8. 14: 19. 18: 21. al. Trop. of guilt John 19: 11. Sept. for *בְּרַחֲמֵי* Josh. 10: 2, 11. trop. 2 Sam. 13: 16. — Hdian. 3. 7. 5. ib. 4. 15. 14. — (β) in measure, e. g. *tall, large*, Luke 13: 19 *δένδρον*. Matt. 13: 32. Mark 4: 32; or *long*, Rev. 6: 4 *μάχαιρα*; or *broad, large*, Rev. 9: 14 *πάταμος*. 20: 1 *ἄλυσις*. — Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 *χιτών*. — (γ) of number or amount, Mark 5: 11 *ἀγέλη*. 1 Tim. 6: 6. Heb. 10: 35. trop. John 15: 13. Acts 4: 33 *χάρις*. James 4: 6. Sept. and *בְּרַחֲמֵי* 1 K. 8: 66. 2 Chr. 7: 8. — Hdian. 7. 4. 9 *πλήθος*. — (δ) in price, cost, *great, costly, splendid*, Luke 5: 29 *δοχή*. 14: 16 *δεῖπνον*. 2 Tim. 2: 20. Heb. 9: 11. Sept. and *בְּרַחֲמֵי* Gen. 21: 8. Jer. 52: 13. Of a day, celebration, *great, solemn*, John 7: 37. 19: 31; elsewhere of the day of judgment Acts 2: 20. Jude 6. Rev. 6: 17. 16: 14. So Sept. and *בְּרַחֲמֵי* Mal. 4: 5. Joel 2: 11, 31. — (ε) trop. *great* in estimation, weight, importance. Matt. 22: 36, 38 *ἐντολή*. Eph. 5: 32 et 1 Tim. 3: 16 *μυστήριον*. 1 John 5: 9 *μαρτυρία*. 1 Cor. 9: 11. So *μείζων* *greater*, more important, Matt. 23: 19. 1 Cor. 13: 13. Heb. 11: 26. *μέγιστος* 2 Pet. 1: 4. Sept. for *בְּרַחֲמֵי* 1 Sam. 22: 15. — Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great* in force, intensity, effect, e. g. (α) as affecting the external senses, *great, vehement, violent*, Matt. 8: 24 *σεισμός μέγας*. Luke 21: 11. (Ael. V. H. 6. 9.) Mark 4: 37 *καίλαψ*. v. 39 *γαλήνη*. John 6: 18 *ἄνεμος*. (Dem. 1213. 27.) Rev. 11: 19 *χάλασα*. 16: 21. So likewise *πτῶσις* Matt. 7: 27. *ῥῆγμα* Luke 6: 49. *φωνή* Matt. 24: 31. (Hdian. 1. 8. 12.) *κραυγή* Acts 23: 9. Rev. 14: 18. *κραῖναι μείζον* adv. *more vehemently* Matt. 20: 31. (Hdot. 2. 141. 4.) Also *πυρετός* Luke 4: 38. *κοπετός* Acts 8: 2. Sept. Gen. 50: 10. — (β) as affecting the mind, causing emotion, e. g. Matt. 2: 10 *χαρὰν μεγ.* 3 John 4.

Mark 5: 42 ἔκτασιν μ. Luke 2: 9 φόβον. Rom. 9: 2 λύπη. Rev. 12: 12 θνμός μ. (Aeschin. 63. 10 ὄργη. Xen. Cyr. 4. 2. 10 φόβος.) So of events etc. Matt. 24: 21 θλίψις. Luke 4: 25 λιμός. 21: 23. Acts 8: 1 διωγμός. James 3: 1 κοίμα. Rev. 16: 21 πληγή. (Sept. Job 2: 13. Aeschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, great, mighty, wonderful, e. g. σημεῖα μ. great signs, mighty deeds, miracles, Matt. 24: 24. Luke 21: 11. Acts 6: 8. δυνάμεις Acts 8: 13. δύναμις μ. Acts 4: 33. 8: 10. So μεῖζονα sc. ἔργα John 1: 51. 5: 20. 14: 12. Joined with θαυμαστός Rev. 15: 1, 3. 2 Cor. 11: 15 τί μέγα οὖν what wonder then? comp. v. 14. So Sept. and דַּבָּר דֵּעִי Deut. 6: 22. 10: 21. 29: 3. — Dem. 1046. 10. Aeschin. 79. 13.

d) trop. great in power, dignity, authority, e. g. οἱ μεγάλοι the great, i. e. nobles, princes, Matt 20: 25. Mark 10: 42. Matt. 5: 35 τοῦ μεγ. βασιλέως. (Ael. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4: 14 ἀρχιερέα μ. 10: 21. 13: 20. Of God Tit. 2: 13. Rev. 19: 17. of Diana Acts 19: 27, 28, 34, 35. So genr. great, distinguished, Matt. 5: 19 οὗτος μέγας κληθήσεται. Mark 10: 43. Luke 7: 16 προφήτης. Acts 8: 9. So μεῖζων seq. gen. Matt. 11: 11. Luke 7: 28. John 13: 16. 1 Cor. 14: 5. simply Matt. 18: 1. Luke 22: 24. 2 Pet. 2: 11. — In a bad sense, great, noted, ἡ πόρνη Rev. 17: 1. 19: 2. Sept. and לִבְדָּה 2 Sam. 7: 9. Neh. 11: 14. — Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10. πόρνος Aeschin. 22. 28.

e) implying censure, i. q. too great, i. e. lofty, boastful, arrogant. Rev. 13: 5 στόμα λαλοῦν μεγάλα καὶ βλασφημίας. So Sept. and Chald. רַבְּרַבָּן Dan. 7: 8, 20. Heb. לִבְדָּה Sept. μεγαλόφρων Ps. 12: 4. — Hom. Od. 22. 238 μέγα εἶπεῖν. Sept. Ajax 384 or 386. Dem. 1124. 25 μέγα λαλεῖν, comp. 981. 25. At.

Μέγεθος, εὖς, οὖς, τό, (μέγας,) greatness, trop. Eph. 1: 19 τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. for לִבְדָּה Ex. 15: 16. — Aeschin. 82. 16. phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

Μεγιστᾶνες, ὧν, οἱ, (μέγας, μέγιστος,) the great, Lat. magnates, i. e.

chiefs, nobles, princes, Mark 6: 21. Rev. 6: 15. 18: 23. Sept. for מַלְכֵי יִשְׂרָאֵל Jer. 14: 3. Nali. 2: 5. מַלְכֵי יִשְׂרָאֵל Jon. 3: 7. מַלְכֵי יִשְׂרָאֵל 2 Chr. 36: 18. Chald. מַלְכֵי יִשְׂרָאֵל Dan. 5: 1 sq. — Act. Thom. § 7. Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. Sueton. Calig. 5. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. μεγιστᾶν occurs once Ecclus. 4: 7.

Μέγιστος, see in Μέγας init. and b. ε.

Μεθερμηνεύω, f. ἐνσω, (μετά, ἐρμηνεύω,) to translate over sc. from one language into another, to interpret; in N. T. only Pass. Matt. 1: 23 ὅ ἐστι μεθερμηνεύμενον. Mark 5: 41. 15: 22, 34. John 1: 42. Acts 4: 36. 13: 8. — Jos. c. Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ἡ, (μέθυ mulled wine, Germ. Meth, mead,) drunkenness, drunken-frolic, Luke 21: 34. Rom. 13: 13. Gal. 5: 21. Comp. in Κραιπάλη. Sept. for מַכְרֵי עֵז Ez. 23: 33. 39: 19. — Ael. V. H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεθιστάνοι 1 Cor. 13: 2, comp. Buttm. § 106. n. 5. § 112. 12. — To set or move over sc. from one place to another, to transfer, to remove; in N. T. only in the transitive forms.

a) pp. c. acc. 1 Cor. 13: 2 ὥστε ὅρη μεθιστάνειν. seq. εἰς Col. 1: 13. Sept. for מַכְרֵי Is. 54: 10. — Jos. Ant. 9. 11. 1 nlt. Hdian. 6. 4. 14. — Trop. to draw over to another side or party, to seduce, c. acc. ὄχλον ἱκανόν Acts 19: 26. Sept. for מַכְרֵי Is. 59: 15. — Xen. H. G. 2. 2. 5.

b) of persons, to remove sc. from office, trans. e. g. a king, to depose, Acts 13: 22, coll. 1 Sam. c. 16.; a steward, to dismiss, Luke 16: 4 ὅταν μετασταθῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. So Sept. for מַכְרֵי 1 K. 15: 13. — Pol. 4. 87. 9, seq. ἀπό c. gen.

Μεθοδεΐα, ας, ἡ, from the verb μεθοδεύω to methodize, (μετά, ὁδός, μέθοδος,) i. e. to trace out with method and skill, Diod. Sic. 1. 15, 81; τό treat methodically, Philo Quod det ins. pot. p.

175. C. de Agric. p. 191. B ; to use art, to deal artfully, Sept. 2 Sam. 19: 27. Polyb. 38. 4. 16. Hence μεθοδεία, *method*, in the sense of *art, wile*, only in N. T. Eph. 4: 14. 6: 11. — Hesych. μεθοδείας τέχνας. So ἀπάτη καὶ μέθοδος Artemid. 3. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὄρος,) bordering upon, frontier, e. g. πόλις Jos. B. J. 4. 11. 2. γῆ Thuc. 2. 27. In N. T. neut. plur. τὰ μεθόρια sc. χωρία, borders, confines, Mark 7: 24 τὰ μ. Τύρου καὶ Σιδῶνος.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, f. ἴσω, (μέθυ, comp. in Μέθη,) to make drunk; Mid. to become drunk, to be drunken, comm. Engl. to get drunk, and by impl. to carouse; Aor. 1 Pass. ἐμεθύσθην in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112. n. 6.—Absol. Luke 12: 45 πίνειν καὶ μεθύσκεσθαι. John 2: 10. 1 Thess. 5: 7. c. dat. οἶνον Eph. 5: 18. Trop. ἐκ τοῦ οἴνου τῆς πορνείας Rev. 17: 2. Sept. Act. for עָשָׂה Jer. 51: 7. Hab. 2: 15. Mid. for עָשָׂה Prov. 4: 17. עָשָׂה Prov. 23: 30. — Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυσος, ὁ, ἡ, adj. (μέθυ,) drunken, subst. a drunkard, 1 Cor. 5: 11. 6: 10. Sept. for עָשָׂה Prov. 23: 21. עָשָׂה Prov. 26: 9. — Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used μέθυσος only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (μέθυ, comp. in Μέθη,) only in pres. and imperf. all other forms belonging to μεθύσκει q. v. Buttm. § 114. Passow sub v. — To be drunk, to get drunk, and by impl. to carouse, absol. Matt. 24: 49 μετὰ τῶν μεθύοντων with the drunken. Acts 2: 15. 1 Cor. 11: 21. 1 Thess. 5: 7. Trop. ἐκ τοῦ αἵματος Rev. 17: 6. Sept. for עָשָׂה 1 Sam. 1: 13. Job 12: 25. trop. οὐ ἀπὸ οἴνου for עָשָׂה Is. 51: 21. comp. Deut. 32: 42.—Ael. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μεΐζων, Μειζότερος, see in Μέγας init.

Μέλαν, ανος, τό, (neut. of μέλας,) any thing black, e. g. ink. 2 Cor. 3: 3 ἐπιστολή ἐγγεγραμμένη οὐ μέλανι. 2 John

12. 3 John 13. — Dem. 313. 11. See Jahn § 87 ult.

Μέλας, αῖνα, αν, black, Matt. 5: 36 θρίξ. Rev. 6: 5, 12. Sept. for עָשָׂה Lev. 13: 37. Cant. 1: 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ὁ, Mcleas, pr. n. m. Luke 3: 31.

Μέλει, imperf. ἔμιλε, fut. μελήσει, impers. forms from μέλω, to be for care and concern to any one, ἀνθρώποισι μέλω Hom. Od. 9. 20. Hence μέλει, it concerns, c. dat. of pers. and usually to be rendered personally, i. e. to care for, to take care of, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. 9: 9 μὴ τῶν βόων μέλει θεῷ; i. e. does not God take care of oxen? c. gen. impl. 1 Cor. 7: 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30. — Seq. περί c. gen. Matt. 22: 16 οὐ μέλει σοι περὶ οὐδενός i. e. thou carest for no one, art impartial. Mark 12: 14. John 10: 13. 12: 6. 1 Pet. 5: 7.—1 Macc. 14: 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts 18: 17 οὐδὲν τούτων Γαλλίῳ ἔμιλεν, i. e. none of these things was matter of concern to Gallio, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10. — Hom. Il. 5. 490. Eurip. Hippol. 104. — Seq. ὅτι, Mark 4: 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10: 40.—Xen. Cyr. 3. 2. 13, c. ὡς.

Μελεῖάω, ᾶ, f. ἴσω, (μέλω, μέλει,) to care for, to take care for any thing, i. e. so as to be able to perform it, comp. Tittm. de Synon. N. T. p. 176; hence Lat. *meditare*, to meditate, c. acc. of thing, Mark 13: 11. 1 Tim. 4: 15 ταῦτα μελέια. Acts 4: 25 τί ἐμελέησαν κενά; quoted from Ps. 2: 1 where Sept. for עָשָׂה, also Prov. 8: 7. Is. 59: 3, 13. עָשָׂה Ps. 119: 148. — Dem. 1129. 9. Xen. Mem. 1. 2. 21.

Μέλι, υιος, τό, honey, Lat. *mel*, Rev. 10: 9, 10. Matt. 3: 4 et Mark 1: 6 μέλι ἄγριον, see in Ἄγριος. Sept. for עָשָׂה Gen. 43: 11. Judg. 14: 8, 18.—Di-od. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ὁ, ἡ, adj. (μέλισσα bee,) of bees, made by bees. Luke 24: 42 ἀπὸ μ. κηρίου of bee-comb.

Μελίτη, ης, ἡ, *Melita*, now *Malta*, an island of the Mediterranean, lying to the southward of Sicily, Acts 28: 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see Ἀδρίας and Acts 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28: 11 sq. — There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

Μέλλω, f. ἦσω, (kindr. with μέλω,) imperf. ἔμελλον and ἤμελλον Buttin. § 83. n. 5; to be about to do or suffer any thing, to be on the point of, seq. infin. of that which one is about to do or suffer, mostly the inf. future, (in N. T. least of all,) freq. inf. present, and rarely inf. aorist, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after μέλλω, as implying duration or transiency, see Buttin. § 137.

a) pp. and (α) genr. seq. inf. present, Luke 7: 2 ἔμελλε τελευτᾶν, *was about to die, was at the point of death*. John 4: 47. Acts 21: 27. 27: 33. Seq. inf. aorist, Rev. 3: 2 ἃ μέλλει ἀποθάνειν. 12: 4. — c. pres. 2 Macc. 9: 18. Ael. V. H. 1. 11. (β) aor. Hdian. 2. 10. 9. Thuc. 6. 31. — (β) Also as implying purpose i. q. to have in mind, to intend, to will, seq. inf. pres. Matt. 2: 13 μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον. Luke 10: 1. John 6: 6. Acts 3: 3. 12: 6. Rev. 10: 4. Seq. inf. aor. Rev. 2: 10 ἰδοὺ μέλλει βαλεῖν. 3: 16. — c. pres. Xen. An. 5. 7. 5. c. aor. Ael. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. ought, should, must, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

tinued to take place. So seq. inf. pres. Matt. 11: 14 Ἰλλίας ὁ μέλλων ἔρχεσθαι. 20: 22. — Mark 10: 32. Luke 9: 31, 44. John 11: 51. Acts 28: 6. Rom. 4: 24. 8: 13. Heb. 1: 14. James 2: 12. Rev. 2: 10 ἃ μέλλεις πάσχειν. Seq. inf. aor. Rom. 8: 18 τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι. Gal. 3: 23. Seq. inf. fut. Acts 11: 28 λιμὸν μέγαν μέλλειν ἔσεσθαι. 24: 15. — c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. aor. Xen. 6. 1. 40. c. fut. Xen. Mem. 2. 2. 5. — Hence particip. μέλλων, ονσα, ον, *impending, future*, c. inf. impl. as ἔσεσθαι, ἔρχεσθαι etc. Matt. 3: 7 ἀπὸ τῆς μελλούσης ὁργῆς. 12: 32. Rom. 5: 14. 1 Tim. 4: 8. Heb. 9: 11. 13: 14. τὰ μέλλοντα things to come, Rom. 8: 38. 1 Cor. 3: 22. εἰς τὸ μέλλον, *in future, hereafter*, Luke 13: 9. 1 Tim. 6: 19. — Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. may, can, will, implying possibility, probability, what one hopes or fears, seq. inf. pres. Matt. 24: 6. Luke 22: 23 ὁ τοῦτο μέλλον πρᾶσσειν, *who might or could do this*. Acts 20: 38. 1 Tim. 1: 16. Seq. inf. fut. Acts 27: 10 θεωρῶ ὅτι μετὰ ὑβρεως . . μέλλειν ἔσεσθαι τὸν πλοῦν. — c. pres. Xen. Cyr. 4. 3. 3. c. fut. Xen. An. 4. 7. 16.

d) i. q. to be ever about to do a thing; i. e. to linger, to delay. Acts 22: 16 καὶ νῦν τί μέλλεις; — Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. AL.

Μέλος, εους, ους, τό, a limb, member, sc. of the body.

a) pp. Matt. 5: 29, 30 ἐν τῶν μελῶν σου. Rom. 12: 4 bis. 1 Cor. 12: 12 bis, 14, 18, 19, 20, 22, 25, 26 quater. James 3: 5, 6. — Hom. Od. 11. 599. Hdot. 1. 119. Ael. V. H. 14. 7. — Plur. τὰ μέλη, the members, collect. i. q. the body, as the seat of the desires and passions, Rom. 6: 13 bis, τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης. v. 19 bis. 7: 5, 23 bis. Col. 3: 5. James 4: 1. 1 Cor. 6: 15 ter, τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν . . πόρνης μέλη, i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. member of the church, of which Christ is the head, 1 Cor. 12: 27. Eph. 5: 30. ἀλλήλων μέλη members of one another, i. e. as intimately united in

christian fellowship, Rom. 12: 5. Eph. 4: 25.

Μελχι, ὁ, indec. *Melchi*, Heb. prob. מֶלֶךְ (my king), pr. n. of two of Jesus' ancestors, Luke 3: 24, 28.

Μελχισεδέκ, ὁ, indec. *Melchisedek*, Heb. מֶלֶךְ-עֶדֶק i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham, comp. Gen. 14: 18 sq.—Heb. 5: 6, 10. 6: 20. 7: 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

Μέλω, see in *Μέλι*.

Μεμβράνα, ης, ἡ, Lat. *membrana*, i. e. *membrane*, *skin*, *parchment*, 2 Tim. 4: 13.—Comp. Plin. H. N. 13. 11 or 21.

Μεμφομαι, f. *φομαι*, depon. Mid. to *find fault with*, *to blame*, *to censure*, c. dat. Heb. 8: 8 *μεμφομενος γὰρ αὐτοῖς λέγει*. Absol. Rom. 9: 19. Mark 7: 2 in text. rec. — c. dat. Jos. c. Ap. 1. 20. Xen. Mem. 3. 5. 20.

Μεμνήμερος, ου, ὁ, ἡ, (*μὲμφομαι*, *μοῖρα*), pp. 'finding fault with one's lot,' i. e. *discontented*, *complaining*, Jude 16.—Plut. de cohib. Ira c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with *δέ* or an equivalent particle; so that *μέν* and *δέ* correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, *μέν*—*δέ* may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Buttm. § 149. p. 426 sq. Passow in *μέν*. Matth. § 622. Herm. ad Vig. p. 841. The place of *μέν* is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16: 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite

antithesis, and *μέν* retains its concessive power, *indeed*, e. g. (α) seq. *δέ* in the apodosis, so that *μέν*—*δέ* is i. q. *indeed—but*. Matth. 3: 11 *ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος*. 9: 37 *ὁ μὲν θεισμός πολλός, οἱ δὲ ἐργάται ὀλίγοι*. 17: 11. Mark 1: 8. 10: 39, 40. John 16: 22. Acts 1: 5. 22: 9. Rom. 2: 7, 8. 1 Cor. 11: 14 sq. 12: 20. Phil. 3: 1. Heb. 3: 5, 6. 1 Pet. 1: 20. al. saepiss. Placed irregularly, i. e. before the word to which it refers, Acts 22: 3. Tit. 1: 15. Comp. Winer p. 460 sq.—Sept. Job 42: 5. Ael. H. A. 2. 31. Xen. Mem. 1. 6. 11. —So too with *γάρ* and *οὖν*, where each particle retains its own proper force, e. g. *μέν γάρ*—*δέ*, for *indeed—but*, Acts 13: 36 *Δαβὶδ μὲν γάρ . . . ὃν δὲ ὁ θεὸς ἡγειρεν κ. τ. λ.* for *David indeed . . . but* etc. 23: 8. 25: 11. Rom. 2: 25. 1 Cor. 11: 7. 2 Cor. 9: 1, coll. 3. Heb. 7: 18 sq. al. Inverted Acts 28: 22. (Wisd. 7: 30. Xen. Mem. 1. 2. 5.) *μέν οὖν*—*δέ*, where *οὖν* is illative and *μέν* refers to *δέ*, *indeed therefore or then—but*, Acts 18: 14 sq. *εἰ μὲν οὖν ἦν ἀδίκημά τι . . . εἰ δὲ ζήτημα κ. τ. λ.* 19: 38 sq. 1 Cor. 9: 25. Phil. 2: 23.—Xen. Mem. 4. 2. 40. —(β) With some other particle in the apodosis, comp. Passow *μέν* no. 2. f. Buttm. p. 427. Matth. l. c. Winer p. 448. E. g. *μέν*—*ἀλλά* Rom. 14: 20. *μὲν γάρ*—*ἀλλά* Acts 4: 16 sq. 1 Cor. 14: 17. (Luc. D. Deor. 8 pen. Xen. Oec. 3. 6.) *μέν*—*ἐπειτα* John 11: 6 sq. James 3: 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) *μέν*—*καί* Acts 27: 21 sq. 1 Thess. 2: 18. (Luc. D. Deor. Marin. 8. 1.) *μέν*—*πλήν* Luke 22: 22. (Hdian. 6. 7. 11, 20.) So *μέν οὖν*—*καί* Acts 26: 4 coll. v. 6. *μέν οὖν*—*ταῦν* Acts 17: 30.—(γ) The adversative particle (*δέ* or the like) is sometimes wanting after *μέν*, either because the antithesis is expressed in some other way, as Heb. 12: 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow *μέν* no. 2. g. Matth. § 622. 6. Acts 19: 4 *Ἰωάννης μὲν ἐβάπτισε β. μετανοίους κ. τ. λ.* supp. 'but not so Jesus.' Rom. 7: 12 *ὥστε ὁ μὲν νόμος ἅγιος*, supp. 'but not this abuse of it,' comp. v. 7 sq. Col. 2: 23. Heb. 6: 16. —Soph. Antig. 1336.—(2) where through a change of

construction the writer neglects the apodosis, Winer l. c. Acts 1: 1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1: 8. 10: 1. 2 Cor. 12: 12. μὲν γὰρ 11: 4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μὲν, I indeed, I at least, 1 Cor. 3: 4. Rom. 11: 13. 1 Thess. 2: 18. ἐγὼ μὲν οὖν Acts 26: 9. So μὲν γὰρ, as πρῶτον μὲν γὰρ Rom. 3: 2. 1 Cor. 11: 18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5.—(δ) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke 11: 47. See Passow μὲν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μὲν—δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μὲν seq. δέ, Matt. 25: 33 στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δέ ἐρίφια κ. τ. λ. *he shall set the sheep on his right hand, but* (and) *the goats on his left*. Luke 13: 9. 23: 56 coll. 24: 1. Acts 14: 12. Rom. 8: 17. 1 Cor. 1: 23. 2 Tim. 4: 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Macc. 3: 40 coll. 4: 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore, then*, e. g. (1) seq. δέ, Mark 16: 19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκείνοι δέ ἐξελθόντες κ. τ. λ. John 19: 24 sq. Acts 1: 6 sq. 2: 41 coll. 42. 5: 41 coll. 6: 1. 8: 4 sq. 9: 31 sq. 12: 5. 13: 4 coll. 6. 14: 3 sq. 15: 3 sq. 23: 18 sq. 28: 5 sq.—(2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts 23: 22. 1 Cor. 6: 4. Heb. 7: 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts 1: 18. 26: 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea, indeed, certainly, verily*, comp. Viger. p. 541 et Herm. p.

845. n. 343. Acts 26: 9. Heb. 9: 1. 1 Cor. 6: 7 ἡδὴ μὲν οὖν ὅλος ἥτιμα ἱμῶν ἐστιν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that etc.*—Xen. Cyr. 8. 3. 37.—So ἀλλὰ μὲν οὖν Phil. 3: 8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό; or the relat. ὅς, ἣ, ὅ, Buttm. § 126. 2, 3. F. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other, this—that*, Phil. 1: 16, 17. Heb. 7: 5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. 22: 5, 6. Acts 14: 4. 17: 32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. 16: 14. John 7: 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Luke 23: 33. 2 Cor. 2: 16. ὅς μὲν—ὁ δέ ἀσθενῶν, *the one—but the weak*, Rom. 14: 2; also *one—another*, plur. *some—others*, Matt. 13: 8. Acts 27: 44. Rom. 9: 21. Jude 22. 1 Cor. 12: 28 οὓς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὅς μὲν—ἄλλος δέ, *one—another*, Matt. 13: 4 sq. Mark 4: 4, 5. 1 Cor. 12: 8 sq.—Seq. καί, as ὅς μὲν—καί ἕτερος, *one—and another*, Luke 8: 5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ ter 1 Cor. 1: 12. ἄλλος μὲν—ἄλλος δέ 1 Cor. 15: 39. τὶς μὲν—τὶς δέ Phil. 1: 15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. 10: 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702.—Isocr. Panegy. p. 44. D. Hdt. 3. 106.—(γ) Joined with an adv. as ὥδε μὲν—ἐκεῖ δέ Heb. 7: 8, comp. Buttm. p. 427. Genr. John 16: 9 sq. AL.

Μενοῦν, better μὲν οὖν, see in Μέν a, b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦνγε i. q. μὲν οὖν but stronger, *yea indeed, yea verily*, comp. in Μέν b. β. 2. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger p. 541.—Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μὲν, τοι enclit.) pp. i. q. μὲν affirmative or concessive,

but stronger, indeed, truly, certainly, forsooth, espec. in negative clauses and answers, see Buttm. p. 431. Passow in μέν B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. — Hence in N. T.

a) *though, yet, nevertheless*, John 4:27 οὐδείς μέντοι εἶπε· τί ζητεῖς; 7: 13. 12: 42 ὅμως μέντοι. 20: 5. 21: 4. 2 Tim. 2: 19. Jude 8. — Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. μέντοι, indeed therefore, indeed then; or, the force of μέν being lost in English, therefore, then, i. q. μέν οὖν, see in Μέν b. β. 2. Seq. δέ, James 2: 8. — Xen. H. G. 4. 8. 5. Hiero 1. 25.

Μένω, f. μενῶ, aor. 1 ἔμεινα, perf. μεμνήκα, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. μεμενήκεισαν 1 John 2: 19, see Buttm. § 83. n. 6. Winer § 12. 12.

1. intrans. *to remain, to continue, to abide*, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. 10: 11 κακεῖ μέinate. 26: 38. John 2: 12. Seq. ἐν c. dat. of place Luke 8: 27 ἐν οἰκίᾳ οὐκ ἔμεινε. John 7: 9. 8: 35. Acts 20: 15. 27: 31. 2 Tim. 4: 20. c. ἐν τῇ οἰκίᾳ impl. John 8: 35. Acts 16: 15. Seq. μετά c. gen. of person Luke 24: 29, and with the notion of help John 14: 16. Seq. παρά c. dat. of pers. John 14: 25. Acts 18: 3, 20, and with the notion of help John 14: 17. καθ' ἑαυτὸν μένειν *to dwell by oneself* Acts 28: 16 coll. 30. Seq. σύν c. dat. of pers. Luke 1: 56. In the sense of *to lodge*, seq. ποῦ John 1: 39, 40. seq. ἐν c. dat. of place Luke 19: 5. seq. παρά c. dat. of pers. John 4: 40. Acts 9: 43, coll. 10: 6. Sept. for עָשָׂה seq. μετά Gen. 24: 55. — c. adv. 1 Macc. 11: 40. Xen. An. 1. 3. 11. c. ἐν Hdian. 4. 3. 10. μετά Plut. Apoth. Imp. II. p. 25. Tauchn. παρά Ceb. Tab. 9. — So of things, seq. ἐπὶ c. gen. John 19: 31 ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα. (comp. Hdian. 4. 4. 9.) Trop. seq. ἐπὶ c. dat. 2 Cor. 3: 14.

b) of a state or condition, seq. adv. 1 Cor. 7: 8, 40 ἐὰν οὕτω μείνῃ. Seq. ἐν

c. dat. John 12: 46 ἐν τῇ σκοτίᾳ μὴ μείνῃ. 1 Cor. 7: 20, 24. 1 John 3: 14. c. ἐν impl. Phil. 1: 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. *to remain to one*, i. e. in his power, Acts 5: 4. (Sept. Dan. 4: 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. 7: 11 μένετω ἄγαμος. 2 Tim. 2: 13 ἐκεῖνος πιστὸς μένει. Heb. 7: 3 μένει ἱερεὺς. Also things, John 12: 24 αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts 27: 41 ἡ μὲν πρόρα ἔμειναν ἀσάλευτος. With an adj. impl. e. g. ἀσάλευτος, firm, steadfast, Rom. 9: 11. opp. to κατακαίεσθαι 1 Cor. 3: 14. Part. μένον opp. to प्राθῆν, i. e. remaining unsold, Acts 5: 4 οὐχὶ μένον, σοὶ ἔμεινε; comp. above. — Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1. — With an adjunct of time *during* or *to which* a person or thing remains, continues, endures. 1 Cor. 15: 6 οἱ πλείους μένουσιν ἕως ἄρτι. Matt. 11: 23 μερὶς τῆς σήμερον. John 21: 22, 23 ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. (Xen. An. 2. 3. 24.) Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μέναι, i. e. retain his power, opp. πεσεῖν. John 12: 34 εἰς τὸν αἰῶνα, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8. 112: 6, 9.) εἰς ζωὴν αἰώνιον John 6: 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure forever, to be perpetual*, e. g. christian graces, rewards, institutions, etc. 1 Cor. 13: 13 νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη. Heb. 13: 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the relation in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with* any one, is i. q. *to be and remain united with him*, one with him, in heart, mind, will; e. g. seq. ἐν c. dat. of pers. John 6: 56 ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ. 14: 10. 15: 4, 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. μετά τινος 1 John 2: 19. So *to remain in* any thing is i. q. *to remain steadfast, to persevere in it*, e. g. seq. ἐν c. dat. John 8: 31 ἐν τῷ λόγῳ. 15: 9 et 1 John 4: 16 ἐν τῇ ἀγάπῃ. 1 John 2: 10 ἐν τῷ φωτί. 2 John 9 ἐν τῇ διδασκῇ. So 1 Tim. 2: 15 ἐὰν μείνωσιν ἐν πίστει. (2 Macc. 8: 1.) Vice versa, and in a like general sense, the same things are said *to remain* in a person, e. g. seq. ἐν

c. dat. of pers. John 5: 38 τὸν λόγον αὐ-
τοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15: 11. 1
John 2: 14. 3: 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ
μένει ἐν αὐτῷ; 2 John 2. Comp. in
Ἔξω c. β, ult.—In a kindred sense, spo-
ken of divine gifts, privileges, seq. ἐπὶ
τινα John 1: 32, 33 τὸ πνεῦμα καταβαῖ-
νον καὶ μένον ἐπ' αὐτόν. 1 John 3: 15
c. ἐν αὐτῷ. So of evils, John 3: 36 ἡ
ὀργὴ τοῦ Θ. μένει ἐπ' αὐτόν. 9: 41 ἡ οὖν
ἀμαρτία ὑμῶν μένει σε. cf. ὑμᾶς, i. q. ye
remain in your sin.

2. trans. *to remain for any one, to wait for, to await*, c. acc. Acts 20: 5 οἱ-
τοι ἔμνον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμά
με καὶ θλίψεις μένουσι. Sept. for דָּבַר
Is. 8: 17.—2 Macc. 7: 30. Dem. 50. 26.
Xen. An. 4. 4. 20. AL.

Μερίζω, f. *ισω*, (*μερίς*,) *to part, to divide into parts*, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. *μερίζομαι* τι μετὰ τινος, to divide any thing with another, to share with, Luke 12: 13 *μερίσασθαι μετ' ἐμοῦ τὴν ἀκρονομίαν*. Comp. *עִבְרִית* and Sept. Prov. 29: 24.—Dem. 913.1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12. — Pass. trop. to be divided sc. into parties and factions, to be disunited, Matt. 12: 25, 26. Mark 3: 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense to be distinct, to differ, e. g. 1 Cor. 1: 13 *μεμερίσται ὁ Χριστός;* is Christ divided? i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 *μεμερίσται ἡ γυνὴ καὶ ἡ παρθένος*.—Hdian. 3. 10. 6.

b) by impl. *to divide out, to distribute*, e. g. τοὺς ἰσθῦας Mark 6: 41. Sept. for פָּחַד Ex. 15: 9. Josh. 14: 5.—Hdian. 1. 17. 3.—Hence *genr. to distribute*, for *to assign, to grant, to bestow*, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. *genr.* Heb. 7: 2. — Sept. Job 31: 2. Eccclus. 45: 20 or 28.

Μέριμνα, ας, ἡ, (μερίς, μερίζω),
care, anxiety, as dividing up and dis-
tracting the mind. Matt. 13:22 et Mark
4: 19 *μεριμνᾷ τοῦ αἰῶνος τούτου*, i. e.
for this world's goods, worldly cares,
Luke 8: 14. 21: 34. 2 Cor. 11: 28. 1
Pet. 5: 7.—Sept. Ps. 55: 23. Eccus. 31
[34]: 1. Hesiod. Op. 176 or 180.

Μεριμνάω, ὦ, f. ἦσω, (μερίμνα,)
to care, to be anxious, troubled, to take
thought, absol. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν
μεριμνῶν δύναιται κ. τ. λ. v. 31. Luke 12:
25. Phil. 4: 6. seq. dat. for which, Matt.
6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke
12: 22. seq. εἰς τὸ αὔριον Matt. 6: 34.
seq. περί c. gen. Matt. 6: 28. Luke 12:
26; also c. acc. Luke 10: 41. seq. ὑπὲρ
c. gen. 1 Cor. 12: 25. seq. πῶς Matt.
10: 19. Luke 12: 11.—Dem. 576. 23 με-
ριμνᾶν τὰ δίκαια λέγειν.—Seq. accus. of
thing, pp. as to or for which one cares,
Buttm. § 131. 6; hence by impl. to care
for, to take care of. 1 Cor. 7: 32, 33, 34
bis μεριμνᾷ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσ-
μου. Matt. 6: 34 τὰ ἐναντίας. Phil. 2: 20
τὰ περὶ ὑμῶν.—Wisd. 12: 22. Xen. Cyr.
8. 7. 12 καὶ τὸ πολλὰ μεριμνᾶν.

Μερίς, ἰδος, ἡ, (μέρος,) a part,
e. g.

a) of a country, i. e. a division, province, Acts 16: 12; see in *Μακεδονία*. So Sept. and 𐤓𐤁𐤏 Josh. 18: 6. Comp. *μεριδάριος* 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.

b) *part assigned, portion, share*, trop. Acts 8: 21 οὐκ ἔστι σοι μερίς . . . ἐν τῷ λόγῳ τούτῳ. Sept. and רֶגֶלֶן Gen. 31: 14. Deut. 12: 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also *portion, lot, destiny*, as assigned of God, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. So Sept. and רֶגֶלֶן Ecc. 3: 22. 9: 9. Dan. 4: 12.

c) as implying *participation, fellowship*. 2 Cor. 6: 15 *τίς μερὶς πιστῶ μετὰ ἀπίστων*; Col. 1: 12 *εἰς τὴν μερίδα τοῦ κλήρου*, i. e. so as to be partakers of the inheritance etc. So Sept. for עַם בְּלֶקְטָה Deut. 10: 9. Ps. 50: 18.

Μερισμός, οὐ, ὁ, (*μερίζω*), a latter noun of action, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; *partition, division*, i. e. *separation*, Heb. 4: 12. — Theophr. Caus. Plant. 1. 12. 6. — Also *distribution*, and so for *gift*, Heb. 2: 4 πνεύματος ἁγίου μερισμοῖς, comp. in *μερίζω* b. Sept. for מִרְיָתָא division, class, Josh. 11: 23. Ezra 6: 18. — Pol. 31. 18. 1.

Μεριστής, οὖ, ὁ, (μερίζω,) a divider, distributor, Luke 12: 14.

Μέρος, εος, ους, τό, (kindr. with *μειρομαι*.) *a part*, e. g.

a) *part* of a whole, i. e. (α) *a portion*, *piece*, absol. John 19: 23 bis, *τέσσαρα μέρη κ. τ. λ.* Rev. 16: 19. Seq. gen. of the whole, Luke 15: 12 *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*. 24: 42 *ἰχθύος ὁποῦ μέρος*. c. gen. impl. Luke 11: 36 *μὴ ἔχον τι μέρος σκοτεινόν*, sc. *τοῦ σώματος*, and so Eph. 4: 16. (in full Hdiau. 8. 4. 27.) Acts 5: 2 supp. *τῆς τιμῆς*. 23: 6 supp. *τοῦ συνεδρίου* coll. v. 1, and so v. 9; or it may here be rendered *party*. 19: 27 *τοῦτο κινδυνεύει τὸ μέρος*, *this part* i. e. *this branch* of labour, of our trade, etc.—Diod. Sic. 1. 28. c. gen. Hdiau 7. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. *μέρος τι* *in some part*, *partly*, 1 Cor. 11: 18. Buttm. § 131. 6. (Thuc. 2. 64.) *ἀπὸ μέρους* *in part*, *partly*, in some degree, 2 Cor. 1: 14. 2: 5. Rom 11: 25. 15: 15, 24. (Diod. Sic. 13. 108.) *ἐκ μέρους* *in particular*, *individually*, 1 Cor. 12: 27; also *in part*, *partly*, i. e. *imperfectly*, 1 Cor. 13: 9 bis, 12. v. 10 *τὸ ἐκ μέρους* *this in part*, *this piecemeal knowledge*. *κατὰ μέρος* *particularly*, in detail, Heb. 9: 5, see in *Κατά* II. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — (β) Spoken of a country, the earth, etc. *a part*, *tract*, *region*. Matt. 2: 22 *εἰς τὰ μέρη τῆς Γαλιλαίας*. 15: 21. 16: 13. Mark 8: 10. Acts 2: 10. absol. 19: 1. 20: 2. So Eph. 4: 9 *τὰ κατώτερα μέρη τῆς γῆς*, see in *Κατώτερος*. Sept. for *תחתית* Neh. 3: 15.—Hdiau. 2. 11. 8. ib. 6. 5. 15. — So of a ship, *part*, i. e. *side*, *quarter*, John 21: 6 *τὰ δεξιὰ μέρη τοῦ πλοίου*. Sept. for *צד* side Ex. 32: 15. *צד* 26: 35. *צד* 2 K. 19: 23. — 1 Macc. 9: 12.—(γ) Trop. of some *part* of a general topic, etc. *a particular*. Col. 2: 16 *ἐν μέρει εορτῆς ἢ νομιμίας κ. τ. λ.* *in the particular of a festival*, i. e. *in respect of*. So *ἐν τῷ μέρει τούτῳ*, *in this particular*, in this respect, 2 Cor. 3: 10. 9: 3. 1 Pet. 4: 16.—Philo in Flacc. p. 989. D. Ael. V. H. 8. 3.

b) *part* assigned, *portion*, *share*. Rev. 22: 19 *ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ*. Adv. *ἀνά μέρος* pp. *each in his part* or *turn*, *by course*, one after another, 1 Cor. 14: 27.—Pol. 3. 55. 8.—Also *portion*, *lot*, *destiny*, as assigned of God, Matt. 24: 51

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται. Luke 12: 46. Rev. 21: 8. Sept. for *תחת* Ecc. 5: 18; comp. in *Μερίς* b. —Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation*, *fellowship*. John 13: 8 *οὐκ ἔχεις μέρος μετ' ἐμοῦ*. Rev. 20: 6. Comp. in *Μερίς* c.

Μεσημβρία, ας, ἡ, (μέσος, ἡμέρα, comp. Buttm. § 19. n. 1,) *mid-day*, *noon*, Acts 22: 6. Sept. for *מִצְחָרָא* Gen. 43: 16, 25. — Hdiau. 1. 17. 1. Xen. H. G. 5. 3. 1. — Meton, *the mid-day quarter*, i. e. *the south*, Acts 8: 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

Μεσίαις in some Mss. for *Μεσσίας* q. v.

Μεσιτεύω, f. εἶσω, (μεσίτης,) *to be a mediator*, *arbiter*, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate* for any one, *to intercede*, Jos. Ant. 7. 8. 5. — In N. T. *to intervene* with any thing, i. e. *to interpose*. Heb. 6: 17 *ὅρκῳ ἐμεσίτευσεν* *he interposed an oath* sc. between himself and the other party, by way of confirmation, pledge. Comp. *μεσίτης* Jos. Ant. 4. 6. 7.

Μεσίτης, ου, ὁ, (μέσος, εἰμι *to go*,) *a go-between*, *a mediator*, one who intervenes between two parties, viz.

a) as an *interpreter*, *internuntius*, a mere medium of communication, e. g. Moses, Gal. 3: 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as an *intercessor*, *reconciler*, so of Christ, 1 Tim. 2: 5 *μεσίτης θεοῦ καὶ ἀνθρώπων*. Heb. 8: 6. 9: 15. 12: 24. Sept. for *מְשִׁיחַ* Job 9: 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used *μέσος δικαστής* Thuc. 4. 83, or *μεσιδίας* Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

Μεσονύκτιον, ίου, τό, (neut. of adj. *μεσονύκτιος*, from μέσος, νύξ,) *mid-night*, Luke 11: 5. Acts 16: 25. 20: 7. Put for the midnight watch Mark 13: 35, comp. in *Φυλακή*. Sept. for *לַיְלָה הַשְּׁמִינִי* Judg. 16: 3. Ruth 3: 8. — Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicius assigns it to poetry, Lob. ad Phryn. p. 53.

Μεσοποταμία, ας, ἡ, (μέσος, πο-

ταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts 2: 9. 7: 2. The Hebrew name was אֲרָם נְהַרַיִם *Syria of the two rivers* Gen. 24: 10; also אֲרָם פְּדֵן *plain of Syria* Gen. 25: 20. 28: 2. It now belongs to the Turkish dominion, under the name of *El Djézirat*, i. e. the peninsula. See Rosenm. Bibl. Geogr. II. ii. p. 133, 155.

Μέσος, ἡ, ὄν, (kindr. with μετά,) *mid, middle, midst.*

a) pp. as adj. e. g. μέση ἡμέρα *mid-day*, μέση νύξ *mid-night*, Acts 26: 13. Matt. 25: 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27: 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. — Sept. Ex. 11: 4. 1 K. 3: 20. Esdr. 9: 41. — In an adverbial sense, Buttm. § 123. n. 3. Luke 23: 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19: 18. Acts 1: 18. Seq. gen. John 1: 26 μέσος δὲ ὑμῶν ἔστηκε i. e. in the midst of you. Matt. 14: 24 τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν *the vessel was now mid-way of the lake*. Comp. Buttm. § 132. 4. 2. b. Matth. § 354. η. Sept. for מִתְּחִיל Gen. 15: 10. — Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. Rhes. 532.

b) neut. τὸ μέσον as subst. *the middle, the midst*, only with prepositions. (α) ἀνὰ μέσον, *in the midst of, among*, seq. gen. of pers. or thing, Matt. 13: 25. Mark 7: 31. 1 Cor. 6: 5. Rev. 7: 17. See more in Ἀνά no. 1. — (β) διὰ μέσου *through the midst of*, seq. gen. of pers. or place, Luke 4: 30. 17: 11. John 8: 59. Sept. for מִתְּחִיל Jer. 37: 4. Plut. Solon. 14. Xen. An. 1. 4. 4. — (γ) εἰς μέσον, *εἰς τὸ μέσον, into the midst*, sc. of an assembly etc. Mark 3: 3 ἐγείρει εἰς τὸ μέσον. Luke 4: 35. 5: 19. Also by attract. in Mark 14: 60. Luke 6: 8. John 20: 19, 26; see in Εἰς no. 4. Sept. for מִלִּי-הֶיךָ Ex. 14: 23. בְּהֶיךָ Ex. 11: 4. — Luc. adv. Indoct. 29. Xen. An. 1. 5. 14. — (δ) ἐκ μέσου *out of the midst*, seq. gen. of pers. *from among* Matt. 13: 49. Acts 17: 33. 23: 10. 1 Cor. 5: 2. 2 Cor. 6: 17. Sept. for מִתְּחִיל Ex. 7: 5. מִקֶּרֶב Ex. 31: 13. Absol. αἶρεν ἐκ τοῦ μέσου

to take away from the midst, tollere e medio, i. e. to abolish, to destroy, Col. 2: 14; and so γίνεσθαι ἐκ μέσου 2 Thess. 2: 7. — Xen. An. 1. 5. 14 ἐκ τοῦ μέσου ἐξίστασθαι. — (ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. 14: 6 ὄρχησάτο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8: 9, coll. v. 2. (Xen. Cyr. 7. 5. 46.) Seq. gen. of thing or place, Mark 6: 47 ἐν μ. τῆς θαλάσσης. Luke 21: 21. 22: 55. Acts 17: 22. Heb. 2: 12. Rev. 1: 13. 2: 1. [2: 7.] 4: 6. 5: 6. 6: 6. 22: 2. Seq. gen. of pers. *in the midst of, among*, Matt. 18: 20. Luke 2: 46 ἐν μέσῳ τῶν διδασκάλων. 22: 27, 55. 24: 36. Acts 1: 15. 2: 22. 27: 21. 1 Thess. 2: 7. Phil. 2: 15. Rev. 5: 6. Also by attract. in Matt. 10: 16. 18: 2. Mark 9: 36. Luke 8: 7. 10: 3. John 8: 3. Acts 4: 7; see in Ἐν no. 4. Sept. for מִתְּחִיל Gen. 1: 6. 23: 10. בְּקֶרֶב Deut. 29: 11. — Xen. Cyr. 8. 5. 8. ib. 8. 6. 22. — (ζ) κατὰ μέσον τῆς νυκτός *about mid-night* Acts 27: 27. Sept. for מִתְּחִיל Josh. 1: 11. — Xen. An. 6. 2. 17 κατὰ μ. τῆς Θοῤῃς, comp. Cyr. 5. 3. 52.

Μεσότοιχον, ον, τό, (μέσος, τοῖχος,) *middle-wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in Ἰερὸν and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2. — Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. 8: 13. 14: 6. 19: 17. — Eustath. ad Il. 8. 68. Comp. μεσουρανεῖν Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσόω, ῶ, f. ὥσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John 7: 14 τῆς ἐορτῆς μεσούσης i. e. at the middle of the festival. — Sept. Ex. 12: 29. Thuc. 5. 57.

Μεσσίας, ου, ὁ, *Messiah*, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. Χριστός which see. John 1: 42. 4: 25.

Μεστός, ἡ, ὄν, *full, filled, stuffed*, seq. gen. of that of or with which a person or thing is full, Buttm. § 132. 5. 12. John 19: 29 σκεῖος ὄξους μεστόν. 21: 11.

James 3: 8. Sept. for מִתְּחִלָּה Ez. 37: 1. Nah. 1: 10. — Hdian. 5. 4. 4. Xen. An. 1. 4. 19. — Metaph. Matt. 23: 28 μεστοί ἐστε ὑποκρίσεως. Rom. 1: 29. 15: 14. James 3: 17. 2 Pet. 2: 14. — Sept. Prov. 6: 34. Xen. Conv. 1. 13.

Μεστόω, ὤ, f. ὥσω, (μεστός,) to fill, Pass. to be filled, to be full, seq. gen. Acts 2: 13 γλείκους μεμεστωμένοι εἰσὶ. Comp. Buttin. § 132. 5. 2. — 3 Macc. 5: 10.

Μετά prep. (kindr. with μέσος,) governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid, amid, Germ. mit, i. e. in the midst, with, among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tiim. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with, i. e. amid, among*, in the midst of, as where one is said to be, sit, stand, etc. *with or in the midst of* others, seq. gen. plur. of pers. or thing. Matt. 26: 58 ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mark 1: 13. 14: 54, 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24: 5. John 18: 5. Acts 20: 18. Rev. 21: 3. al. Comp. Passow μετὰ A. 1. Matth. l. c. — Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with, i. e. together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with any one*, in his company; so with a notation of place added, Matt. 5: 25 ἕως οὗτοι εἰ ἐν τῇ ὁδοῦ μετ' αὐτοῦ. Luke 11: 7. 22: 21. John 3: 26. 11: 31. Rev. 3: 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, to abide, walk, dwell with any one Luke 24: 29. 22: 28. John 6: 66. 1 Cor. 7: 13. trop. μένειν μετὰ τινος, to continue on the side of any one, of his party, 1 John 2: 19. So εἶναι μετὰ τινος, to be with any one, i. e. in his company, Matt. 9: 15 ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος. Mark 5: 18. Luke 15: 31. John 7: 33. 2 Tim. 4: 11; also γενέσθαι μετὰ τινος id. Acts 7: 38. 9: 19. c. εἶναι impl. Mark 9: 8.

John 18: 26. trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετὰ τινος, οἱ μετὰ τινος, those with any one, his companions, Matt. 12: 3, 4. Mark 16: 10. Luke 6: 3, 4. Tit. 3: 15. — Ceb. Tab. 14. Xen. Cyr. 8. 1. 25. — Trop. to be of one's side or party. Matt. 12: 30 ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) to be present with any one sc. for aid, e. g. God John 3: 2 εἰν μὴ ἢ ὁ θεός μετ' αὐτοῦ. 8: 29. Acts 7: 9. 2 Cor. 13: 11. c. εἶναι impl. Matt. 1: 23. Rom. 15: 33. trop. ἡ χεὶρ κυρίου Luke 1: 66. Acts 11: 21. So of Jesus Matt. 28: 20. c. εἶναι impl. 2 Thess. 2: 16. of the Holy Spirit John 14: 16. Also c. εἶναι impl. to be ever with any one, i. e. to be ever bestowed, given, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 24. Heb. 13: 25. 2 John 3. Rev. 22: 21. — (β) Where one is said to do or suffer any thing with another, implying joint or mutual action, influence, suffering, etc. Matt. 2: 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5: 41. 12: 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18: 23. Mark 3: 6, 7. Luke 5: 29, 30. John 11: 16. 19: 18. Acts 24: 1. Rom. 12: 15 bis. 1 Thess. 3: 13. Heb. 13: 23. Rev. 3: 20. al. saepiss. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where with is equivalent to and, i. e. where καὶ might stand. Matt. 22: 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples and the Herodians. 2: 11. 19: 10. 1 Cor. 16: 11. — (γ) Seq. gen. of a pers. pron. after verbs of having or taking with oneself. Matt. 15: 30 ἔχοντες μεθ' ἑαυτῶν χυλοὺς &c. λ. 25: 3. Mark 14: 33. 2 Tim. 4: 11. — Diod. Sic. 20. 4. — (δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. 21: 2 καὶ πῶλον μετ' αὐτῆς. Rev. 14: 1. Acts 2: 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, i. e. in thy presence, near thy person; quoted from Ps. 16: 11 where Sept. for הִלְכִּיתִּי בְּתוֹכָם. — (ε) After the verb ἀκολουθεῖν to follow, Luke 9: 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Rev. 6: 8. 14: 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738. — Dem. 608. 13. — (ζ) After verbs

compounded with σύν, instead of the more usual dative, Matth. § 405. Acts 1: 26 συγκυβητοῦσθαι μετὰ τῶν ἀποστόλων. 2 Cor. 8: 18. Gal. 2: 12. Matt. 17: 3. 20: 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matth. 28: 8 ἐξεβόρυσται ταχὺ μετὰ φόβου καὶ χαρὰς μεγάλης. Mark 3: 5. Luke 14: 9. Acts 20: 19. 24: 3. Eph. 4: 2 bis. 2 Thess. 3: 12. 1 Tim. 2: 9. Heb. 10: 22. al. saep. Comp. Matth. l. c. — 1 Macc. 7: 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matth. 14: 7 μεθ' ὅρκου ὁμολόγησεν αὐτῇ. 24: 31 ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. 27: 66 together *with* a guard. Mark 6: 25. 10: 30 comp. Winer p. 323. Luke 9: 19. 17: 20. Acts 5: 26. 13: 17. 14: 23. 24: 18. 2 Cor. 8: 4. 1 Tim. 4: 14. Heb. 5: 7. 7: 21. al. saep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6: 23 εἰρήνη . . . καὶ ἀγάπη μετὰ πίστεως κ. τ. λ. Col. 1: 11. 1 Tim. 1: 14. 2: 15. 3: 4. 2 Tim. 2: 10. Heb. 9: 19. al.—(γ) Seq. gen. of thing which one has or takes *along with* him, or *with* which he is furnished, comp. above in a. γ.—Matth. 24: 30 μετὰ δυνάμεως καὶ δόξης. Mark 14: 43 ὄχλος πολὺς μετὰ μαχαιρῶν κ. τ. λ. John 18: 3. Acts 26: 12. comp. 9: 2 et 22: 5. — Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἶνον ἐλθεῖν.—(δ) After the verb μίγνυμι to *minge*, Matth. 27: 34 ὄξος μετὰ χολῆς μεμιγμένον. Luke 13: 1 ὦν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν. — Plato Tim. p. 35. A, μίγνῃς δὲ μετὰ τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἐν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετὰ is sometimes put like עַם, כִּסָּף, etc. where the common Greek construction is different, espec. after verbs and nouns imply-

ing joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke 23: 12 ἐγγεγονото δὲ φίλοι . . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. 12: 18 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22: 45. c. dat. Job 5: 23. Eccles. 6: 6.) Heb. 12: 14. 1 John 4: 17 ἀγάπη μεθ' ἡμῶν our mutual love. Comp. Buttm. § 133. 2.—John 3: 25 ζήτησις . . . μετὰ τῶν Ἰουδαίων. 1 Cor. 6: 6, 7. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 11: 7. 12: 17. 13: 7. Here the dat. is more common, Matth. § 404. c. — (β) After μοιχεύω, πορνεύω, etc. Rev. 2: 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17: 2. 18: 3, 9. also 14: 4. So Heb. כִּסָּף seq. כִּסָּף Jer. 23: 17. seq. עַם Sept. ἐν Ez. 16: 17. See Gesen. Lex. כִּסָּף no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. 6: 15, 16 τίς μερὶς πιστῶ μετὰ ἀπίστων κ. τ. λ. John 13: 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1: 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matth. 8: 29. Comp. Matth. § 389. i. α.—So λογιζέσθαι μετὰ τίνος, to be reckoned, counted, *with* any one, Mark 15: 28 et Luke 22: 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Heb. כִּסָּף כִּסָּף, Sept. ἐν. — comp. c. dat. Hdot. 8. 136. — (δ) After verbs implying to *speak* or *talk with* any one, Mark 6: 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. 4: 1. So John 6: 43. 16: 19. So כִּסָּף seq. עַם Sept. μετὰ Gen. 31: 29. Sept. πρὸς Deut. 5: 4. seq. כִּסָּף Sept. πρὸς Gen. 23: 8. 42: 30. For the more usual dat. see in Δαλέω, Διαλέγω, etc.—(ε) ποιεῖν τι μετὰ τίνος, to do *with* any one, i. e. to or towards him, corresponding to Heb. עַם כִּסָּף. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Heb. and Sept. Gen. 24: 12. Sept. ἐν Gen. 40: 14. Also μεγαλύνειν τι μετὰ τίνος Luke 1: 58, for Heb. עַם כִּסָּף כִּסָּף; see in Μεγαλύνω. For the more usual dat. see in Ποιέω.

II. With the Accusative, μετὰ strictly implies motion *towards* the middle, *into* the midst of any thing, Hom. Il. 2. 376; and then also motion *after* any person or thing, i. e. either so as to follow and

be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after*, *behind*, Heb. 9: 3 μετά τὸ δεύτερον καταπέτασμα. — Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. 17: 1 μεθ' ἡμέρας ἕξ *after six days*. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 8: 31. Acts 12: 4. 28: 11. Gal. 1: 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15: 13, οὐ μετὰ πολλὰς ταύτας ἡμέρας Acts 1: 5, comp. in Οὐ, and Winer § 23. p. 140. — Palaeoph. 5. 3. Hdian. 5. 6. 2. Ael. V. H. 9. 21.—With a noun of person, Acts 5: 37 μετὰ τοῦτον ἀνίστη Ἰούδας. 19: 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. 1: 12 μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13: 24. Luke 9: 28. John 13: 27. 2 Pet. 1: 15. —Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο *after these things*, *after this*, Mark 16: 12. Luke 5: 27. John 3: 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke 22: 58 μετὰ βραχύ, see in Βραχύς. Acts 27: 14 μετὰ οὐ πολὺ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. 26: 32 μετὰ δὲ τὸ ἐγερθῆναι με, i. e. *after that I am risen again*. Mark 1: 14. Luke 12: 5. Acts 1: 3. 1 Cor. 11: 25. Heb. 10: 26.—Hdian. 2. 9. 6.

NOTE. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνειν, μετατίθημι, μεθίστημι. Comp. Buttm. p. 414. Passow μετά F. no. 8. AL.

Μεταβαίνειν, f. βήσομαι, (βαίνειν q. v.) *to go or pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10: 7. trop. John 5: 24. 1 John 3: 14. — Luc. Vitar. Auct. 5 ἐξ ἄλλο [σώμα] μεταβήσεται. trop. 2 Macc. 6: 9, 24. Plut. Thes. 5. — Hence genr. *to pass over or away*, *to depart*, seq. ἀπό Matt. 8: 34. seq. ἐκ et πρὸς John 13: 1. seq. adv. Matt. 11: 1 μετέβη ἐκεῖθεν. 12:

9. 15: 29. 17: 20 bis. John 7: 3. Acts 18: 7. — Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. αἰῶ, (βάλλω,) *to throw or turn over*, e. g. with a plough Xen. Oec. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12.—In N. T. Mid. *to change oneself*, i. e. one's mind, Acts 28: 6. — Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μετάγω, f. ξω, (ἄγω,) *to lead over*, from one place or country to another, *to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move or turn about*, from one place to another, James 3: 3, 4.

Μεταδίδωμι, f. δώσω, (δίδωμι,) *to share with any one*, i. e. *to impart*, *to communicate*, seq. dat. Luke 3: 11 ὁ ἔχων δύο χιτῶνας, μεταδότην μὴ ἔχοντι. Eph. 4: 28. Absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12: 8. Seq. acc. et dat. Rom. 1: 11 ἵνα τι μεταδῷ χάρισμα ὑμῖν πνευματικόν. 1 Thess. 2: 8.—c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μετάθεσις, εως, ῆ, (μετατίθημι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation*, removal from one place to another, Heb. 11: 5.—Diod. Sic. 1. 23.

b) *mutation, change*, Heb. 7: 12 νόμον μετάθεσις. 12: 27. — 2 Macc. 21: 24. Thuc. 5. 29.

Μεταίρω, f. αῤῷ, (αἶρω,) pp. *to lift away*, *to take away*, from one place to another, Dem. 395 ult. Sept. for מִן הַיָּד 2 K. 25: 11. In N. T. intrans. or c. εαυτόν impl. *to take oneself away*, i. e. *to go away*, *to depart*, Matt. 13: 53 μετήγεν ἐκεῖθεν. 19: 1. Comp. Buttm. § 113. n. 2. § 130. n. 2. — Aquil. Gen. 12: 8 καὶ μετήγεν ἐκεῖθεν for מִן הַיָּד וּמִן הָאֶרֶץ, Sept. ἀπέση.

Μετακαλέω, ὦ, f. ἐσω, (καλέω,) *to call off or away*, i. e. from one place to another, *to recall*, Sept. for קָרָה Hos. 11: 1, 3. Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. *to call away to oneself*, *to call for*, *to invite*, c. acc. Acts 7: 14 με-

τεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. 10: 32. 20: 17. 24: 25.—Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

Μετακινέω, ᾧ, f. ἴσω, (κινέω,) to move from one place to another, to move away, to remove, trop. Col. 1: 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος not moved away from the hope etc. i. e. not fallen away, not wavering. — pp. Hdot. 1. 51. Xen. Eq. 7. 6.

Μεταλαμβάνω, f. λήψομαι, (λαμβάνω,) to take a part, share, of any thing, pp. with others, i. e. to partake of, to share, seq. gen. 2 Tim. 2: 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6: 7. 12: 10. So τροφῆς μεταλαμβάνειν to partake of food, i. e. genr. to take food, Acts 2: 46. 27: 33.—Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2. — Hence genr. to take, to have, seq. acc. Acts 24: 25 καιρὸν δὲ μεταλαβὼν. Comp. Matth. § 325. n. 2.—Pol. 2. 16. 15.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) a partaking of any thing. 1 Tim. 4: 3 εἰς μετάληψιν i. e. to be partaken of, enjoyed. — Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω v. τιω, f. ξω, (ἀλλάσσω,) to exchange one thing for another, seq. ac c. et ἐν, Rom. 1: 25. εἰς v. 26.—Sept. 2: 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

Μεταμέλομαι, f. ἴσομαι, (μελόμαι to let be for care or concern to oneself, to care for,) aor. 1 pass. μετεμελήθην with mid. signif. Buttm. § 136. 2, pp. to change one's care etc. Hence, to change one's mind or purpose, after having done any thing, e. g.

a) simpl. Matt. 21: 29 ὕστερον δὲ μεταμελήθεις. v. 32. Heb. 7: 21 quoted from Ps. 110: 4 where Sept. for עָנַן.

b) with the idea of regret, sorrow, to repent, to feel sorrow, remorse. Matt. 27: 3 of Judas. 2 Cor. 7: 8 bis.—1 Macc. 11: 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

Μεταμορφόω, ᾧ, f. ὥσω, (μορφόω,) to transform, to transfigure, e. g. ἐαντόν. Ael. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. to change one's form, to be transfigured, Matt. 17: 2. Mark 9: 2. — Trop. to be transformed in mind and

heart, Rom. 12: 2 μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός. 2 Cor. 3: 18.—Ael. V. H. 14. 8.

Μετανοέω, ᾧ, f. ἴσω, (νοέω,) pp. to perceive afterwards, to have an after-view, and hence to change one's views, mind, purpose; Sept. for עָנַן Zech. 8: 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow, intrans.

a) genr. Luke 17: 3 καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. v. 4. seq. ἐπὶ c. dat. 2 Cor. 12: 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. 3: 2 μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 11: 20. Mark 1: 15. 6: 12. Luke 13: 3, 5. 15: 7, 10. 16: 30. Acts 2: 38. 3: 19. 17: 30. 26: 20 μετανόουν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν repent and turn to God, i. e. from idolatry. Rev. 2: 5 bis, 16, 21. 3: 3, 19. 16: 9. Praegn. seq. ἀπό, Acts 8: 22 μετανόησον ἀπὸ τῆς κακίας repent [and turn] from this evil. Seq. ἐκ, Rev. 2: 21 ἐκ τῆς πορνείας. v. 22. 9: 20, 21. 16: 11. Sept. c. ἀπό for עָנַן Jer. 8: 6. — Jos. Ant. 7. 7. 3 seq. περί. — As attended with acts of external sorrow, penance, Matt. 11: 21 ὃν ἐν σάκκῳ καὶ σποδῷ μετανόησαν. 12: 41. Luke 10: 13. 11: 32. Comp. Jonah 3: 5—10. For εἰς in Matt. 12: 41 et Luke 11: 32, see in Εἰς e. a.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

Μετάνοια, ας, ἡ, (μετανοέω,) change of mind or purpose, repentance.

a) genr. Heb. 12: 17 μετανόιας γὰρ τόπον οὐχ εἶρε, he found no place for a change of mind, i. e. in his father Isaac, comp. Gen. 27: 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, repentance, penitence, implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. 3: 8 καρπὸν ἄξιον τῆς μετανόιας. v. 11. 9: 13. Mark 1: 4. 2: 17. Luke 3: 3, 8. 5: 32 καλεῖσαι . . . ἁμαρτωλοὺς εἰς μετάνοιαν. 15: 7. 24: 47. Acts 5: 31 δοῦναι

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφρσιν ἁμαρτιῶν. 11: 18 τὴν μετάνοιαν εἰς ζωὴν. 13: 24. 19: 4. 20: 21 τὴν εἰς θεὸν μετάνοιαν. 26: 20. Rom. 2: 4. 2 Cor. 7: 9, 10. 2 Tim. 2: 25. Heb. 6: 1, 6. 2 Pet. 3: 9.—Wisd. 12: 19. Jos. Ant. 4. 6. 10 fin.

Μεταξύ, adv. (μετά, μέσος,) also c. genit. Buttm. § 146. 2, *in the midst*, i. e. *betwixt, between*, of place Wisd. 18: 23. Hom. Il. 1. 156. See Buttm. p. 439. In N. T.

a) absol. Only of time, *mean time, mean while*, e. g. ἐν τῷ μεταξύ sc. χρόνῳ, *in the mean time* John 4: 31, comp. Buttm. § 125. 6. — Xen. Conv. 1. 14. fully Hdian. 3. 8. 20.—Also ὁ μεταξύ, *intervening, intermediate*; put for *next following, next*, as Acts 13: 42 τὸ μεταξύ σάββατον, *the next Sabbath*. Buttm. l. c. — Jos. B. J. 5. 4. 2 Δαβίδου τε καὶ Σολομῶνος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλέων. Plut. ed. R. VI. p. 891. 17. p. 892. 3.

b) seq. gen. of place or pers. Matt. 23: 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θνσιαστηρίου. Luke 11: 51. 16: 26. Acts 12: 6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10. — Trop. of pers. Matt. 18: 15 μεταξύ σοῦ καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts 15: 9. Rom. 2: 15 μεταξύ ἀλλήλων, *between one another*, i. e. *in turn, alternately*. — Plut. de Discr. amic. et adul. 1 init.

Μεταπέμνω, f. ψω, (πέμπω,) to *send after, to send for*, Thuc. 4. 30. ib. 7. 15. In N. T. Mid. μεταπέμπομαι, f. ψομαι, *to send for to oneself, to invite to come*, Acts 10: 5, 22, 29 bis. 11: 13. 24: 24, 26. 25: 3. Pass. Acts 10: 29. Sept. for מִתְּפַח Num. 23: 7. — 2 Macc. 15: 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

Μεταστρέφω, f. ψω, (στρέφω,) to *turn about, sc. from one direction to another*, Plut. Otho 4. Xen. Cyr. 8. 3. 28. In N. T. *to turn into something else, to change*, trans. et seq. εἰς, James 4: 9. Acts 2: 20 ὁ ἥλιος μεταστραφήσεται εἰς σκότος, quoted from Joel 3: 4 [2: 31], where Sept. for מִתְּפַח Niph. — 1 Macc. 9: 41. — In a bad sense, *to change for the worse, to pervert*, Gal. 1: 7 μεταστρέ-

ψαι τὸ εὐαγγέλιον. — Eccus. 11: 31. Test. XII Patr. p. 688.

Μετασχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα q. v.) *to transform, to change the form or appearance of any thing*, trans. Phil. 3: 21 ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς, *to transform oneself into another shape, character, etc.* 2 Cor. 11: 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14. seq. ὡς v. 15.—Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530. — Trop. *to transfer figuratively, to apply metaphorically*, seq. εἰς τινα 1 Cor. 4: 6.

Μετατίθημι, f. θήσω, (τίθημι,) *to transpose, to put in another place, and hence to transport, to transfer, to translate*, trans. Acts 7: 16 καὶ μετετίθησαν [αὐτὸν] εἰς Συρίαν. Heb. 11: 5 bis, Ἐνώχ μετετίθη sc. εἰς τὸν οὐρανόν κ. τ. λ. Comp. 2 K. 2: 11. (Sept. Gen. 5: 24.) Heb. 7: 12 μετατιθεμένης τῆς ἱερουσύνης, *the priesthood being transferred* sc. to Christ or to the tribe of Judah, comp. v. 11, 14. (Others, *being changed*, as Xen. Mem. 4. 4. 14.) Sept. for מִתְּפַח Jer. 52: 25, 26, 29. — Eccus. 44: 16. Jos. Ant. 12. 9. 7 τὴν τιμὴν. Diod. Sic. 17. 29. — Mid. *to transfer oneself, to go over from one side or party to another*, seq. ἀπό et εἰς *to fall away from one to another*, Gal. 1: 6.—2 Macc. 7: 24. Athen. VII. p. 281. E. Pol. 3. 111. 8. — Metaph. *to transfer to another use or purpose, to pervert, to abuse*, Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσέλγειαν *perverting the grace of God unto licentiousness*.

Μετέπειτα, adv. (ἔπειτα,) *lit. after then, i. e. thereafter, afterwards*, Heb. 12: 17. — Judith 9: 7. Jos. Ant. 6. 4. 6. Hdot. 1. 25. ib. 7. 7.

Μετέχω, f. μεθέσω, aor. 2 μετέσχον, (ἔχω,) pp. *to have with another, i. e. to partake of, to share in, to be a partaker etc.* seq. gen. Buttm. § 132. 4. 2. 1 Cor. 9: 10, 12 εἰ ἄλλοι τῆς ἡμῶν ἐξουσίας μετέχουσιν. 10: 21, 30 impl. Heb. 2: 14. 7: 13 πολλῆς ἐτέρας μετέσχηκεν *he had part in another tribe, belonged to another tribe*. Seq. ἐκ 1 Cor. 10: 17, comp. in Ἐκ 3. h. *So to partake of food, i. e. to*

take as food, e. g. γάλακτος Heb. 5: 13. —2 Macc. 5: 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

Μετεωρίζω, *f. ἴσω*, (μετέωρος high, floating in the air, from μετά and ἑώρα or αἰώρα, Th. αἰρω,) to lift up on high, to raise in the air, Ael. H. An. 11. 33 ἐαντὸν τοῖς πτεροῖς μετεωρίσας. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. 5: 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν. — Hence in N. T. Pass. or Mid. μετεωρίζομαι, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12: 29.—Comp. μετέωρος ταῖς διαβολαῖς Pol. 3. 107. 6. ib. 5. 18. 5.

Μετοιχεσία, *ας, ῆ*, (μετοιχεῖω i. q. μετακινῶ,) change of abode, migration, and hence for the Babylonish exile, Matt. 1: 11, 12, 17 bis. Sept. for מִבְּבֶלֶת 2 K. 24: 16. 1 Chr. 5: 22. — Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

Μετοιχιζω, *f. ἴσω*, Att. fut. ἰω, Buttm. § 95. 9, (οἰκίζω, οἶκος,) to cause to change one's abode, to cause to remove or migrate, trans. Acts 7: 4 μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοικίω ἐπεκεῖνα Βαβ. Sept. for מִבְּבֶלֶת 1 Chr. 5: 6. Am. 5: 27.—Diod. Sic. 11. 88 pen. Ael. V. II. 1. 11. Thuc. 1. 12.

Μετοχή, *ῆς, ῆ*, (μετέχω,) partnership, fellowship, 2 Cor. 6: 14, parall. with κοινωνία.—Psalt. Salom. 14: 4. Hesych. μετοχή· κοινωνία, σχέσις.

Μέτοχος, *ου, ὁ, ῆ*, adj. (μετέχω,) partaking, subst. a partaker, Heb. 3: 1 κλησέως ἐπουρανίου μέτοχοι. v. 14. 6: 4. 12: 8.—Anthol. Gr. IV. p. 263. Hdot. 3. 52.—In the sense of partner, companion, fellow, Luke 5: 7. Heb. 1: 9 quoted from Ps. 45: 8, where Sept. for מִבְּרֵךְ.—Dem. 1411. 4.

Μετρέω, *ω̃, f. ἴσω*, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase ὃ v. ἐν ᾧ μέτρω μετρεῖτε, μετρηθήσεται, Matt. 7: 2 bis. Mark 4: 24 bis.

Luke 6: 38 bis. Sept. for מִבְּרֵךְ Ex. 16: 18. — Dem. 918. 11. Plut. Marcell. 25 pen. — Of length etc. as measured by the rule, κάλαμος. Rev. 11: 1 μέτρησον τὸν ναὸν τοῦ θεοῦ. v. 2. 21: 15, 16, 17. Sept. and מִבְּרֵךְ Num. 35: 5.—Xen. H. G. 3. 2. 10. Mem. 4. 7. 2.—Trop. for to estimate, to judge of, 2 Cor. 10: 12 ἐν εαυτοῖς ἑαυτοὺς μετροῦντες.—Hdian. 1. 6. 2. Dem. 324. 24. Comp. metior Hor. Ep. 1. 7 fin.

Μετρητής, *ου̃, ὁ*, (μετρέω,) pp. measurer, then metretes John 2: 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 144 κοτύλαι, and equal to $\frac{2}{3}$ of an Attic medimnus or Hebrew bath. Hence the μετρητής was equivalent to about 33½ English quarts, or to 8½ gallons. See particularly under art. Κόρος, and Boeckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to $\frac{2}{3}$ of the μετρητής. Comp. Adam's Rom. Ant. p. 504.—Sept. for מִבְּרֵךְ 2 Chr. 4: 5. Pol. 2. 15. 1. Dem. 1045. 6.

Μετριοπαθέω, *ω̃, f. ἴσω*, (μετριοπαθής of moderated passions, from μέτριος, πάθος,) to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. 5: 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ. τ. λ. — Philo de Joseph. II. p. 45. 37. Jos. Ant. 12: 3. 2. comp. μετριάω ib. 5. 7. 7.

Μετρίως, *adv.* (μέτριος, μέτρον,) measuredly, moderately, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. little, and οὐ μετρίως not a little, i. e. much, greatly, Acts 20: 12. —Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

Μέτρον, *ου, τό*, measure, a) pp. as of capacity, in the proverbial expression Matt. 7: 2. Mark 4: 24. Luke 6: 38 bis. Trop. measure of sins Matt. 23: 32. Sept. for מִבְּרֵךְ 2 Chr. 2: 10. מִבְּרֵךְ Lev. 19: 36. Deut. 25: 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. 21: 15 in later edit. 21: 17 μέτρον ἀνθρώπου, man's measure, i. e. common, ordinary. Sept. for מִבְּרֵךְ Ex. 26: 2, 8. Ez. 42: 16 sq. מִבְּרֵךְ 2 K. 21: 13. (Xen.

Mem. 4. 7. 2.) Genr. and adv. *ἐκ μέτρου* by measure, i. q. *μετρίως*, i. e. moderately, sparingly, John 3: 34. See in *Ἐκ* no. 3. e.

b) meton. *measure*, for *portion* as measured off or allotted, *allotment*, *proportion*. Rom. 12: 3 ὡς ὁ θεὸς ἐμέρισε μέτρον πίστεως. Eph. 4: 7, 13, 16. 2 Cor. 10: 13 bis, see in *Κανών*. — Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

Μέτωπον, ου, τό, (μετά, ὦψ,) the forehead, Rev. 7: 3. 9: 4. 13: 16. 14: 1. 9: 17: 5. 20: 4. 22: 4. Sept. for *פֶּתַח* Ex. 28: 33. 1 Sam. 17: 49. — Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

Μέχρι, also *Μέχρις* sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from *ἄχρι*, in that *ἄχρι* fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while *μέχρι* refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq. Passow s. v.

I. As Prep. with the genitive, *unto*, *until*, *usque ad*.

a) Of place, *unto*, *as far as to*. Rom. 15: 19 *μέχρι τοῦ Ἰλλυρίου*. Sept. for *פֶּתַח-בְּרַח* Job 38: 11. — Palaeoph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*, (α) c. gen. of a subst. Matt. 13: 30 *μέχρι τοῦ θερισμοῦ*. Acts 10: 30. 20: 7. Rom. 5: 14 *μέχρι Μωσέως*, i. e. death reigned from Adam *until* Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for *כִּי-כֵן* Ps. 105: 19. — Hdian. 1. 1. 5. Xen. Venat. 4. 11.—(β) *μέχρις οὗ* sc. *χρόνου*, *until what time*, i. e. *until*, as a conjunct. with the subjunctive, where the thing is uncertain. Mark 13: 30 *μέχρις οὗ πάντα ταῦτα γένηται*. See Buttm. § 146. 3. comp. in *Ἔως* I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16. —(δ) *μέχρι τῆς σήμερον*, *until this day*, Matt. 11: 23. 28: 15. Here *ἄχρι* might properly have been used; but the writer employs *μέχρι* prob. as not looking at all beyond the present time; the present

moment being all he has to do with; comp. Tittm. l. c. p. 35.—So *μέχρι τοῦ νῦν* Palaeoph. 17. 2. *μέχρι τῶνδε τῶν καιρῶν* Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. 2: 9 *κακοπαθῶ μέχρι δεσμῶν*. Heb. 12: 4 *μέχρις αἵματος*. Phil. 2: 8 *μέχρι θανάτου*. v. 30. — 2 Macc. 13: 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in *Ἔως* I. a. Eph. 4: 13 *μέχρι καταστήσωμεν . . . εἰς ἄνδρα τέλειον κ. τ. λ.*—Xen. H. G. 1. 3. 11 *περιέμενεν . . . μέχρις ἔλθῃ*. c. impf. indic. Thuc. 3. 10.

Μή, a negative particle, *not*, implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while *οὐ* expresses the direct and full negation independently and absolutely and is therefore *objective*. That is, *μή* implies that one conceives or supposes a thing not to exist, while *οὐ* expresses that it actually does not exist; and hence *μή* refers to the predicate, *οὐ* to the copula. The same distinction holds good in all the compounds of *μή* and *οὐ*. See Buttm. § 148. Passow in *μή*. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, *not*, where the following special uses all flow from the general principles above stated. E. g. *μή*, and not *οὐ*, is used:

a) in all negative *conditions* and *suppositions*, in N. T. after *ἐάν* and *εἰ*, Buttm. § 148. 2. b. E. g. *ἐάν μή*, Matt. 5: 20 *ἐάν ὑμεῖς περισσέυσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ.* Mark 3: 27. Luke 13: 3. 5. Tit. 1: 6. al. see in *Ἔάν* no. II. β. So *εἰ μή*, Matt. 24: 22 *εἰ μή ἐκολοβώθησαν αἱ ἡμέραι*. Mark 2: 7. John 3: 13. Acts 21: 25. al. see in *Εἰ* no. III. ε. With *ἐάν* or *εἰ* implied, Mark 12: 19. Luke 10: 10. John 12: 47. 1 Cor. 13: 1, 2, 3. James 2: 14.—Sometimes *εἰ* is followed by *οὐ*, but *οὐ* then refers not to the condition, but to the verb alone, which it renders negative, as Matt. 26: 24 *καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, i. e. the *not being born* would have been bet-

ter for him; here μή would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. *to not fear* i. q. to contemn. John 10: 37 εἰ οὐ ποιοῦ τὰ ἔργα τοῦ πατρὸς μου, i. e. *to not do* i. q. to leave undone. 11: 8. James 2: 11. See Buttm. § 148. 2. b, und marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in Οὐ e.

b) after particles implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. 26: 5 ἵνα μή θόρυβος γένηται. Luke 8: 10. John 3: 16. Acts 5: 26. Heb. 13: 17. al. So Matt. 5: 29, 30. Mark 4: 12. John 11: 50. al. see in ἵνα no. 1, 2. So ὅπως μή, Matt. 6: 18. Luke 16: 26. Acts 20: 16. 1 Cor. 1: 29. — So before an infin. expressing purpose etc. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, etc. see below in d.

c) after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10: 14 ὅς ἐάν μή δέξεται ὑμᾶς. 11: 6. Luke 8: 18. 1 Pet. 2: 9. Mark 6: 11 ὅσοι ἂν μή δέξονται ὑμᾶς. Luke 9: 5. Acts 3: 23 ἥτις ἂν μή ἀκούσῃ. Rev. 13: 15. — But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke 14: 33; or where any thing is said actually not to be or to be done, as Matt. 10: 38. 13: 12. Mark 9: 40. Luke 14: 27.

d) with the *Infinitive* as being *dependent* upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. § 148. 2. g. Passow μή I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. 22: 23 οἱ λέγοντες μή εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke 2: 26. 20: 7. 21: 14. Acts 15: 19, 38. 23: 8. 25: 24, 27 ἄλογόν μοι δοκεῖ . . . μή καὶ τὰς κατ' αὐτοῦ αἰτίας σημαίνει. Rom. 13: 3 θέλεις δὲ μή φοβῆσθαι τὴν ἐξουσίαν. 1 Cor. 7: 1. 1 Tim.

1: 20. 2 Pet. 2: 21. After δεῖ, ὀφείλω, etc. Buttm. l. c. Matt. 23: 23 ταῦτα ἔδει ποιῆσαι, κακίαν μὴ ἀφίειναι. Luke 18: 1. Acts 27: 21. Rom. 15: 1. 1 Tim. 3: 3 δεῖ οὖν ἐπίσκοπον . . . μὴ πάροινον, μὴ πλῆκτην, sc. εἶναι. v. 8. Tit. 1: 7. 2: 3, 9, 10. After ὀμνυμι, implying future purpose, Heb. 3: 18 τίσι δὲ ὥμοσα μὴ εἰσελεύσεσθαι κ. τ. λ. see Herm. ad Vig. p. 807. After verbs of *commanding*, *entreating*, e. g. c. inf. pres. as continued, Acts 1: 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσ. μὴ χωρίζεσθαι. 21: 4. Rom. 2: 21, 22. Eph. 3: 13 διὸ αἰτοῦμαι μὴ ἐκκακεῖν. 2 Tim. 2: 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. 2: 12. 5: 34. Luke 22: 40. Heb. 12: 19. By *pleonasm* after verbs implying a negative. e. g. of *denying*, Luke 20: 27 οἱ ἀντιλέγοντες ἀνάστασιν μὴ εἶναι. 22: 34. See Matth. § 534. n. 4. Winer § 67. p. 487. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4: 20 οὐ δυνάμεθα ἂ εἰδομεν . . . μὴ λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. — After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 28 ὥστε μὴ ἰσχύειν τινα παρελθεῖν. Mark 3: 20. 1 Cor. 1: 7. 2 Cor. 3: 7. 1 Thess. 1: 8. — Xen. Conv. 4. 54. — (β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. 11: 8 ὀφθαλμοὶ τοῦ μὴ βλέπειν κ. τ. λ. et 1 Cor. 9: 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of *hindering* or being hindered, Luke 4: 42. 24: 16. Acts 10: 47 ὕδωρ κολῦσαι . . . τοῦ μὴ βαπτισθῆναι τούτους. 14: 18. 20: 27. Rom. 11: 10. 1 Pet. 3: 10. So by impl. Luke 17: 1. Heb. 11: 5. James 5: 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. in δ. Rom. 7: 3 ἐλευθερία ἐστίν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1. — (γ) Infin. c. τοῦ, 2 Cor. 2: 12 τῷ μὴ εὐρεῖν με Τίτον, i. e. marking a cause as existing in the mind of any one. — (δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. 14: 21 καλὸν τὸ μὴ φαγεῖν κρέα, i. q. *if* one would eat no meat, Buttm. § 148.

2. *g.* 1 Cor. 4: 6. 10: 2. preceded by τοῦτο, Rom. 14: 13. 2 Cor. 2: 1. 1 Thess. 4: 6 coll. v. 3. So with the prepositions εἰς and πρὸς as marking purpose, supposed result, etc. e. g. εἰς τὸ μή Acts 7: 19. 1 Cor. 9: 18. 10: 6. Heb. 11: 3. 1 Pet. 3: 7. πρὸς τὸ μή 2 Cor. 3: 13. 1 Thess. 2: 9. 2 Thess. 3: 8. With διὰ as marking the probable or supposed cause of any thing, Matt. 13: 5 διὰ τὸ μή ἔχειν βάθος γῆς. v. 6. Mark 4: 5. James 4: 2. —Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. *f.* § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with εἰ, εἰάν, etc. comp. above in a. Buttm. l. c. Luke 11: 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον τὴ μέρος κ. τ. λ. Rom. 5: 13. Gal. 6: 9 καιρῷ γὰρ ἰδίῳ θειριζόμεν, μὴ ἐκλύομενοι. Col. 1: 23. 1 Pet. 3: 6. —(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. ὁ μὴ c. part. Matt. 12: 30 ὁ μὴ ὦν μετ' ἐμοῦ, i. e. whosoever, i. q. *if* any one, where οὗ would only have referred to some particular and definite individual. Luke 11: 23. John 3: 18 ὁ μὴ πιστεύων, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John 10: 1. 12: 48. 1 Thess. 4: 13. al. Matt. 25: 29 ἀπὸ τοῦ μὴ ἔχοντος. Luke 3: 11. 19: 26, 27. Rom. 4: 20. James 4: 17. 1 Cor. 7: 37. πᾶς μὴ c. part. 1 Thess. 2: 12 πάντες οἱ μὴ πιστευσαντες. 1 John 3: 10. Matt. 3: 10. 13: 19 παντὸς ἀκούοντος . . . καὶ μὴ συνιέντος. John 15: 2. So genr. Matt. 9: 36 ὥστε πρόβατα μὴ ἔχοντα ποιμένα. 10: 28. Luke 12: 47. Acts 20: 22 ἰδὼν ἐγὼ . . . μὴ εἰδώς, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2: 14. 1 Cor. 7: 29 sq. 9: 21. 1 John 2: 4. al. Here too belong such phrases as τὰ μὴ δέοντα, τὰ μὴ καθήκοντα, i. q. *αἵτινα* μὴ δεῖ etc. 1 Tim. 5: 13. Rom. 1: 23. (Cebet. Tab. 25.) τὰ μὴ ὄντα i. q. *αἵτινα* μὴ ἐστί, Rom. 4: 17.

trop. 1 Cor. 1: 28. Comp. Buttm. § 148. 2. *f.* Winer § 59. 3. p. 400.—(γ) Where the part. with μὴ expresses the supposed or apparent cause or occasion of any thing, Passow in μὴ no. 4. Buttm. § 144. 2. Matt. 1: 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θείλων κ. τ. λ. 18: 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ. τ. λ. Mark 2: 4. 12: 24. Luke 5: 19. 9: 33. Acts 9: 26. 12: 19. 2 Cor. 3: 14. Heb. 4: 2.—Eurip. Herac. 283 or 284. —(δ) Where the part. with μὴ expresses a supposed or apparent result, like ὥστε μὴ seq. infin. comp. above in d. α. Luke 7: 30. Acts 20: 29 εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ὑμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου. 2 Cor. 4: 2. Phil. 1: 28. So Acts 9: 9 ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but οὐκ ἔφαγε relates a specific fact. Also with καὶ as equiv. to ὥστε, comp. in Καί no. 1. c. β. Luke 1: 20 ἔσθ σιωπῶν, καὶ μὴ δυνάμενος λαλῆσαι. 13: 11. Acts 27: 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where μὴ then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, μὴ is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the *Optative*, implying a negative *wish*, in the frequent exclamation μὴ γένοιτο, *may it not be!* let it not happen! Luke 20: 16. Rom. 3: 4, 6, 31. 1 Cor. 6: 15. Gal. 2: 17. So Gal. 6: 14. 2 Tim. 4: 16 μὴ αὐτοῖς λογισθεῖη. Comp. Buttm. l. c. Passow μὴ no. 6. —Hom. Od. 1. 386. ib. 20. 344. —(β) With the *Imperative* always, (which never takes οἶ,) usually with the Imp. *present* implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 137. 5. Passow μὴ no. 5. a. Winer § 60. 1. Matt. 6: 16 μὴ γίνεσθε ὥσπερ οἱ ὑποκριταί. v. 19, 25. 17: 7. 24: 6 ὁρᾶτε, μὴ θροεῖσθε, *beware, be not troubled.* Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-

perat. 3 pers. pres. Rom. 6: 12 *μὴ οὖν βασιλεύτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*. 14: 16. 1 Cor. 7: 12, 13. Col. 2: 16. 1 Tim. 6: 2. James 1: 7. al. Also c. imper. impl. Luke 13: 14. John 18: 40. Gal. 5: 13. Rom. 12: 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3: 2 *τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ γῆς*. James 1: 22. 1 Pet. 3: 9. 2 Cor. 9: 7. *μὴ—ἀλλὰ* Luke 22: 42. John 6: 27. Phil. 2: 12.—Very rarely *μή* is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6: 3 *μὴ γνώτω ἡ ἀρεστειρά σου κ. τ. λ.* 24: 18. Mark 13: 15 *μὴ καταβύτω εἰς τὴν οἰκίαν*. v. 16. Luke 17: 31. Comp. Buttm. Passow, Winer, l. c. — Hom. Od. 16. 301. Xen. Cyr. 7. 573.—(γ) With the *Subjunctive* in negative *entreaties, commands, exhortations*, etc. where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer, l. c. E. g. in 1 pers. plur. Subj. *present*, where it stands in place of 1 pers. Imperat. comp. in β. Gal. 5: 26 *μὴ γινόμεθα κενόδοξοι*. 6: 9. 1 Thess. 5: 6. 1 John 3: 18. *aorist*, John 19: 24 *μὴ σχίσωμεν αὐτόν*. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1: 20 *μὴ φοβηθῇς*. 3: 9 *μὴ δόξῃτε λέγειν*. 5: 17. 6: 13. 10: 5, 9, 10. Mark 5: 7. 14: 2. Rom. 10: 6. 1 Cor. 16: 11. Col. 2: 21. Heb. 3: 8. 10: 35. James 2: 11. al. *sae-piss.* So c. *γενηθῇ* or the like impl. Matt. 26: 5. Mark 14: 2.

g) *genr.* in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 *ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ*, i. e. *μή* here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark 12: 14 *δώμεν, ἢ μὴ δώμεν*; implying subjective uncertainty. John 3: 18 *ὅτι μὴ πεπίστευκεν*, *because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. 3: 8 *τί ἐτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι; καὶ μή, κ. τ. λ.* hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. 2: 18 *ἃ μὴ ἰδὼσαν ἐμβατεύων*, i. e.

into what he cannot possibly have seen, or be supposed to have seen; here *οὖν* would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 *μὴ ἐν πάθει ἐπιθυμίας*, where *μή* refers to the preceding infin. *πίσθαι*. Rom. 14: 1.

h) coupled with *οὖν*, in the order *οὖν μή*, as an intensive negative, (*μή οὖν* is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pp. with the *Indic. future*, or more commonly with the *Subj. aorist*, Buttm. § 148. n. 6. § 139. 4. Passow in *οὖν μή*, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Oed. Col. 853. (α) seq. *Indic. fut.* Matt. 16: 22 *οὖν μὴ ἔσται σοι τοῦτο*. 26: 35 *οὖν μὴ σε ἀπαρνήσομαι*. Luke 22: 34. John 8: 12. 20: 35. Rev. 3: 5. 9: 6. al. So in emphatic interrogation Luke 18: 7. John 18: 11. — (β) seq. *Subj. aorist*, e. g. aor. 1 pass. Matt. 24: 2 *οὖν μὴ ἀφελθῇ ὧδε λίθος*. Luke 22: 16, 18. Heb. 8: 12. 1 Pet. 2: 6. al. Aor. 2 act. and mid. Matt. 5: 18, 20. 18: 3. Luke 1: 15. John 6: 37. Rev. 3: 3, 12. al. Mid. Mark 13: 19. So as strengthened by *οὐκέτι* Matt. 14: 25. Luke 22: 16. *οὐδέ* Matt. 24: 21. In emphatic interrog. John 11: 56. 18: 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. 10: 23 *οὖν μὴ τέλεσητε τὰς πόλεις κ. τ. λ.* Mark 9: 41. John 4: 14, 48. Acts 13: 41. Heb. 8: 11. 2 Pet. 1: 10. c. *οὐκέτι* Rev. 18: 14. Mid. Matt. 16: 28. Rom. 4: 8. See Buttm. § 139. 4 marg. Passow in *οὖν μή*. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear, anxiety, foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow *μή* II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing* etc. Acts 27: 17 *φοβούμενοι τε μὴ εἰς τὴν Σύρτιν ἐκπέσωσι*. 2 Cor. 12: 21, coll. 20. c. *φοβούμενος* impl. 2 Cor. 12: 6.

Or, the preced. verb may be a preterite except in the Indic. as Acts 23: 10 εὐλαβηθεὶς ὁ χ. μὴ διασπασθῇ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μὴ ὑπ' ἐμοῦ ξεπατηθῇτε. — After verbs of *foresight*, or *caution*, the verb being in the present, Matt. 18: 10 ὁράτε, μὴ καταφρονήσητε ἐνός κ. τ. λ. Mark 13: 5, 36. 2 Cor. 8: 20. Gal. 6: 1. Heb. 12: 15, 16. Rev. 19: 10 et 22: 9 ὅρα μὴ sc. ποιήσης τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts 27: 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μὴ τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγη in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μὴ II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke 11: 35 σκόπει ὅν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. c. indic. fut. Col. 2: 8 βλέπετε μὴ τις ὑμᾶς ἔσται ὁ σνλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. 6: 1 παρακαλοῦμεν μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖσθαι ὑμᾶς. 13: 7. See Passow μὴ II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μὴ no. III. Construed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. 9: 15 μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John 3: 4. Acts 7: 28. 1 Cor. 12: 29, 30. James 2: 14. c. ἐστί etc. impl. Rom. 3: 5. 9: 14. 1 Cor. 12: 29 sq. — aor. Luke 22: 35 μὴ τινὸς ὑστερήσατε. John 7: 48. Rom. 11: 1. perf. John 7: 47. fut. Matt. 7: 9, 10. Rom. 3: 3.

b) as used before οὐ, i. e. μὴ οὐ, where μὴ is interrogative, and οὐ belongs solely to the following verb, Winer l. c.

Rom. 10: 18 ἀλλὰ λέγω· μὴ οὐκ ἤκουσαν; have they not heard? where the answer must still be negative. v. 19 μὴ Ἰσραὴλ οὐκ ἔγνω; hath then Israel not known? i. e. is he then ignorant? 1 Cor. 9: 4, 5. 11: 22. — Xen. Mem. 4. 2. 12. AL.

Μήγε, see in I^ε no. II. δ.

Μηδαμῶς adv. (μηδαμός for μηδὲ ἀμός), by no means, Acts 10: 14 et 11: 8 θῶσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in Μή I. f. a. Sept. for מִן־כֶּחָיִי Gen. 18: 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

Μηδέ, conjunct. (μή, δέ,) differing from οὐδέ as μή from οὐ, and having the same general signification as μή, see in Μή init. pp. and not, also not, and hence neither, not even, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, neither, nor, mostly preceded by μὴ, Matt. 10: 14 ὃς ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6: 11. Luke 16: 26. John 4: 15. Rom. 14: 21. 1 Tim. 1: 4. prec. μήτω Rom. 9: 11—Hdian. 1. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μὴ, and then it takes the same construction as μὴ with the Imperat. or Subjunct. see in Μή no. I. f. β, γ. Seq. imperat. pres. expr. or impl. Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13: 11 μὴ προμεριμνᾶτε . . . μηδὲ μελετᾶτε. Rom. 6: 13. Heb. 12: 5. μηδεῖς—μηδὲ 1 Tim. 5: 22. Aor. 1 pass. 1 Pet. 3: 14. Seq. Subjunct. pres. 1 pers. plur. in exhortations 1 Cor. 10: 8, 9. 1 John 3: 18. Aor. 2 and 3 pers. Matt. 7: 6 μὴ δῶτε . . . μηδὲ βύλητε. Mark 13: 15. Col. 2: 21. 2 Tim. 1: 8. μηδὲ—μηδὲ Mark 8: 26. μηδεῖς—μηδὲ Luke 3: 14. Seq. infin. depending on a verb of prohibition Acts 4: 18. 1 Tim. 1: 4. — Once in antithetic apodosis, seq. imper. 2 Thess. 3: 10 εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίειτω.

b) in the middle of a clause, not even, Mark 2: 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. 5: 11. Eph. 5:

3. Buttm. § 149. p. 428. Passow *μηδέ* no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. AL.

Μηδείς, μηδεμία, μηδέν, (*μηδέ, εἷς*), *not even one, no one*, i. e. no one whoever he may be, from the indefinite and hypothetic power of *μή*, differing from *οὐδείς* as *μή* from *οὐ*, see in *Μή* init.

a) *geur.* Matt. 16: 20 *ἵνα μηδενὶ εἰπωσιν*. Mark 6: 8 *ἵνα μηδὲν αἰρώσιν εἰς ὁδόν*. John 8: 10. Acts 4: 21. 1 Cor. 1: 7. Heb. 10: 2. al. — Xen. H. G. 5. 4. 20.—With *μή, μηκέτι*, or *μηδείς* repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3: 6 *μή φοβούμενοι μηδεμίαν πτόησιν*. Mark 11: 14 *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι*. Acts 4: 17. 2 Cor. 6: 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. seq. *Imper. pres.* Luke 3: 13 *μηδὲν πλέον . . . πράσσει*. 1 Cor. 3: 18, 21. Tit. 2: 15. James 1: 13. c. *imper. impl.* Matt. 27: 19. Phil. 2: 3. c. *dupl. neg.* Rom. 13: 8. (Luc. D. Deor. 24. 1.) Seq. *Subjunct. aor.* Matt. 17: 9 *μηδενὶ εἰπῆτε τὸ ὄραμα*. Acts 16: 28. (Luc. D. Deor. 1. 2.) Matt. 8: 4 *ὅρα, μηδενὶ εἰπῆς*. c. *dupl. neg.* Mark 1: 44.

c) neut. *μηδέν*, *nothing*. (a) as *adv.* *not at all, in no respect*, e. g. *μηδὲν διακρινόμενος* Acts 10: 20. 11: 12. James 1: 6. After verbs of profit or loss, deficiency, etc. Mark 5: 26 *καὶ μηδὲν ὠφελῆθεῖσα*. Luke 4: 35. 2 Cor. 11: 5. Phil. 4: 6. Comp. Passow in *μηδείς*. (Luc. D. Deor. 1. 2. Xen. Oec. 11. 9.) So *ἐν μηδενὶ* in *nothing*, in no respect, 2 Cor. 7: 9. Phil. 1: 28. James 1: 4.—(β) *Metaph.* *μηδὲν ὧν, being nothing*, i. e. of no account, no weight of character; Gal. 6: 3. Comp. Buttm. § 129. 6. — Dem. 562. 23. AL.

Μηδέποτε, *adv.* (*μηδέ, ποτέ*), *not even ever, never*, 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

Μηδέπω, *adv.* (*μηδέ, πω*), *even not yet, not yet*, Heb. 11: 7.—Luc. pro Lap- su 15.

Μηδος, ου, ὁ, a *Mede*, Acts 2: 9. — The country of Media, *Μηδία*, lay between the Caspian sea on the north, and Persia on the south, extending on

the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosemn. Bibl. Geogr. I. i. p. 276.

Μηκέτι, *adv.* (*μή, ἔτι*), *no more, no further, no longer*, in the general sense of *μή*, and construed in the same manner; see *Μή* init. E. g. after *ἵνα*, comp. *Μή* 1. b. 2 Cor. 5: 15. Eph. 4: 14 *ἵνα μηκέτι ὦμεν νήπιοι*. — With the *inf.* comp. *Μή* I. d. Acts 4: 17. 25: 24 *ἐπιβοῶντες μὴ δεῖν ζῆν αὐτὸν μηκέτι*. Eph. 4: 17. (Xen. Mem. 4. 3. 8.) c. *inf.* after *ὥστε* Mark 1: 45. 2: 2. c. *inf.* et *τοῦ* Rom. 6: 6. *εἰς τὸ μή* seq. *inf.* 1 Pet. 4: 2. — With *participles*, as expressing a cause, comp. *Μή* I. e. γ. Rom. 15: 23 *νυνὶ δὲ μηκέτι τόπον ἔχων κ. τ. λ.* 1 Thess. 3: 1, 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13: 34, comp. *Μή* I. e. δ. — Luc. D. Mort. 6. 1. — In negative expressions of *wish, entreaty, command*, see *Μή* I. f. Seq. *Opt.* implying a negative *wish*, Mark 11: 14 *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι*. Seq. *Imper. pres.* John 5: 14 et 8: 11 *μηκέτι ἀμάρτανε*. Eph. 4: 28. 1 Tim. 5: 23. (Xen. Cyr. 3. 2. 13.) Seq. *Subjunct. pres.* 1 pers. plur. Rom. 14: 13. Aor. 2 and 3 pers. Mark 9: 25. Matt. 21: 19. Comp. in *Μή* I. f. γ.

Μήκος, εος, ους, τό, *length*, Rev. 21: 16 bis. Metaph. Eph. 3: 18. Sept. for *μήν* Gen. 6: 15 al. saep. — Ael. V. H. 3. 1. Xen. Oec. 19. 2.

Μηκύνω, f. *υνῶ*, (*μήκος*), *to make long* Xen. Mem. 3. 13. 5. In N. T. Mid. *μηκύνουαι* *to lengthen oneself*, spoken of plants, i. e. *to grow up*, Mark 4: 27. So Sept. in Act. for *μήν* Is. 44: 14.

Μηλωτή, ἡς, ἡ, (*μήλον* a sheep), *a sheep-skin*, as used for clothing, Heb. 11: 37. Sept. for *μήν* spoken of a prophet's mantle 1 K. 19: 13, 19. 2 K. 2: 8, 13, 14. Comp. *ἱμάτιον* b, and *ἔνδυμα*. — Poll. Onomast. 10. 45 or 176. Clem. Rom. Ep. 1 ad Cor. 17.

Μήν a particle of strong affirmation, *yea, assuredly*, etc. Buttm. § 149. p. 432. In N. T. only in the connexion *ἢ μὴν*, see in *ἢ*, and Buttm. l. c.

Μήν, μηνός, ὁ, a month. a) pp. Luke 1: 24, 26, 36, 56. 4: 25. Acts 7: 20. 18: 11. 19: 8. 20: 3. 28: 11. James 5: 17. Rev. 9: 5, 10, 15. 11: 2. 13: 5. 22: 2. Sept. for $\psi\tau\eta$ Gen. 7: 11. 8: 4, 5, et saep. — Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for *new-moon*, which was the first day of the month and a festival, Gal. 4: 10. So Heb. $\psi\tau\eta$ Sept. *νεομηνία* Num. 28: 1. Ps. 81: 4. Comp. Jahn § 352.

Μηνύω, f. ἴσω, to make known, to show, to disclose, sc. something before unknown, trans. Luke 20: 37. John 11: 57 *ἐάν τις γνῶ πού ἐστι, μηνύσῃ*. 1 Cor. 10: 28. c. dat. Acts 23: 30. — 2 Macc. 3: 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

Μὴ οὐ, see in *Μή* no. III. b.

Μήποτε, neg. partic. (μή, ποτέ) in the same general sense and uses as μή q. v.

I. As a negative particle, *not even, never*, in no supposable case. Heb. 9: 17 *ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτι ζῇ ὁ διαθήμενος*. — Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever*, i. e. lest at some time or other, indefinite, i. q. *lest perhaps*, comp. *Μή* no. II. So after verbs implying *purpose*, seq. *Subjunct.* and preceded by a future, a present or aorist, or a pret. Indic. as in *Ἰνα* 1. A. a, c, d. So c. fut. preced. Matt. 4: *ἵνα ὁραοῦσί σε, μήποτε προσκόψῃς κ. τ. λ.* Luke 4: 11. c. pres. v. aor. preced. Matt. 5: 25 *ἵνα εὐνοῶν . . . μήποτε σε παραδῶ κ. τ. λ.* 7: 6. 13: 29. 27: 64. Mark 4: 12. Luke 12: 58. 14: 8, 12. *ἵνα μήποτε* Luke 14: 29. c. praet. preced. Matt. 13: 15. Acts 28: 27. Seq. *Indic. fut.* Mark 14: 2 *μήποτε θόρυβος ἔσται τοῦ λαοῦ*, comp. in *Μή* II. c. — After verbs implying *fear* or *caution*, seq. *Subjunct.* Matt. 15: 32. Luke 21: 34 *προσέχετε ἑαυτοῖς, μήποτε βραρθῶσιν κ. τ. λ.* Heb. 2: 1. 4: 1. with prec. verb impl. Matt. 25: 9. Acts 5: 39. (Xen. Cyr. 1. 6. 10.) Seq. *Indic. fut.* Heb. 3: 12, comp. in *Μή* II. c.

III. As an interrogative particle, comp. Passow in *ποιέ*, e. g. in a direct inquiry implying a negative answer. John 7: 26 *μήποτε ἀληθῶς ἔγνωσαν οἱ*

ἄρχοντες; do the rulers then certainly know? do they perhaps know etc. — Indirect, *whether perhaps, if perhaps*, seq. *Opt.* Luke 3: 15 *διαλογιζομένων πάντων . . . μήποτε αὐτὸς εἴη ὁ Χριστός*. Seq. *Subjunct.* 2 Tim. 2: 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

Μήπω, adv. (μή, πῶ), not yet, Rom. 9: 11. Heb. 9: 8. — Xen. Mem. 4. 4. 23.

Μήπως, conjunct. (μή, πῶς), that in no way, that by no means, i. e. *lest in any way, lest perhaps*; so after verbs implying *purpose*, seq. *Subjunct.* and preceded by the pres. comp. in *Μή* II. a. 1 Cor. 9: 27 *ὑπωπιάζω μου τὸ σῶμα . . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι*. 2 Cor. 2: 7. 9: 4. c. Aor. preced. Gal. 2: 2, comp. Winer § 60. 2. p. 421. — After verbs implying *fear* or *caution*, e. g. seq. Indic. comp. in *Μή* II. c. Gal. 4: 11 *φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίῃκα εἰς ὑμᾶς*. Seq. *Subjunct. aor.* Acts 27: 29. Rom. 11: 21 *[βλέπετε] μήπως οὐδὲ σοῦ φείσεται*. 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end *εὐρεθῶσι*. Once construed with both Indic. and *Subjunct.* 1 Thess. 3: 5 *ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν*, i. e. [fearing] *lest perhaps the tempter etc.* see in Winer § 60. 2. p. 421.

Μηρός, οὐ, ὁ, the thigh Rev. 19: 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for $\eta\tau\eta$ Gen. 24: 2, 9. — Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

Μήτε, conj. (μή, τε) a continuative referring usually rather to a part of a proposition or clause, and not, also not; hence neither, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after *μή, neither, nor*. Eph. 4: 27 *ὁ ἥλιος μὴ ἐπιδνέτω . . . μήτε δίδετε τόπον τῷ διαβόλῳ*. 2 Thess. 2: 2. — Hdian. 4. 15. 19. — Repeated, *μήτε—μήτε, neither—nor*, before different parts of the same clause, Matt. 5: 34 sq. *μὴ ὁμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . . μήτε ἐν τῇ γῇ, . . . μήτε εἰς Ἱερουσ.* κ. τ. λ. Acts 23: 8, 12, 21. 1 Tim. 1: 7. James 5: 12. al. — Xen. Lac. 15. 3.

b) alone in the middle of a clause,

not even, Mark 3: 20 ὥστε μή δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. — Xen. Lac. 10. 7. AL.

Μήτηρ, ἑρως, ἰρός, ἡ, a mother, comp. Buttin. § 47.

a) pp. Matt. 1: 18. 2: 11, 13, 20. al. saep. Trop. of one in the place of a mother, Matt. 12: 49, 50. Mark 10: 30. John 19: 27. Rom. 16: 13. Sept. for מִתְּרָ Gen. 2: 24. 44: 20. — Xen. Mem. 2. 2. 1. trop. Hom. Il. 6. 429.

b) genr. for parent, ancestor, progenitrix. Gal. 4: 26 ἡ δὲ ἄνω Ἰερουσ. ἐλευθερία ἐστὶν, ἣτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother, comp. v. 22, 24, 28. So Sept. and מִתְּרָ Gen. 3: 20. Others metropolis, as מִתְּרָ and Sept. μητρόπολις 2 Sam. 20: 19. — Trop. of a city as the parent or source of wickedness and abominations, Rev. 17: 5 Βαβυλὼν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων. — Test. XII Patr. p. 539. p. 735. AL.

Μήτι, neg. partic. (μή, τὲ indef.) not at all, not perhaps, see Buttin. § 150. p. 434. In N. T.

a) as negat. only in the connexion εἰ μήτι, if not perhaps, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. — Also μήτις i. q. μήτι but stronger, not at all then, i. e. for Engl. not to say then, much more then, 1 Cor. 6: 3. Comp. Buttin. § 150. p. 434. Herin. ad Vig. p. 803.

b) as interrog. whether at all? whether perhaps? i. e. is or has then, perhaps? Buttin. l. c. Matt. 7: 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; 12: 23. 26: 22, 25. Mark 4: 21. 14: 19 bis. Luke 6: 39. John 4: 29. 7: 31. 8: 22. 18: 35. 21: 5. Acts 10: 47. 2 Cor. 12: 18. James 3: 11. μήτι ἄρα 2 Cor. 1: 17. Sept. for מִי Mal. 3: 8. מִי Gen. 20: 9.

Μήτις, see in Μήτι a.

Μήτις, pron. interrog. (μή, τίς indef.) whether any one? is or has any one? John 4: 33. 7: 48. Comp. Μή III.

Μήτρα, ας, ἡ, (μήτηρ) matrix, womb. Luke 2: 23. Rom. 4: 19. Sept. for מִתְּרָ Num. 3: 12. Jer. 1: 5. מִתְּרָ 1 Sam. 1: 5, 6. — Ael. V. H. 10. 3. Hdor. 3. 108.

Μητραλόας, ου, ὁ, Attic μητράλοιας, (μήτηρ, ἀλοῖα i. q. ἀλοῖω to thresh, to smite,) a smiter of his mother, a matricide, 1 Tim. 1: 9. Comp. Rom. 1: 30. — Thom. Mag. p. 693. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phaedo § 62.

Μητροπόλις, εως, ἡ, (μήτηρ, πόλις) metropolis, 1 Tim. 6: 23 in the spurious subscription. — Xen. An. 5. 2. 3.

Μία, see in Εἷς.

Μιαίνω, f. ανῶ, perf. pass. μιᾶσμαι Tit. 1: 15, comp. Buttin. § 101. n. 8; perf. pass. 3 pers. sing. μιᾶνται Tit. 1: 15, comp. Buttin. § 101. n. 7; aor. 1 pass. ἐμίανθην, comp. Buttin. § 110. n. 3; pp. to colour, to tinge, Hom. Il. 4. 141. Anthol. Gr. II. p. 153. to stain, to pollute, Hdian. 1. 15. Luc. Phalar. prior 12. — In N. T. to defile, to pollute, trans.

a) in the Levitical sense, John 18: 28 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. So Sept. for מִטְּרָ Lev. 5: 3. 22: 5, 8. — Tob. 2: 9.

b) in a moral sense, Jude 8 σάρκα μὲν μιᾶνουνσι. Pass. to be polluted, corrupt, Tit. 1: 15 bis. Heb. 12: 15. — Hdian. 2. 5. 10. Thuc. 2. 102.

Μίασμα, ατος, τό, (μιαίνω,) pp. a colouring, staining, Suid. βαφή; and hence pollution, defilement, in a moral sense, 2 Pet. 2: 20 τὰ μ. τοῦ κόσμου. — Judith 9: 2. Luc. Tim. 43. Dem. 1374. 11.

Μιασμός, οῦ, ὁ, (μιαίνω,) pollution, defilement, in a moral sense, 2 Pet. 2: 10 ἐν ἐπιθυμίᾳ μιασμοῦ, i. e. in polluted desire, unclean lust, comp. Buttin. § 123. n. 4. — Wisd. 14: 26. Test. XII Patr. p. 583.

Μίγμα, ατος, τό, (μίγνυμι,) mixture, John 19: 39 μίγμα σμίρννης καὶ ἀλός. — Ecclus. 38: 8.

Μίγνυμι, f. μίξω, to mix, to mingle, pp. c. accus. et dat. and in Pass. c. dat. Rev. 8: 7 μεμιγμένα αἵματι. 15: 2. See Matth. § 403. b. — Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6. — Also c. acc. et μετά τιος, see in Μετά I. 2. b. δ. Luke 13: 1 ὃν τὸ αἷμα Πιλάτος ἔμιξε μετά τῶν

Θουσιων αὐτῶν. Matt. 27: 34.—Plato Tim. p. 35. A.

Μικρός, ὁ, ὄν, small, little, comparat. μικρότερος smaller, less; pp. opp. of μέγας large.

a) of magnitude, Matt. 13: 32 *μικρότερος πάντων τῶν σπερμάτων.* Mark 4: 31. James 3: 5.—Palaeph. 52. 1. Xen. Oec. 8. 11.—Of stature, Luke 19: 3 *τῆ ἡλικίας μικρός ἦν.* Sept. for *לֵבָנִי* Ez. 17: 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young, not grown up.* Acts 8: 10 *ἀπὸ μικροῦ ἕως μεγάλου.* 26: 22. Heb. 8: 11. Rev. 11: 18. 13: 16. 19: 5, 18. 20: 12. Comp. in *Μέγας* a.—In a compar. sense for *less, younger*, Lat. *minor natu*, Mark 15: 40 *τοῦ Ἰακ. τοῦ μικροῦ* of James the less.

b) of quantity, *a little*, 1 Cor. 5: 6 *μικρά ζύμη.* Gal. 5: 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3: 8. Adv. *μικρόν* *τὸ* 2 Cor. 11: 1, 16. Sept. for *עַל־מִלֵּךְ* Job 10: 20. Prov. 6: 10.—So of space, neut. *μικρόν* as adv. *a little, προελθὼν μικρόν* Matt. 26: 39. Mark 14: 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few*, Luke 12: 32 *τὸ μικρόν ποίμνιον.* Sept. for *עַל־מִלֵּךְ* Gen. 30: 30. 47: 9.—Xen. Oec. 2. 8.

d) of time, John 7: 33 *μικρόν χρόνον.* 12: 35. Rev. 6: 11. 20: 3. Hence absol. *μικρόν* sc. *χρόνον, a little while*, pp. acc. of time how long, John 13: 33. 14: 19. 16: 16, 17, 18, 19. Heb. 10: 37. So *μετὰ μικρόν, after a while*, a little after, Matt. 26: 73. Mark 14: 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble*, Matt. 10: 42 *ἐν τῶν μικρῶν τούτων*, spoken of the disciples. 18: 6, 10, 14. Mark 9: 42. Luke 17: 2. Matt. 11: 11 *ὁ δὲ μικρότερος ἐν τ. β.* Luke 7: 28. 9: 48. Comp. in *Βελτίων.*—Ael. V. H. 2. 27. Xen. An. 3. 2. 10.

Μίλητος, οὔ, ἡ, Miletus, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rossmn. Bibl. Geogr. I. ii. p. 187.—Acts 20: 15, 17. 2 Tim. 4: 20.

Μίλιον, ἰού, τό, a mile, Matt. 5: 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile.* — Pol. 34. 11. 8. Strabo V. p. 332.

Μιμέομαι, ἡ, ἴσομαι, depon. Mid. (*μῖμος*,) pp. *to mimic*, but in a good sense, i. e. *to imitate, to follow*, sc. as an example, c. acc. 2 Tim. 3: 7 *πῶς δεῖ μιμῆσθαι ἡμᾶς.* v. 9. Heb. 13: 7. 3 John 11. —Wisd. 4: 2. Hldian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

Μιμητής, οὔ, ὁ, (μιμέομαι) an imitator, follower, only in the phrase *μιμητής γίνονται, to become an imitator*, i. e. *to imitate*, i. q. *μιμέομαι.* 1 Cor. 4: 16. 11: 1. Eph. 5: 1. 1 Thess. 1: 6. 2: 14. Heb. 6: 12. 1 Pet. 3: 13.—Jos. Ant. 6. 6. 12. Hldian. 6. 8. 5. Xen. Mem. 1. 6. 3.

Μιμνήσκω, ἡ, μνήσω, to recall to one's mind, to remind, Hom. Od. 12. 38. Il. 1. 407.—In N. T. only as a partial depon. Mid. *μιμνήσχομαι*, f. *μνήσσομαι*, aor. 1 pass. *ἐμνήσθην* both as mid. and pass. Buttm. § 136. 2. § 113. n. 6; perf. part. *μιμνημένος* 2 Tim. 1: 4, as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b. — *To call to mind, to recollect, to remember*, usually c. c. gen. Buttm. § 132. 5. 3.

a) pp. pres. Heb. 2: 6 *ὅτι μιμνήσκη αὐτοῦ*, quoted from Ps. 8: 5 where Sept. for *רָחַם*. Heb. 13: 3. Aor. 1 as Mid. Matt. 26: 75 *ἐμνήσθῃ ὁ Πέτρος τοῦ ῥήματος.* Luke 1: 54 *ἐλέους.* v. 72. 23: 42. 24: 8. Acts 11: 16. 1 Cor. 11: 2. 2 Tim. 1: 4. 2 Pet. 3: 2. Jude 17. Heb. 8: 12 et 10: 17 *τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι*, i. q. *I will pardon them*, quoted from Jer. 31: 34 where Sept. for *נָשַׁח*, and so Sept. for *נָשַׁח* Jer. 33: 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33. —Seq. *ὅτι*, Matt. 5: 23. 27: 63. Luke 16: 25. John 2: 17, 22. 12: 16. seq. *ὡς* Luke 24: 6.—Ecclus. 7: 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 *ἐμνήσθην* as pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance*, *ἐνά-*

πιοι τοῦ Θεοῦ, for good, as prayers Acts 10: 31, coll. v. 4; or for punishment Rev. 16: 19. So Sept. for מַכְרֵב Ez. 18: 22. comp. Num. 10: 9. Ps. 109: 14.

Μισέω, ὤ, f. ἡσῶ, to hate, trans. Pass. to be hated, odious.

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. 5: 43 *μισήσεις τὸν ἐχθρόν σου*, where for the fut. in an imperative sense comp. in Ἀγαπάω b. v. 44. 10: 22 *ἐσεσθε μισοῦμενοι*. 24: 9, 10. Mark 13: 13. Luke 1: 71. 6: 22, 27. 19: 14. 21: 17. John 7: 7 bis. 15: 18 bis, 19, 23 bis, 24, 25. 17: 14. Eph. 5: 29. Tit. 3: 3. 1 John 2: 9, 11. 3: 13, 15. 4: 20. Sept. for מַכְרֵב Gen. 37: 3. Lev. 26: 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7.—By impl. i. q. to persecute, Rev. 17: 16 οὗτοι μισήσουσι τὴν πόριν. So Sept. and מַכְרֵב 2 Sam. 5: 8. 22: 18.

b) seq. acc. of thing, i. q. to detest, to abhor. John 3: 20. Rom. 7: 15 ὁ μισῶ, τοῦτο ποιῶ. Heb. 1: 9. Jude 23. Rev. 2: 6 bis, 15. 18: 2.—Tob. 4: 15. Xen. Cyr. 4. 2. 37.

c) spec. in antith. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. 6: 24 τὸν ἕνα μισήσῃ καὶ τὸν ἕτερον ἀγαπήσῃ. Luke 14: 26. 16: 13. John 12: 25. Rom. 9: 13. So Sept. and מַכְרֵב Gen. 29: 31. Dent. 21: 16. Mal. 1: 3. See Tholuck Bergpr. in loc.

Μισθαποδοσία, ας, ἡ, (μισθαποδοτής,) pp. 'full payment of wages,' hence recompense, requital, e. g. in the sense of reward Heb. 10: 35. 11: 26; also punishment Heb. 2: 2.—Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.

Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages,' hence requiter, rewarder, Heb. 11: 6.—Constit. Apost. 4. 6.

Μίσθιος, ἰα, ἰον, also of two endings, (μισθός,) hired, and as subst. one hired, a hired servant, Luke 15: 17, 19. Sept. for מַכְרֵב Lev. 25: 20. Job 7: 1.—Tob. 5: 11. Ecclus. 7: 20.

Μισθός, οὔ, ὁ, hire, wages, recompense.

a) pp. and genr. Matt. 20: 8. Luke 10: 7 *ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν*. Acts 1: 18 *μισθὸς ἀδικίας*, i. e. the wages of his crime. Rom. 4: 4. 1 Cor. 3: 8. 1 Tim. 5: 18. James 5: 4. 2 Pet. 2: 15 *μισθὸς ἀδικίας*, i. e. wages got by iniquity. Jude 11 *μισθοῦ* i. e. for hire or gain, comp. Buttm. § 132. 6. 1, 2. Sept. for מַכְרֵב Gen. 30: 28. Mal. 3: 5. מַכְרֵב Gen. 31: 7.—Ael. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of reward, Matt. 5: 12 ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς. v. 46. 6: 1, 2, 5, 16. 10: 41 bis, 42. Mark 9: 41. Luke 6: 23, 35. John 4: 36. 1 Cor. 3: 14. 9: 17, 18. 2 John 8. Rev. 11: 18. 22: 12. So Sept. and מַכְרֵב Gen. 15: 1. —Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of retribution, punishment, 2 Pet. 2: 13 *μισθὸς ἀδικίας*. —2 Macc. 8: 33. Callim. Hymn. in Dian. 264 οὐδὲ γὰρ Ἀτρείδης ὀλίγῳ ἐπικέκμηται μισθῷ.

*Μισθόω, ὤ, f. ὥσω, (μισθός,) to hire out, to let for hire, Ael. V. H. 6. 1. Diod. Sic. 12. 56.—In N. T. only Mid. μισθόομαι, οἶμαι, f. ὥσομαι, to hire out to oneself, i. q. simply to hire, trans. see Buttm. § 135. 8. Matt. 20: 1 *μισθώσασθαι ἐργάτας*. v. 7. Sept. for מַכְרֵב Judg. 9: 4. 2 Chr. 24: 12.—Ael. V. H. 14. 17. Xen. An. 6. 4. 13.*

Μίσθωμα, ατος, τό, (μισθόω,) hire, wages, rent, Sept. for מַכְרֵב Deut. 23: 19. Ael. V. H. 4. 12. Hdoi. 2. 180.—In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts 28: 30.

Μισθωτός, οὔ, ὁ, (μισθόω,) one hired, a hired servant, Mark 1: 20. John 10: 12, 13. Sept. for מַכְרֵב Ex. 12: 45. Lev. 19: 13.—Luc. de Merc. Cond. 36. Dem. 1199. 21.

Μιτυλήνη, ης, ἡ, Mitylene, the celebrated capital of the island of Lesbos, Acts 20: 14. It was the birth-place of Sappho, Alcaeus, Pittacus, etc. and is now called Castro. Rosemn. Bibl. Geogr. III. p. 372.

Μιχαήλ, ὁ, indec. Michael, Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. 12: 7. See in Ἀρχάγγελος.

Μνᾶ, ᾰς, ἡ, Lat. *mina*, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the *μνᾶ* would be nearly equivalent to the Engl. *pound* avoirdupois; see Boeckh Staatsh. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cycl. art. *Weights*.—Hdot. 2. 180. — In N. T. *μνᾶ* is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Boeckh l. c. p. 16, the Attic *μνᾶ* was nearest equal to 16½ dollars, comp. in *Δραχμά*. It varied however in different countries. Luke 19: 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. Mem. 2. 5. 2 sq.

Μνάομαι, see *Μιμνήσκω*.

Μνάσων, ωνος, ὁ, Mnason, pr. n. of a Christian, Acts 21: 16.

Μνεία, ας, ἡ, (μυμνήσκω,) *recollection, remembrance*, Phil. 1: 3 ἐπὶ τῇ μνήμῃ ὑμῶν. So *μνείαν ἔχειν* to have remembrance of, i. q. to recollect, to remember, 1 Thess. 3: 6. 2 Tim. 1: 3. Also *μνείαν ποιεῖσθαι* to make remembrance of, i. e. to bear in mind, to make mention of, Rom. 1: 9. Eph. 1: 16. 1 Thess. 1: 2. Philem. 4. Sept. genr. for זָכַר Is. 26: 8. *μν. ποιεῖσθαι* זָכַר צִוְּהָ Ps. 111: 4. for זָכַר Job 14: 13.—Ael. V. H. 6. 1. *μν. ἔχειν* Aristoph. Eccl. 1154 or 1162. Isocr. p. 89. D. *μν. ποιεῖσθαι* Aeschin. 23. 5. Isocr. p. 105. B.

Μνήμα, ατος, τό, (μυμνήσκω, pp. a memorial, monument, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence *sepulchral monument, cenotaph*, Hom. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. a tomb, sepulchre, see in *Μνημεῖον*. Mark 5: [3], 5. Luke 8: 27. 23: 53 ἔθραξαν αὐτὸ (τὸ σῶμα) ἐν μνήματι λαζαρετοῦ. 24: 1. Acts 2: 29. 7: 16. Rev. 11: 9. Sept. for זָכַר Ex. 14: 11. Ez. 37: 12. זָכַר Ez. 32: 23 sq.—Jos. Ant. 7. 1. 3. Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.

Μνημεῖον, ου, τό, (μυμνήσκω,) pp. a memorial, monument, i. q. *μνήμα*, Xen. Ag. 6. 2; hence a *sepulchral monument*,

cenotaph, Dem. 1125. 16. Thuc. 5. 11. — In N. T. meton. a tomb, sepulchre, Matt. 8: 28. 27: 52 καὶ τὰ μνημεῖα ἀνεώχθησαν. v. 53. 28: 8. Mark 5: 2. al. So Matt. 23: 29 κοσμεῖτε τὰ μνημεῖα, and Luke 11: 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. ye adorn or build up (repair) the sepulchres of the prophets, see in *Κοσμέω* b, and *Κοριάω*. Comp. 1 Macc. 13: 27. Jos. Ant. 13. 6. 6. Sept. for קָבַר Gen. 23: 6, 9. 49: 30. קָבַר Gen. 35: 20. —Xen. H. G. 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. 23: 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet Art. *Sepulchre*. Jahn § 206. § 207, and notes. AL.

Μνήμη, ης, ἡ, (μυμνήσκω,) *remembrance, recollection*, e. g. *μνήμην ποιεῖσθαι* to call to mind, to bear in recollection, 2 Pet. 1: 15. Sept. for זָכַר Ps. 30: 5. —Ael. V. H. 5. 3. Diod. Sic. 1. 2 init. *μν. ποιεῖσθαι* Thuc. 2. 54.

Μνημονεύω, f. εἴσω, (μνήμων, μυμνήσκω,) to remember, to call to mind, to bear in mind. >

a) pp. absol. Mark 8: 18. Seq. gen. comp. Buttin. § 132. 5. 3. Luke 17: 32 μνημονεύετε τῆς γεναικὸς Ἀδᾶ. John 15: 20 τοῦ λόγου. 16: 4, 21. Acts 20: 35. Gal. 2: 10. Col. 4: 18. 1 Thess. 1: 3. Heb. 11: 15. 13: 7. So Sept. for זָכַר Ps. 63: 7. — 1 Macc. 12: 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—Seq. accus. comp. Matth. § 347. n. 2. Winer § 30. 7. c. Matt. 16: 9 τοὺς ἄρτους. 1 Thess. 2: 9 τὸν κόπον. 2 Tim. 2: 8. So God is said to remember sin, i. e. to punish it, Rev. 18: 5. Sept. for זָכַר Ex. 13: 3. Is. 43: 18.—2 Macc. 9: 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7. — Seq. ὅτι Acts 20: 31. Eph. 2: 11. 2 Thess. 2: 5. πόθεν Rev. 2: 5. πῶς 3: 3. Comp. *Μιμνήσκω* a.

b) by impl. to mention, to speak of, seq. περί, Heb. 11: 22 περὶ τῆς ἐξόδου ... ἐμνημόνευσε.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

Μνημόσυρον, ου, τό, (pp. neut.

of adj. *μνημόσυνος* commemorative,) *a memorial, monument*, i. q. *μνημῆιον*, Hdot. 2. 136, 148. — In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. 26: 13 et Mark 14: 9 *εἰς μνημόσυνον αὐτῆς* for *a memorial of her*, i. e. in memory of her, to her honourable remembrance, fame. Acts 10: 4 *αἱ προσευχαῖ σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ.* thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for *זָכַר* Ex. 17: 14. Ps. 102: 13. *זָכַרְךָ* Ex. 12: 14. Mal. 3: 16. — Ecclus. 10: 17. 24: 20.

Μνηστεύω, f. *εὔσομαι*, (*μνάομαι*), to ask in marriage, to woo, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. Ael. V. H. 10. 15. — In N. T. only Pass. pp. to be asked in marriage, hence to be betrothed, affianced, c. dat. of pers. Matt. 1: 18 *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρία; τῷ Ἰωσήφ.* Luke 1: 27. 2: 5. So Sept. for Pu. *שָׂרָא* Deut. 22: 23, 25, 27, 28. — Artemid. 2. 12.

Μοιγιάλος, ου, ὁ, ἡ, (*μόγυς, λαιώ*), speaking with difficulty, a stammerer, Mark 7: 32. Sept. for *שִׁנְנָה* pp. tonguetied Is. 35: 6. — Aetius VIII. 38. Phavor. *μόλιν τὸ φθέγμα διορθοῦν δυνάμενος*.

Μόγυς, adv. (*μόγος* labour, pains,) with difficulty, hardly, Luke 9: 39. — 3 Macc. 7: 6. Xen. An. 3. 4. 48.

Μόδιος, ου, ὁ, Lat. *modius*, a Roman measure for things dry, equal to one sixth part of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly *one peck*; comp. in *Κόρος*. Boeckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505. — Matt. 5: 15. Mark 4: 21. Luke 11: 33. — Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

Μοιχαλῖς, ἰδος, ἡ, (i. q. *μοιχάς* fem. to *μοιχός*), *an adulteress*, Rom. 7: 3 bis. 2 Pet. 2: 14 *ὁφθαλμοὶ μεστοὶ μοιχαλίδος* eyes full of an adulteress, i. e. gazing with desire after such persons. Sept. for *תַּשְׁתָּה* Ez. 16: 38. 23: 45. — Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452. — Trop. from the Heb. *one faithless towards God*, as an

adulteress towards her husband; in O. T. spoken chiefly of those who forsok God for idols, Hos. 3: 1. Is. 57: 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James 4: 4. So *γενεὰ πονηρά καὶ μοιχαλῖς*, where *μοιχαλῖς* in apposit. expresses an attribute, *adulterous*, i. e. *faithless, idolatrous*, Matt. 12: 39. 16: 4. Mark 8: 38.

Μοιχάω, ὤ, f. ἡσω, (*μοιχός*), to defile a married woman, to commit adultery with her; trop. *τὴν θάλασσαν*, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15. — In N. T. only Mid. *μοιχάομαι, ὤμαι*, genr. to commit adultery, used both of man and woman, intrans. Matt. 5: 32 bis, *ποιεῖ αὐτὴν μοιχᾶσθαι καὶ ὅς . . . μοιχᾶται*. 19: 9 bis. Mark 10: 11, 12. Sept. for *הִנָּה* Jer. 3: 8. 9: 2. — Different is Thom. Mag. p. 619, *μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνή*.

Μοιχεῖα, ας, ἡ, (*μοιχεύω*), *adultery*, Matt. 15: 19. Mark 7: 21. John 8: 3. Gal. 5: 19. Sept. for *הִנָּה* Jer. 13: 27. comp. Hos. 2: 4 [2]. — Wisd. 14: 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

Μοιχεύω, f. εὔσω, also Mid. *μοιχεύομαι*, (*μοιχός*) to commit adultery, genr. and absol. Active Matt. 5: 27 *οὐ μοιχεύσεις*. 19: 18. Rom. 13: 9. Mark 10: 19 *μὴ μοιχεύσης*. Luke 18: 20. James 2: 11 bis; all in allusion to Ex. 20: 13. Deut. 5: 17, where Sept. for *הִנָּה*. For the fut. as imperative, see Winer § 44. 3. Math. § 498. c. Luke 16: 18 bis. Rom. 2: 22 bis. Mid. once John 8: 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. to commit adultery with any one, Matt. 5: 28 *ἥδη ἐμοιχευσεν αὐτήν*. So Sept. for *הִנָּה* trop. Jer. 3: 9. — Luc. D. Deor. 6. 3. Aeschin. Dial. Socr. 2. 14. — Symbol. once seq. *μετά τινος*, Rev. 2: 22. Comp. in *Μοιχαλῖς* fin.

Μοιχός, οῦ, ὁ, *an adulterer*, Luke 18: 11. 1 Cor. 6: 9. Heb. 13: 4. Sept. for *הִנָּה* Job 24: 15. Prov. 6: 32. — Ael. V. H. 10. 13. Xen. Mem. 2. 1. 5. — Trop. from the Heb. *one faithless towards God* etc. see in *Μοιχαλῖς* fin.

James 4: 4. So Sept. and מִלִּיךְ Is. 57: 3.

Μόλις, adv. (μῶλος, μόλος, labour, pains,) i. q. μόγις but less Attic, Butt. Ausf. Spr. § 16. n. 2. Passow sub. v. *with difficulty, hardly, scarcely*, Acts 14: 18. 27: 7, 8, 16. Rom. 5: 7. 1 Pet. 4: 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

Μολόχ, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) Jer. 32: 35, also מִלְכָּם *Milcom* 1 K. 11: 5. 2 K. 23: 13, and מַלְכָּם *Malcam* Jer. 49: 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7, etc. comp. in Γέννα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the planet *Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. מֹלֶךְ. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411.—In N. T. only Acts 7: 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in Αναλαμβάνω a. This passage is quoted from Amos 5: 26, where Sept. Μολόχ for Heb. מֹלֶךְ your king, i. q. מֹלֶךְ.

Μολύνω, f. νω, to soil, to stain, to defile, Sept. Cant. 5: 3. for מִלֵּךְ Gen. 37: 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gynnas. 1.—In N. T. symbol. Rev. 3: 4 οὐκ ἐμόλυναν τὰ ἱμάτια. 14: 4. Metaph. 1 Cor. 8: 7 ἡ συνείδησις αὐτῶν . . . μολύνεται, *their conscience is defiled*, i. e. is blunted, weakened.—Eccles. 21: 28. Artem. II. 26. Porph. de Abstin. I. 42.

Μολυσμός, οὗ, ὁ, (μολύνω,) a soiling, hence *defilement, pollution*, in a moral sense, 2 Cor. 7: 1. Sept. for מִלְכָּם Jer. 23: 15.—Esdr. 8: 83. 2 Macc. 5: 27.

Μομφή, ἧς, ἡ, (μέμφομαι,) *fault*

found, blame, censure, i. e. occasion of complaint, Col. 3: 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

Μονή, ἧς, ἡ, (μένω,) pp. *stay* in a place Xen. An. 5. 1. 5. In N. T. *abode, dwelling, mansion*, John 14: 2. So ποιεῖν μονὴν παρὰ τινι, *to make one's abode with any one*, i. e. *to abide or dwell with him*, trop. John 14: 23, comp. Rev. 21: 3.—pp. Jos. Ant. 8. 13. 7. Thuc. 1. 131.

Μονογενής, εὐς, οὗς, ὁ, ἡ, adj. (μόνος, γένος from γίνομαι,) *only born, only begotten*, i. e. *only child*, Luke 7: 12 *μονογενὴς τῷ μητρὶ*. 8: 42 *θυγάτηρ μον. ἡ*. 9: 38. Heb. 11: 17.—Tob. 3: 15. 6: 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ Λόγος, the *only begotten Son of God* in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 18. 3: 16, 18. 1 John 4: 9. Comp. Λόγος III. Others here by impl. *most dear, only beloved*, as Sept. for מְדִינָה Ps. 22: 21. 35: 17.

Μόνον, adv. see in Μόνος c.

Μόνος, η, ον, *only, alone*, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. 14: 23 *μόνος ἦν ἐκεῖ*. Mark 6: 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9: 2 καὶ ἰδίαν μόνους. v. 8. Luke 10: 40. John 8: 9. Rom. 11: 3. 16: 4. Heb. 9: 7. 2 John 1. al. Sept. for מִלֵּךְ Gen. 2: 18. 32: 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, *alone*, John 8: 16; or as *destitute of help* from another John 8: 29. 16: 32.—Ael. V. H. 9. 40.—Of things, Luke 24: 12 τὰ ὀνόματα κείμενα μόνα, i. e. without the body of Jesus. John 12: 24 ὁ κόκκος . . . μόνος μένει, i. e. *sterile, barren*.—Spoken in an *adverbial* sense, of persons and things, comp. Butt. § 123. n. 3. Matt. 4: 4 οὐκ ἐπ' ἑστέ μόνον ζήσεται ὁ ἄνθρωπος. John 5: 44 τὴν δόξαν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15: 4. (Xen. Mem. 4. 5. 9.) So after εἰ μὴ, Matt. 12: 4 εἰ μὴ τοῖς ἱερεῦσι μόνοις. (comp. Acts 11: 19.) Matt. 17: 8. 24: 36. Luke 5: 21. Phil. 4: 15. Rev. 9: 4.

b) *alone of many, one out of many*, Luke 24: 18 σὺ μόνος παροικεῖς Ἰερου-

θαλήμ κ. τ. λ. 1 Cor. 9: 6. 2 Tim. 4: 11. —Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. *μόνον* as adv. *only, alone*, Buttm. § 115. 4. E. g. simply, Matt. 5: 47 τοὺς ἀδελφοὺς ὑμῶν *μόνον*. 9: 21 ἐὰν *μόνον* ἄψωμαι τοῦ ἡματίου αὐτοῦ. Mark 5: 36. Acts 18: 25. 1 Cor. 7: 39. Gal. 1: 23. Heb. 9: 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μὴ, Matt. 21: 19 εἰ μὴ φύλλα *μόνον*. Mark 6: 8. Acts 11: 19. With negatives, e. g. μὴ *μόνον* *not only*, simply Gal. 4: 18. James 1: 22; in antith. or gradation, seq. ἀλλὰ Phil. 2: 12. seq. ἀλλὰ καὶ *but also*, John 13: 9 μὴ τοὺς πόδας μου *μόνον*, ἀλλὰ καὶ τὰς χεῖρας κ. τ. λ. (Hdian. 2. 5. 10.) οὐ *μόνον*, *not only*, comp. in Οὐ c; simply James 2: 24; in antith. or gradation, seq. ἀλλὰ Acts 19: 26. (Xen. Cyr. 1. 6. 16.) seq. ἀλλὰ καὶ *but also*, Matt. 21: 21. John 5: 18 ὅτι οὐ *μόνον* ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδιον ἔλεγε τὸν Θεόν. 11: 52. Acts 21: 13. Rom. 1: 32. Heb. 12: 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. Al.

Μονόφθαλμος, ου, ὁ, ἡ, (*μόνος*, ὁφθαλμός,) *one-eyed*, having lost an eye, Matt. 18: 9. Mark 9: 47. —Luc. Ver. Hist. 1. 3. The earlier Greeks said ἑτερόφθαλμος, Lob. ad Phryn. p. 136.

Μονότω, ὦ, f. ὥσω, (*μόνος*,) *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5: 5. —Diod. Sic. 19. 39. Xen. Ven. 9. 9.

Μορφή, ἡς, ἡ, *form, shape*, Mark 16: 12 ἐν ἑτέρᾳ μορφῇ. Sept. for מִצְבָּח Is. 44: 13.—Xen. Oec. 6. 16. —Phil. 2: 7 μορφήν δούλου λαβὼν i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ Θεὸς σῶμα λαβὼν, and p. 644 sq. θῶν ἐν σχήματι ἀνθρώπου. Hence also Phil. 2: 6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for יְיָ Dan. 4: 33. comp. 5: 6, 9, 10. Or *μορφή* may here have the sense of *nature, φύσις*, so that ἐν μορφῇ Θεοῦ

ὑπάρχων would be i. q. *being of that nature*, of the same nature with God; comp. Eurip. Bacch. 54 μορφήν τ' ἐμὴν μετέβαλον εἰς ἀνδρὸς φύσιν. Plato Repub. II. p. 381. c, Θεὸς κάλλιστος καὶ ἄριστος ὧν . . . μένει αἰεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

Μορφόω, ὦ, f. ὥσω, (*μορφή*,) *to form, to fashion*, trans. Sept. for מִצְבָּח Is. 44: 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass. *to be formed*, trop. Gal. 4: 19 ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν i. e. until the very image of Christ be impressed upon your hearts.

Μόρφωσις, εος, ἡ, (*μορφώω*,) pp. *a forming*; hence *form, appearance*, e. g. mere external form, 2 Tim. 3: 5 ἔχοντες μὴ μορφῶσιν εἰσεβείας.—Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὄψεως αὐτοῦ. —By impl. *a prescribed form, norma*, Rom. 2: 20 ἔχων τὴν μ. τῆς γνώσεως.

Μοσχοποιέω, ὦ, f. ἴσω, (*μόσχος*, ποιέω,) *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian *Apis*, comp. Ex. 32: 4 sq. where Sept. ἐποίησαν μύσχον.

Μούσχος, ου, ὁ, pp. *shoot of a plant*, young and tender, Hom. Il. 11. 105. Dioscor. IV. 108. Hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke 15: 23, 27, 30. Heb. 9: 12, 19. Rev. 4: 7. Sept. for מִצְבָּח Ex. 32: 4, 8, 19. מִצְבָּח Ex. 29: 10 sq. Lev. 4: 3 sq. מִצְבָּח Gen. 12: 16. 24: 35.—Ael. H. An. 14. 11. Hdor. 3. 28 of the god *Apis*, i. e. a young bullock.

Μουσικός, ἡ, ὄν, (*μοῦσα*,) *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*, Ael. V. H. 4. 15. In N. T. *skilled in music, a musician*, Rev. 18: 22 φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αἰγλητῶν, perh. here *singers*. —1 Macc. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

Μόχθος, ου, ὁ, *wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2: 9. 2 Thess. 3: 8.

Sept. for מִלֵּךְ Deut. 26: 7. Ecc. 2: 18 sq.—W'sd. 10: 10. Xen. Conv. 8. 40.

Μυελός, οὐ, ὅ, *parrow*, Heb. 4: 12. — Sept. Gen. 45: 18. Eurip. Hippol. 255 or 257. Alciphr. I. 23.

Μυέω, ὤ, f. ἥσω, (μύω to shut up,) *to initiate, to instruct*, sc. in things before unknown, Pass. Phil. 4: 12, parall. with μαθηάω in v. 11.—Diod. Sic. 4. 7 μνῆν τοὺς ἀνθρώπους· τοῦτο δ' ἐστὶν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ἐπὶ τῶν ἀπαιδεύτων ἀγνούμενα. Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.

Μῦθος, ου, ὅ, *speech, discourse*, Hom. Od. 11. 561. Xen. Mem. 1. 2. 53. In N. T. *fable, fiction*, a mythic tale, mythic discourse, 1 Tim. 1: 4. 4: 7 τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ. 2 Tim. 4: 4. Tit. 1: 14. 2 Pet. 1: 16. — Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.

Μυκάομαι, ὤμαι, f. ἥσομαι, (μύ) *to moo, to low*, pp. as the cow or ox, Hom. Il. 18. 580. Luc. D. Deor. Mar. 15. 2. *to bellow* Il. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, *to roar*, Rev. 10: 3 ὥσπερ λέων μυᾶται.—Anthol. Gr. I. p. 246.

Μυκτηρίζω, f. ἴσω, (μυκτήρ nose, μύζω,) *to turn up one's nose* in scorn, and hence *to mock, to deride*, Pass. Gal. 6: 7 θεὸς οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for מִכְתֵּךְ Job 22: 19. Ps. 80: 7. — Test. XII Patr. p. 700. Lys. Fragn. 36.

Μυλικός, ἥ, ὄν, (μύλη mill,) *belonging to a mill*, e. g. λίθος μυλικός a mill-stone, Mark 9: 42.

Μύλος, ου, ὅ, (μύλη from μύλλω, μύω,) pp. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb. רֶכֶב rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usu-

ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called ὀνικός Matt. 18: 6; or also ὄρος, Hesych. ὄρος ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. *Corn*. — Hence in N. T.

a) a mill, Rev. 18: 22 καὶ φωνὴ μύλου, *the song of the mill*, i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for מִלֵּךְ Ex. 11: 5. Is. 47: 2.—Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.

b) by synecd. a mill-stone, i. e. the upper one or rider, e. g. μύλος ὀνικός Matt. 18: 6. Luke 17: 2. μ. μέγας Rev. 18: 21. Sept. for רֶכֶב Judg. 9: 53. 2 K. 11: 21.—Anthol. Gr. III. p. 46, 51.

Μύλων, ωρος, ὅ, (μύλη) mill-house, pistrinum, place where the mill is, Matt. 24: 41.—Luc. Asin. 42. Dem. 1111. 27. See in Μύλος.

Μύρα, ων, τά, Myra, one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.

Μυριάς, ἄδος, ἥ, (μυρίος) a myriad, i. e. ten thousand, Acts 19: 19. Sept. for מֵרֶבֶץ Ezra 2: 64. Neh. 7: 66. רֶבֶבָה Deut. 33: 17. Lev. 26: 8. — Ael. V. H. 2. 25. Xen. Cyr. 2. 1. 6. — Put as in Engl. for any indefinitely large number, Luke 12: 1. Acts 21: 20. Heb. 12: 22. Jude 14. Rev. 5: 11. 9: 16. So Sept. and רֶבֶבָה Gen. 24: 60. 1 Sam. 21: 11.

Μυρίζω, f. ἴσω, (μύρον) *to anoint* sc. for burial, *to embalm*, trans. Mark 14: 8 προσέλαβε μυρίσαι μου τὸ σῶμα. — Aristoph. Plut. 529. Hdot. 1. 195.

Μυρίος, α, ον, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur. μυρίοι id. Hom. Od. 8. 110. — In N. T. only plur. μυρίοι ten thousand, pp. Matt. 18: 24 μυρίων ταλάντων. Sept. for מֵרֶבֶץ Esth. 3: 9. רֶבֶו 1 Chr. 29: 7.—Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5. — Put as in Engl. for any indefinitely large number, 1 Cor. 4: 15 εἰν μυρίους παιδαγωγούς ἔχητε, i. e. ten thousand masters. 14: 19.—Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.

Μύρον, ου, τό, (Heb. מֶרֶךְ) any ar-

omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, *μύρρα*, *σμέρρα*, Ael. V. H. 12. 31. comp. Diod. Sic. 5. 41. In N. T. *geur. ointment, unguent*, i. e. perfumed, Matt. 26: 7 *ἀλάστατον μύρον*. v. 9, 12. Mark 14: 3, 4. Luke 7: 37, 38. 23: 56. John 11: 2. 12: 3 bis, 5. Rev. 18: 13. Opp. to *έλαιον*, Luke 7: 46 *ἐλαίῳ τὴν κεφ. μου οὐκ ἤλειψας* αὐτῇ δὲ μύρῳ ἤλειψέ μου τοὺς πόδας, comp. Xen. below. Sept. for *בִּיטָה לְשֵׁן* Ps. 133: 2. *לְשֵׁן* Prov. 27: 9. Cant. 1: 2.—Ael. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. to *έλαιον*.

Μυσία, ας, ἡ, Mysia, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16: 7, 8. The Mysian cities Assos, Pergainus, and Troas, are mentioned in N. T.

Μυστήριον, ίου, τό, (μύστης, μνέω q. v.) a mystery, i. e. something into which one must be *initiated*, instructed, before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) *genr.* Matt. 13: 11 *ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. to know the mysterious things of the kingdom of heaven*, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4: 11. 8: 10. 1 Cor. 14: 2. Eph. 5: 32 *τὸ μυστήριον τοῦ το μέγα ἐστίν*. 2 Thess. 2: 7 *τὸ μυστήριον τῆς ἀνομίας*, mysterious wickedness, i. e. hidden, as yet unknown to Christians, opp. *ἀποκαλύπτεσθαι* in v. 8; comp. Buttm. § 123. n. 4. (Jos. B. J. 1. 24. 1 *κακίας μυστήριον*.) Rev. 1: 20 *τὸ μυστ. τῶν ἐπὶ τὰ ἀστέρων*. 10: 7. 17: 5, 7. —Wisd. 2: 22. Hdian. 8. 7. 8. Of the Eleusinian mysteries, e. g. the lesser, *τὰ μικρά* Diod. Sic. 4. 14; the greater Diod. Sic. 4. 25. Dem. 29, ult. Xen. H. G. 1. 4. 14.

b) *spec. of the Gospel*, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3: 9 et Col. 1: 26 *τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ*. Eph. 6: 19 *τὸ μ. τοῦ εὐαγγελίου*. Col. 2: 2 *τὸ μ. τοῦ Θεοῦ*. 4: 3 et Eph. 3:

4 *τοῦ Χρ.* 1 Tim. 3: 9 *τῆς πίστεως*. Rom. 16: 25. 1 Cor. 2: 7. 4: 1. 13: 2. Eph. 3: 3. Col. 1: 27. So of particular doctrines or parts of the gospel, Rom. 11: 25. 1 Cor. 15: 51. Eph. 1: 9. 1 Tim. 3: 16.

Μυωπάζω, f. άσω, (μύωφ from μύω, άφ,) pp. to shut the eyes, i. e. to contract the eyelids, *to blink, to twinkle*, like one who cannot see clearly; hence by impl. *to be near-sighted*, trop. 2 Pet. 1: 9. —Aristot. Probl. Sect. 31. Suid. *ἐμνώπασεν ἄκροισ τοῖς ὀφθαλμοῖς προσέσχε, μυωπάζω γάρ το καμμύω*.

Μώλωρ, ωπος, ὁ, (μάω, σμάω,) a stripe, weal, i. e. mark of a stripe or blow, trop. 1 Pet. 2: 24 *οὗ τῷ μώλωπι ἰάθητε*, i. e. collect. *stripes*, quoted from Is. 53: 5 where Sept. for *דַּרְבֵּי*. —pp. Luc. Philopseud. 20. Plut. Aem. Paul. 19 fin.

Μωμάομαι, ῶμαι, f. ἴσομαι, depon. Mid. (μῶμος,) to find fault with, to carp at, to blame, c. acc. 2 Cor. 8: 20. Aor. 1 *ἐμωμήθην* as pass. 2 Cor. 6: 3 *ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν*, comp. Buttm. § 113. n. 6.—Wisd. 10: 14. Luc. D. Deor. 20. 2. Hom. Il. 3. 412.

Μῶμος, ου, ὁ, fault, i. e. fault-finding, *censure*, Eccelus. 18: 15. Plut. ed. R. IX. p. 263. 6. In N. T. *fault* as found, *blemish*, trop. *stain, disgrace*, 2 Pet. 2: 13 *σπίλοι καὶ μῶμοι*. —pp. Sept. for *בְּמַז* of a bodily defect, Lev. 12: 16 sq. Deut. 15: 21. Anthol. Gr. I. p. 74, 75.

Μωραίνω, f. ανῶ, (μωρός,) pp. to make dull, not acute, see in Μωρός. Hence

a) of impressions on the taste, Pass. *to become insipid, tasteless*, to lose its savour, as salt, Matt. 5: 13 et Luke 14: 34 *ἐὰν δὲ τὸ ἅλας μωρανθῇ*. Comp. Tholuck Bergpred. p. 122.

b) of the mind, *to make foolish*, i. e. to shew to be foolish, c. acc. 1 Cor. 1: 20 *ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου*. Pass. Rom. 1: 22 *φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν, they became foolish*, i. e. acted like fools. Sept. trans. for *בְּפֶסֶל* Is. 44: 15. Pass. for *בְּפֶסֶל* 2 Sam. 24: 10. *בְּפֶסֶל* Is. 19: 11.—In profane writers *μωραίνω* in this sense is intrans.

to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

Μωρία, ας, ἡ, (μωρός,) *folly, foolishness, absurdity*, spoken of what seems foolish and absurd, 1 Cor. 1: 18 ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἐστι. v. 21, 23. 2: 14. 3: 19.—Ecclus. 20: 31. Dem. 128. 10. Thuc. 5. 41.

Μωρολογία, ας, ἡ, (μωρόλογος from μωρός, λέγω,) *foolish talk, empty discourse*, Eph. 5: 4. — So *μωρολογεῖν* Plut. ed. R. VI. p. 669. 8.

Μωρός, ἄ, ὄν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diaeta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and ὁ μωρός subst. *a fool*; e. g. of persons, Matt. 7: 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 23: 17 μωροὶ καὶ τυφλοὶ. v. 19. 25: 2 αἱ πέντε μωροὶ sc. παρθένοι. v. 3, 8. 1 Cor. 3: 18. 4: 10. So prob. Matt. 5: 22, where others render it *wicked, impious*, like Heb. מְרִיר Sept. ἄφρων Ps. 14: 1. 53: 2. Job 2: 10; but μωρός no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. 1: 25 τὸ μωρὸν τοῦ θεοῦ i. e.

what men count foolish in the ordinances and proceedings of God, comp. v. 23, 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2: 23 et Tit. 3: 9 ζητήσεις μ. Sept. of pers. for מְרִיר Deut. 32: 6. Is. 32: 5, 6. מְרִיר Ps. 94: 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

Μωσῆς or *Μωϋσεύς*, ἑως, ὁ, also *Μωϋσῆς*, οὔ, and in some edit. *Μωσῆς*, οὔ, Matt. 17: 4. John 5: 46. al. *Moses*, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form *Μωσῆς*, gen. ἑως, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. 8: 4. 17: 3. 23: 2. Mark 1: 44. 9: 4, 5. Acts 3: 22. al. — *Μωϋσῆς* and *Μωϋσεύς*, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὕψης δὲ τοὺς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. E. g. *Μωϋσῆς*, gen. οὔ, Acts 6: 14. 7: 35, 37. Matt. 17: 4. al. *Μωϋσεύς* Acts 15: 1, 5. 2 Tim. 3: 8. al. — Meton. for *the books of Moses*, the Pentateuch, Luke 16: 29, 31. 24: 27. AL.

N.

Ναασών, ὁ, indec. *Naason*, Heb. נָאֻשׁ (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1: 4 bis. Luke 3: 32. Comp. Ex. 6: 23. Num. 2: 3.

Ναγκαί, ὁ, indec. *Naggae*, pr. n. of a man, Luke 3: 25.

Ναζαρέθ or *Ναζαρέτ*, ἡ, indec. *Nazareth*, prob. Heb. נָצְרֶת, Aram. נִצְרַת, (a twig,) see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of

Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shewn the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke 4: 29. See Rosemn. Bibl. Geogr. II. ii. p. 85 sq. Jowett's Chr. Res. p. 128, and in Calmet sub. v. Miss. Her. 1824. p. 307. — Matt. 2: 23. 4: 13. 21: 11. Mark 1: 9. Luke 1: 26. 2: 4, 39. 51. 4: 16. John 1: 46, 47. Acts 10: 38.

Ναζαρηός, οὔ, ὁ, a Nazarene, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark 1: 24. 14: 67. 16: 6. Luke 4: 34.

Ναζωραῖος, ου, ὁ, a Nazaraean, i. q. *Nazarene*, an inhabitant of Nazareth, in some editions written *Ναζωραῖος* in Matt. 2: 23. 26: 71. John 18: 7. — Spoken of Jesus, Matt. 10: 47. 26: 71. Luke 18: 37. 24: 19. John 18: 5, 7. 19: 19. Acts 2: 22. 3: 6. 4: 10. 6: 14. 22: 8. 26: 9. Matt. 2: 23 *ἐτι Ναζωραῖος κληθήσεται* he shall be called a Nazarene, i. e. looking to the etymology of the name (see in *Ναζαρέθ*) *he shall be called a shoot, branch*, in allusion to such passages as Is. 11: 1. 53: 2. Zech. 3: 8. 6: 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24: 5.

Ναθαν, ὁ, indec. Nathan, Heb. נָתָן (given sc. of God), pr. n. of a son of David, Luke 3: 31. Comp. 2 Sam. 5: 14.—Not the prophet Nathan 2 Sam. 7: 2 sq. 12: 1 sq.

Ναθαναήλ, ὁ, indec. Nathanael, Heb. נָתָן אֱלֹהִים (given of God), pp. i. q. Θεόδωρος Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle Βαρθολομαῖος q. v. John 1: 46, 47, 48, 49, 50. 21: 2.

Ναί adv. of affirmation, *yea, yes, certainly*.

a) pp. in answer to a question. Matt. 9: 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγονσιν αὐτῷ· ναί, κύριε. 13: 51. 17: 25. 21: 16. John 11: 27. 21: 15, 16. Acts 5: 8. 22: 27. Rom. 3: 29.—Ael. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. 11: 26 ναί, ὁ πατήρ, [sc. ὁρθῶς ποιεῖς] ὅτι οὕτως κ. τ. λ. Luke 10: 21. Rev. 16: 7. 22: 20 ναί, ἔρχου κύριε, in some edit. — Act. Thom. § 17, 18. Xen. Mem. 2. 7, 14.—Seq. καί introducing a subsequent limitation or modification. Matt. 15: 27 et Mark 7: 28 ναί, κύριε καὶ γὰρ τὰ κυνάγια κ. τ. λ. comp. in *Γάρ* I. b, fin. Vi-

ger. p. 424.—Arr. Epict. 2. 10. 20. Plato Soph. p. 226. E.

c) intens. in strong affirmation, asseveration, Luke 11: 51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ. 12: 5 ναί, λέγω ὑμῖν, τοῦτον φοβήθητε, *yea, I say unto you, fear him*. Philem. 20. Rev. 1: 7 ναί, ἀμήν. 14: 13. 22: 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21. comp. Hom. Il. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. καί, *yea and more also*, Matt. 11: 9 et Luke 7: 26 ναί, λέγω ὑμῖν, καὶ περισσότερον προφητεῖν, *yea, and more than a prophet*. — Xen. Conv. 8. 4. — With the art. τὸ ναί, *yea*, i. e. the word *yea*. 2 Cor. 1: 17 ἵνα ἢ παρ' ἐμοῦ τὸ ναί, ναί, καὶ τὸ οὐ· οὐ. v. 20. James 5: 12. c. art. impl. 2 Cor. 1: 18, 19 bis. Matt. 5: 37. Comp. Tholuck Bergpr. p. 300.

Ναῖν, ἡ, indec. Nain, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7: 11. See Rosemn. Bibl. Geogr. II. ii: p. 94.

Ναός, οὔ, ὁ, (ναῖω to dwell), pp. dwelling, hence temple, fane, as the dwelling of a god; in classic writers mostly i. q. *ἱερόν*, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, ἐν χειροποιήτοις ναοῖς Acts [7: 48.] 17: 24.—Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc. — Artemid. IV. 34 Κρατῖνος ὁ ἡμέτερος, ἀργυρέου ναοῦ ἐργεπιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπεμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοὺς ναοὺς τοῖς ἀφιδρώμασι πρὸς τὴν ἱερίαν. Hdot. 2. 63 τὸ δὲ ἄγαλμα, ἐὼν ἐν τῇ μικρῇ ξυλῇ κατακεχρυσσμένη κ. τ. λ. comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφρησίας Ἀρτέμιδος ἀφιδρώματα παρ' Ἑλλήσιν.

b) of the temple at Jerusalem, or in

allusion to it, but spoken only of the *fane* or edifice itself, in distinction from *ἱερόν*, which included also the courts and other appurtenances, see *Ἱερόν*. —

(α) pp. Matt. 23: 16 bis ὅς ἂν ὁμώσει ἐν τῷ ναοῖ . . . ἐν τῷ χρυσῷ τοῦ ναοῦ. v. 17, 21. v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in *Ἱερόν*. 27: 5 ἔλψας τὰ ἀργύρια ἐν τῷ ναοῖ, prob. in the entrance of the ναός, since Judas could not enter within it. 26: 61 et 27: 40. Mark 14: 58 et 15: 29. Luke 1: 9, 21, 22. John 2: 20. 2 Thess. 2: 4. For the καταπέτασμα τοῦ ναοῦ Matt. 27: 51. Mark 15: 38. Luke 23: 45, see in *Καταπέτασμα*. Sept. for כִּתְיָה 1 K. 6: 5, 17. Ps. 5: 8. 11: 4. — Jos. Ant. 8. 4. 1. ib. 11. 4. 3. — (β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. 8: 5. 9: 11. So Rev. 3: 12. 7: 15. 11: 1, 2, 19 bis, ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ κ. τ. λ. 14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17. 21: 22 bis. — Test. XII Patr. p. 550. comp. Wisd. 3: 14.—(γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2: 19, 21. of Christians 1 Cor. 3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis. Eph. 2: 21. — Act. Thom. § 12 γίνεσθε ναοὶ ἁγιοί.

Ναοῦμ, ὁ, indec. *Nahum*, Heb. נַחֻם (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke 3: 25.

Νάρδος, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropogon nardus* of Linn. Heb. נָרְד, Sanscr. *narda*, Plin. H. N. 12. 12 or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the Spikenard of the Ancients, in *Asiat. Researches* Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443.—Hence in N. T. μύρον νάρδου πιστικῆς ointment of pure *spikenard*, i. e. the most precious, Mark 14: 3. John 12: 3.—Sept. for נָרְד Cant. 1: 12. 4: 13, 14.

Νάρκισσος, ου, ὁ, *Narcissus*, (pp.

a flower,) pr. n. of a man at Rome, Rom. 16: 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

Ναυαγέω, ὦ, f. ἤσω, (ναυαγός one shipwrecked, from ναῦς ἄγνημι,) to make *shipwreck*, i. e. to be *shipwrecked*, intrans. 2 Cor. 11: 25 τρις ἐνανάγησα. Trop. 1 Tim. 1: 19 περὶ τὴν πίστιν. — pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D.

Ναύκληρος, ου, ὁ, (ναῦς, κλήρος,) *ship-owner*, *naulerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27: 11. Comp. Adam's Rom. Ant. p. 406. — Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

Ναῦς, gen. νεώς, acc. ναῦν, ἡ, see Buttm. § 58. p. 99, (from νάω, νάω,) a *ship*, *vessel*, Acts 27: 41. Sept. for נַאֲ 1 K. 9: 26. נַאֲ Job 9: 26. — Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

Ναύτης, ου, ὁ, (ναῦς,) a *ship-man*, *sailor*, *seaman*, Acts 22: 27, 30. Rev. 18: 17. — Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

Ναχὼρ, ὁ, indec. *Nahor*, Heb. נָחֹר (snorting), pr. n. of the grandfather of Abraham, Luke 3: 34. Comp. Gen. 11: 22 sq.

Νεανίας, ου, ὁ, (νεάν, νέος,) a *youth*, a *young man*, Acts 20: 9. 23: 17, 18, 22. Sept. for נַעַר Judg. 16: 26. — Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2. — Spoken of Saul i. e. Paul, Acts 7: 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *Νεανίσκος*. So of soldiers, Sept. for נַעַר 2 Sam. 6: 1. 1 Chr. 19: 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

Νεανίσκος, ου, ὁ, (νεάν, νέος,) a *youth*, a *young man*, Mark 14: 51 εἰς τις *νεανίσκος*. 16: 5. Luke 7: 14. Sept. for נַעַר 1 Sam. 17: 55. Is. 3: 3. יָעַר Ezra 10: 1. — Jos. Ant. 6. 9. 2. Ael. V. H. 9.

39. Xen. An. 7. 2. 33. — So of young men in the prime and vigour of manhood up to the age of 40 years or more. Matt. 19: 20, 22, comp. Luke 18: 18 where it is ἄρχων. Acts 5: 10 νεανίσκοι, i. e. the younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2: 17. 1 John 2: 13, 14. Of soldiers Mark 14: 51. So Sept. for נַחֲשָׁן Gen. 41: 12. Josh. 6: 23. נַחֲשָׁן Josh. 2: 1, 23. — Pol. 5. 25. 3. Hdiān. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακονταεσσάρων, ἢ τεσσαράκοντα ενός.

Νεάπολις, εως, ἡ, (νέος, πόλις,) Neapolis, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts 16: 11. — Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. Naaman, Heb. נַחֲמָן (pleasantness,) pr. n. of a Syrian warrior and captain, Luke 4: 27. Comp. 2 K. c. 5.

Νεκρός, οῦ, ὁ, (νέκρς,) *dead*, as subst. and adj. pp. only of persons or trop. in allusion to them.

I. Subst. *one dead, a dead person*, and this is the Homeric and early usage, see Passow in voc.

a) *dead body, corpse*, Matt. 23: 27 γέμουσιν ὅστίων νεκρῶν. Rev. 20: 13. Sept. for נֶפֶשׁ Deut. 28: 6. Jer. 7: 31. — Jos. B. J. I. 9. 1. Hdiān. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) *genr. a dead person, plur. the dead*, e. g. (α) as yet unburied, Matt. 8: 22 θάψαι τοὺς νεκρούς. Luke 7: 15. Heb. 9: 17. So for *one slain* Rev. 16: 3. Sept. for נָפֶת Gen. 22: 3 sq. — Pol. 2. 34. 12. Hom. II. 23. 51. — (β) as buried, laid in a sepulchre, and therefore as being in ἄδης q. v. and see also Gesen. Lex. art. נֶפֶשׁ. Luke 16: 30 εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John 5: 25 οἱ νεκροὶ ἀκούονται τῆς φωνῆς τ. υἱοῦ τ. θ. Acts 10: 42. Rom. 14: 9. Heb. 11: 35. Rev. 1: 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for נֶפֶשׁ Ecc. 9: 5. Is. 8: 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In refer-

ence to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6: 13. ζωὴ ἐκ ν. trop. 11: 15, see in Ζωή a. a. So ζωοποιεῖν τοὺς ν. Rom. 4: 17. ἐγείρειν τοὺς νεκρούς Matt. 10: 8. John 5: 21. Acts 26: 8. 2 Cor. 1: 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. 14: 2. 27: 64. Acts 3: 15. Gal. 1: 1. 1 Thess. 1: 10. ἀναστῆναι ἐκ τῶν νεκρῶν Matt. 17: 9. Luke 16: 31. John 20: 9. trop. Eph. 5: 14. ἀνάστασις τῶν νεκρῶν Matt. 22: 31. Acts 17: 32. Rom. 1: 4. 1 Cor. 15: 13, 21, 42. ἀν. ἢ ἐκ νεκρῶν Acts 4: 2. ἐξανástasis τῶν ν. Phil. 3: 11. — (γ) *emphat. οἱ νεκροὶ the dead*, i. e. utterly dead, extinct, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. — (δ) trop. plur. *those dead to Christ* and his Gospel, spiritually dead. Matt. 8: 22 ἄφεσι τοὺς νεκρούς κ. τ. λ. *let the spiritually dead bury their dead*, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9: 60. So Rom. 6: 13. 11: 15. Eph. 5: 14, see in β above.

II. Adj. νεκρός, ἄ, ὄν, *dead*, in Attic and later usage.

a) pp. Matt. 28: 4 ἐγένοντο ὥσει νεκροί. Acts 20: 9 καὶ ἤρθη νεκρός *was taken up dead*, i. e. for dead. 28: 6. Rev. 1: 17. Sept. for נֶפֶשׁ 2 Sam. 19: 6. Is. 27: 36. — Luc. D. Deor. 7. 4. ib. Philops. 31. Arr. Epict. 1. 9. 33. — Trop. for *lost, perished*, given up as dead, e. g. the prodigal son Luke 15: 24, 32, parall. with ἀπολωλώς. — Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (α) of persons, *dead to Christ* and his gospel and so exposed to punishment, spiritually dead, Rev. 3: 1. c. dat. of cause or manner, Eph. 2: 1 ἡμᾶς ὄντας νεκροὺς παραπτώμασι. v. 5. seq. ἐν c. dat. Col. 2: 13. seq. διὰ τι, Rom. 8: 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, *mortal*. — Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, *to be dead to sin*, no longer willingly subject to it, Rom. 6: 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. — (β) Of things, *dead*, i. e. *inactive, inoperative*, e. g. ἁμαρτία Rom. 7: 8. πίστις James 2:

17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6: 1. 9: 14. AL.

Νεκρώω, ὤ, f. ὠσω, (νεκρός,) *to put to death*, and Pass. *to be put to death, to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. 3: 5. Pass. part. νεκρωμένος, η, ον, *deaden*, i. e. *dead*, powerless, impotent, as σῶμα νεκρό. Rom. 4: 19. Heb. 11: 12. — Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νεκρώσις, εως, ἡ, (νεκρός,) pp. *a putting to death*, hence

a) *death*, i. e. violent death, 2 Cor. 4: 10 τὴν νεκρώσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness, impotency*, Rom. 4: 19. Comp. ἀπονεκρώσις Arr. Epict. 1. 5. 4.

Νέος, α, ον, *young, new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young, youthful*. Tit. 2: 4 ἵνα σωφρονίσῃς τὰς νέας, opp. πρεσβύτας. Sept. for נָעָרִים Gen. 37: 2. Prov. 22: 15.—Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31. — Compar. νεώτερος, *younger*, sc. of two or more, Luke 15: 12, 13, ὁ νεώτερος αὐτῶν, ὁ ν. υἱός. Sept. for נָעָרִים Gen. 9: 24. 27: 15. 42: 13. (Xen. Cyr. 3. 1. 1. An. 1. 1. 1.) Genr. for a *young person*, plur. *the younger, the young*, in opp. to those older, John 21: 18 ὅτε ἡς νεώτερος. Acts 5: 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in v. 10. 1 Tim. 5: 1, 2, 11, 14. Tit. 2: 6. 1 Pet. 5: 5. As implying inferior dignity Luke 22: 26. Sept. for נָעָרִים Ps. 148: 12. Jer. 1: 6, 7.—Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

b) of things, *new, recent*, e. g. οἶνος, ἄσκοί, Matt. 9: 17 bis. Mark 2: 22 ter. Luke 5: 37 bis, 38, 39. Sept. for נָעָרִים Lev. 23: 17. Cant. 7: 13. — Hom. Il. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38. — Trop. of the heart, disposition, nature, as *renewed* and therefore *better*, e. g. 1

Cor. 5: 7 ἵνα ᾖτε νέον φύραμα. Col. 3: 10. Heb. 12: 24 διαθήκη νέα.

Νεοσσός, οῦ, ὁ, (νέος,) *youngling*, the young of animals esp. of birds. Luke 2: 24 δύο νεοσσὸς περιστέρων, where some Mss. have the later form νεοσοῦς, see Lob. ad Phr. p. 206. Sturz Dial. Alex. p. 185. So Sept. for נָעָרִים Lev. 5: 7. Prov. 30: 17. יְרֵי־רָצָח Deut. 22: 6.—Ael. V. H. 1. 6. Xen. Oec. 7. 34.

Νεότης, ητος, ἡ, (νέος,) *youth, youthful age*. Matt. 19: 20 ἐκ νεότητός μου. Mark 10: 20. Luke 18: 20. Acts 26: 4. 1 Tim. 4: 12 μηδεὶς σου τῆς ν. καταφρονεῖτω let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נְעוּרָיִם Gen. 8: 21. Num. 30: 17. יְרֵי־רָצָח Eccl. 11: 9, 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φυτευθῆν. Sept. for נָעָרִים Job 14: 9. Ps. 144: 12.—In N. T. as subst. trop. a *neophyte, new convert*, 1 Tim. 3: 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4: 23.

Νεύω, f. νέωσω, *to nod, to beckon*, as a sign to any one, seq. dat. John 13: 24 νέει οὖν αὐτὸν Σίμων. Acts 24: 10.—Sept. Prov. 4: 25. Arr. Epict. 2. 18. 18. Ael. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud, nebula*, perh. Luke 12: 54, comp. 1 K. 18: 44. Genr. a *cloud*, Jude 12 νεφέλαι ἀννθροι. [2 Pet. 2: 17.] Sept. for נָעָרִים Gen. 9: 13, 14. נָעָרִים Ps. 36: 6. נָעָרִים Judg. 5: 4. Eccl. 11: 4. — Luc. D. Deor. 6. 4. Xen. An. 1. 8. 8.—As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. 10: 1, 2; comp. Sept. and נָעָרִים Ex. 13: 21, 22. In connexion with Christ, as with a voice from heaven Luke 9: 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17: 5 bis. Mark 9: 7 bis. Luke 9: 34 bis; as receiving him up at his ascension, Acts 1: 9; as surrounding him at his second coming, Matt. 24: 30. 26: 64. Mark 13: 26. 14: 62. Luke 21: 27. Rev. 1: 7. 14:

14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. 4: 17. Rev. 10: 1. 11: 12.—Comp. of God, Ps. 18: 8 sq. 97: 2. Is. 19: 1.

Νεφθαλείμ, ὁ, indec. *Nephthalim*, Heb. נַפְתָּלִי (my wrestling) *Naphtali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30: 8. In N. T. only meton. for the tribe of *Naphtali*, Matt. 4: 13, 15. Rev. 7: 6.

Νέφος, εος, ους, τό, a cloud, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for crowd, throng, Heb. 12: 1 νέφος μαρτύρων.—Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 νέφος τοσοῦτο ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

Νεφρός, οῦ, ὁ, kidney, usually plur. οἱ νεφροὶ the kidneys, reins, loins, Sept. for נִי־כִי־ב Ex. 29: 13, 32. Job 16: 13.—In N. T. trop. for the inmost mind, the seat of the desires and passions, Rev. 2: 23 ἐρευνῶν νεφροὺς καὶ καρδίαις. Comp. Sept. and נִי־כִי־ב in the similar phrase Ps. 7: 10. Jer. 11: 20. 17: 10. 20: 12.

Νεωκόρος, ου, ὁ, (ναός Att. νεός, κορέω,) pp. temple-sweeper, hence temple-keeper, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεωκόρος· ὁ τὸν νεὼν κοσμῶν καὶ εὐτελεῖζων, ἀλλ' οὐχ ὁ σαρκῶν. Hence for worshipper, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4 οὗτος ὁ θεὸς ἐαυτῷ νεωκόρους ἤγεν, and so νεωκορεῖν ib.—In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as a worshipper, devotee of Diana, Acts 19: 35 νεωκόρος τῆς μεγάλης Ἀρτέμιδος.—It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

Νεωτερικός, ῥή, ὄν, (νέος, νεώτερος,) youthful, pertaining to youth, 2 Tim. 2: 22 τὰς ν. ἐπιθυμίας φεύγε.—3 Macc. 4: 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

Νεώτερος, α, ον, see in Νεός.

Νή a particle of swearing, always affirmative, and taking the accus. of that

by which one swears. Passow sub. v. Buttm. § 149. p. 430. 1 Cor. 15: 31 νῆ τὴν ὑμ. καύχησιν, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for נִי Gen. 42: 15, 16.—Luc. D. Deor. 19. I. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

Νήθω, f. νήσω, (i. q. νέω, Buttm. § 114,) to spin, absol. Matt. 6: 28 et Luke 12: 27 οὐδὲ νήθει, sc. τὰ κρινά. Sept. for נִי Ex. 35: 25, comp. 26: 31. 38: 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. 1. p. 676 sq.

Νηπιάζω, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14: 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it, comp. Matt. 18: 3.—Gr. proverb, διαφέρει δὲ τοῦ νηπίου καὶ ἡλικίαν οὐδὲν ὃ ἐν ταῖς φρεσὶ νηπιάζων, comp. Wetstein in loc.

Νήπιος, ἰα, ιον, also of two endings, ὁ, ῆ, (νη—insep. un, ἔπος,) pp. not speaking, infans, and hence an infant, child, babe, without any definite limitation of age.

a) pp. Matt. 21: 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8: 3 where Sept. for נִי־יֵצֵר. 1 Cor. 13: 11 quing. ὅτε ἤμην νήπιος κ. τ. λ. By impl. a minor, one not yet of age, Gal. 4: 1.—Sept. genr. for נִי־יֵצֵר and נִי־יֵצֵר of a child playing in the streets Jer. 6: 11. 9: 20, asking for bread Lam. 4: 4, borne in the arms Lam. 2: 20, once of the foetus Job 3: 16.—Hom. Il. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. babe, for one unlearned, unenlightened, simple, in a good sense, Matt. 11: 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10: 21. Rom. 2: 20. Implying censure, 1 Cor. 3: 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4: 3. Eph. 4: 14. Heb. 5: 13. Sept. for נִי־יֵצֵר Sept. Prov. 1: 32. Ps. 19: 8. 119: 130.—Plut. ed. R. VI. p. 128 pen.

Νηρεὺς, ἑως, ὁ, *Nereus*, pr. n. of a Christian at Rome, Rom. 16: 15.

Νηρί, ὁ, indec. *Neri*, pr. n. of a man, Luke 3: 27.

Νησίον, ου, τό, (dim. of νῆσος,) a small island, islet, sc. Κλαύδη q. v. Acts 27: 16.

Νῆσος, ου, ἡ, (prob. νέω to float,) *an island*, Acts 13: 6. 27: 26. 28: 1, 7, 9, 11. Rev. 1: 9. 6: 14. 16: 20. Sept. for נ Ps. 72: 10. Ez. 26: 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

Νηστεία, ας, ἡ, (νηστεύω,) *a fasting, fast, abstinence from eating.*

a) genr. e. g. for want of food, 2 Cor. 6: 5. 11: 27 ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) in a religious sense, e. g. of the private fastings of the Jews, Matt. 17: 21 et Mark 9: 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2: 37. Acts 14: 23. 1 Cor. 7: 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. 9: 4. Luke 18: 12. Dan. 9: 3. Is. 58: 3 sq. Tob. 12: 8. Test. XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. 10: 2 sq. Sept. for ציֵּם Dan. et Is. l. c. Ps. 69: 11.—Spec. *the fast*, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27: 9. Comp. Lev. 16: 29 sq. 23: 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Jahn § 103, 357.—Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. genr. Ael. V. H. 5. 20.

Νηστεύω, f. εἶσω, (νήστεις,) to fast, to abstain from eating, in N. T. only of private fasting, see in *Νηστία*. Matt. 6: 16 bis, 17, 18. 9: 14 bis. Mark 2: 18 ter, 19 bis. Luke 5: 33. 18: 12. Acts 10: 30. 13: 2, 3. Sept. for ציֵּם Judg. 20: 26. 1 Sam. 7: 6.—Ael. V. H. 5. 20.—With the notion of *grief, mourning*, with which fasting was often connected, Matt. 9: 15 πενθεῖν . . . νηστεύουσιν. Mark 2: 20. Luke 5: 34, 35. Comp. 2 Sam. 12: 16. Ezra 10: 6. Neh. 1: 4, where Sept. and Heb. ציֵּם.—Of the Saviour's supernatural fast of forty days, Matt. 4: 2. Or it may possibly be meant, that his fasting consisted in abstaining from

all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄρτον ἐσθίει μόνον μετὰ ἁλατος, καὶ τὸ ποτὸν αὐτοῦ ὕδωρ. 1 Sam. 31: 13. Dan. 10: 2 sq.

Νῆστις, ως, ὁ, ἡ, adj. (νη-insep. un, ἐσθίω,) *not having eaten, fasting*, plur. acc. νήστιεις Matt. 15: 32. Mark 8: 3.—Plut. Cato Maj. 23 νήστιν. Dion. Hal. Rhetor. 9. 16 νήστις. Another plur. νήστιδες occurs Athen. VII. 79. p. 126. See Lob. ad Phryn. p. 326.

Νηφάλιος, ία, ιον, (νήφω,) sober, temperate, abstinent, espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect*, 1 Tim. 3: 2 δεῖ οὖν ἐπίσκοπον εἶναι νηφάλιον κ. τ. λ. v. 11. Tit. 2: 2. Comp. 1 Thess. 5: 6. —Phavorin. νηφάλιος ἐστὶν ὁ αἰ νήφων καὶ σίνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον. — In 1 Tim. 3: 2, 11, text. recept. has the later synonym *νηγαλέος, α, ον*, comp. Passow s. v.

Νήφω, f. ψω, to be sober, temperate, abstinent, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20. In N. T. *to be sober-minded, watchful, circumspect*, intrans. 1 Thess. 5: 6 γρηγοροῦμεν καὶ νήφομεν. v. 8. 2 Tim. 4: 5 σὺ δὲ νήφε ἐν πάνσι. 1 Pet. 1: 13. 4: 7. 5: 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφεις καὶ μέμνησο ἀπιστεῖν. Hldian. 2. 15. 1.

Νίγερ, ὁ, indec. *Niger*, surname of Simon a teacher at Antioch, Acts 13: 1.

Νικάνωρ, ορος, ὁ, *Nicanor*, pr. n. of one the of the seven primitive deacons, Acts 6: 5.

Νικάω, ᾧ, f. ἡσω, (νίκη,) to be victorious, e. g.

a) intrans. *to come off victor, to prevail*. Rom. 3: 4 ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε, quoted from Sept. Ps. 51: 4 where Heb. כִּי־יִכָּר to be pure. Seq. infin. Rev. 5: 5. —Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) trans. *to overcome, to conquer, to subdue*, c. acc. Luke 11: 22 ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν. Rom. 12: 21 bis,

μὴ νικῶ (pass.) ἐπὶ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35. — Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John 5: 4 bis νικᾷ τὸν κόσμον κ. τ. λ. v. 5. Rev. 3: 21. 6: 2 bis. 12: 11. 17: 14. Perf. for pres. or fut. John 16: 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2: 13, 14. 4: 4. Hence Part. absol. ὁ νικῶν, the victor, he that overcometh, Rev. 2: 7, 11, 17. 3: 5. 21: 7. Nom. absol. Rev. 2: 26. 3: 12, 21. comp. Buttm. § 145. n. 1. Winer § 28. 3. Praegn. seq. ἐκ τοῦ θηρίου Rev. 15: 2, see in *Lex* no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11: 7. 13: 7.

Νίκη, ης, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη ἐστὶν ἡ νίκη . . . ἡ πίστις ὑμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4, 9. 7: 50. 19: 39.

Νικολαΐτης, ου, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. 2: 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδασκίαν Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכּוֹלָאֵם, if this latter be taken as compounded from נִכּוֹל i. q. νικῶ, and לָאֵם q. λαός. So Eichhorn in Comm. ad loc. Comp. the symbolical use of *Ἰεζάβελ* in Rev. 2: 20. But Gesenius gives to the name נִכּוֹלָאֵם another derivation and sense, i. e. from כּוֹל and לָאֵם, q. d. non-populus.

Νικόλαος, ου, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Νικόπολις, εως, ἡ, Nicopolis, (pp. city of victory,) a city of Thraee, now *Nikopi*, on the river Nessus (Ka-

rasu), which was here the boundary between Thraee and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. 3: 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Moesia, Armenia, etc.

Νίκος, εως, ους, τό, (νίκη,) victory, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. 15: 55 ποῦ σου, ἄδῃ, τὸ νίκος; v. 57. So εἰς νίκος adv. victoriously, triumphantly, Matt. 12: 20, see in *Ἐκβάλλω* b, and *Κρίσις* c. 1 Cor. 15: 54, comp. Is. 25: 8. Comp. in *Εἰς* no. 3. b. Sept. εἰς νίκος for נִכּוֹס 2 Sam. 2: 26. Job 36: 7. — Sept. Ez. 3: 8. Anthol. Gr. III. p. 242.

Νινευί, ἡ, indec. *Nineveh*, Heb. נִנְוִי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11: 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. 10: 11, and the book of Nahum. The Greeks and Romans called it *Nīros*, *Nīnus*, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευίτης, ου, ὁ, a Ninevite, Matt. 12: 41. Luke 11: 30.

Νιπτήρ, ῆρος, ὁ, (νίπτω,) a wash-basin, John 13: 5. — Pollux Onom. 10. 78 ποδανιπτήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Buttm. § 114. p. 293; to wash, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. 15: 2. Mark 7: 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. 25: 41. Gen. 18: 4. 19: 2. 24: 32. 43: 24. Judg. 19: 21. Jahn § 123, 145, 149. Calmet art. *Baptism*, *Foot*.—Trans. to wash, e. g. the face, τὸ πρόσσωπον Matt. 6: 17; by impl. the eyes, τοὺς ὀφθαλμούς John 9: 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. 15: 2. Mark 7: 3; the

feet, *τοὺς πόδας* John 13: 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. 5: 10. So Sept. for *יָדָיו* of the face Gen. 43: 31, the hands Ex. 30: 20. Deut. 21: 6, the feet 1 Sam. 25: 41. Gen. 18: 4. — Luc. Epigr. 19. Artemid. 5. 55.

Νοέω, ὠ, f. ἴσω, (νόος, νοῦς,) to see with the eyes, to perceive, as *ὀφθαλμοῖς νοεῖν* Hom. Il. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i. e.

a) to perceive, to understand, to comprehend, absol. Matt. 16: 9 οὐπω νοεῖτε; Mark 8: 17. *τῇ καρδίᾳ* John 12: 40. c. acc. expr. or impl. Eph. 3: 4 ἀναγινώσκοντες νοῆσαι σύνεσθαι μου. v. 20. 1 Tim. 1: 7. Rom. 1: 20. seq. infin. Heb. 11: 3. seq. ὅτι Matt. 15: 17. 16: 11. Mark. 7: 18. Sept. for *יָדָיו* Prov. 1: 2, 6. — Ael. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.

b) i. q. to have in mind, to think of, to consider, absol. Matt. 24: 15 et Mark 13: 14 ὁ ἀναγινώσκων νοεῖτω. c. acc. 2 Tim. 2: 7 νοεῖ αὐ λέγω. — Ecclus. 11: 7. Hom. Il. 9. 533 or 537. Arr. Epict. 3. 1. 18.

Νόημα, αῖος, τό, (νοεῖω,) thought, i. e.

a) pp. what is thought out, excogitated, hence *purpose, project, device*. 2 Cor. 2: 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10: 5. — Baruch. 2: 8. 3 Macc. 5: 30. Hom. Il. 10. 104.

b) meton. as in Engl. for the mind, e. g. the understanding, 2 Cor. 3: 14 ἐπωρώθη τὰ νοήματα αὐτῶν. 4: 4; also the affections, disposition, 2 Cor. 11: 3 οὕτω φθάσῃ τὰ νοήματα ὑμῶν. Phil. 4: 7. — Hom. Od. 20. 82, 346.

Νόθος, ου, ὁ, ἡ, adj. *bastard, spurious*, Heb. 12: 8. — Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.

Νομή, ἡς, ἡ, (νέμω to pasture, to feed,) *pasture*, i. e.

a) the act of feeding, pp. Xen. Oec. 7. 20; in N. T. trop. a *feeding, eating, spreading*, as of a gangrene, and hence *νομήν ἔχειν* i. q. to eat, to spread, 2 Tim. 2: 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομήν ἔχει. — So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.

b) *pasturage*, trop. John 10: 9 νομήν εὐρήσει, i. e. shall have enjoyment, shall

find happiness. Sept. for *נִרְצָה* Gen. 47: 5. 1 Chr. 4: 39, 40. *מִרְצֵה* Ps. 74: 1. *רָצָה* Prov. 24: 15. — Hdot. 1. 110. Xen. Cyr. 3. 2. 20.

Νομίζω, f. ἴσω, (νόμος custom,) to regard or acknowledge as custom, to have and hold as customary, viz.

a) pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts 16: 13 οὐ ἐνομίζετο προσευχὴ εἶναι, where according to custom was the *proseuche*, i. e. *παρὰ ποταμόν*. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος. — Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdi. 1. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.

b) genr. to regard or acknowledge as any thing, i. e. in its customary character, or in its customary manner, e. g. *τινὰ θεὸν νομίζειν* Dinarch. 102. 13. *τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν* Conon. Narrat. 44. So pass. Luke 3: 23 ὡς ἐνομίζετο, as he was regarded, reckoned, i. e. according to Jewish custom. — Dem. 1022. 16 οἱ νομιζόμενοι μὲν νῦν, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180. — Hence genr. to regard, to think, to suppose, e. g. seq. inf. c. acc. Luke 2: 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7: 25. 8: 20. 14: 19. 16: 27. 17: 29. 1 Cor. 7: 26. 1 Tim. 6: 5. seq. inf. 1 Cor. 7: 36. Seq. ὅτι, Matt. 5: 17 μὴ νομίσητε ὅτι ἤλθον κ. τ. λ. 10: 34. 20: 10. Acts 21: 29. — seq. inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.

Νομικός, ῆ, ὄν, (νόμος law,) pertaining to law.

a) genr. Tit. 3: 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law. — Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.

b) of persons, one skilled in the law, a lawyer. Tit. 3: 13 ζῆν τὸν νομικὸν πρόπεμψον. — Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7. — In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) else-

where νομοδιδάσκαλος and γραμματεῖς, see in Γραμματεῖς b. Matt. 22: 35 et Luke 10: 25 νομικός τις, comp. Mark 12: 28 γραμματεῖς. Luke 7: 30 11: 45, 46, 52. 14: 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἤθλησας. Xen. Mem. 4. 4. 1.

Νόμισμα, αἰος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence current money, coin, Lat. numisma. Matt. 22: 19 τὸ ἡ. τοῦ κήρσου. — Jos. Ant. 14. 14. 1. Hdian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher, i. e. a teacher and expounder of the Jewish law, i. q. νομικός and γραμματεῖς, Luke 5: 17. Acts 5: 34. See in Γραμματεῖς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1: 7 θέλοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ἡ, (νομοθετέω,) law-giving, legislation, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Αὐκούργου νομοθεσίας. In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9: 4 ὡς αἱ διαθήκαι καὶ ἡ νομοθεσία.—2 Macc. 6: 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ἕως οὗ παντάπασιν ὑπεριδόντες τὴν Αὐκούργου νομοθεσίαν.

Νομοθετέω, ᾧ, f. ἦσω, (νομοθέτης,) to make or give laws, to establish as law, to legislate.

a) pp. and seq. dat. for any one, Xen. Apol. Soer. 15 Αὐκούργου τοῦ Αὐκεδαμονίοις νομοθετήσαντος. Sept. for לָקַח Ex. 24: 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Buttin. § 134. 5. Winer § 40. 1. Heb. 7: 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο for the people received the (Mosaic) law upon this condition, sc. of being under the Levitical priesthood.

b) to establish, to sanction, pp. as law,

or by law, pass. Heb. 8: 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται. — Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a law-giver, legislator, James 4: 12. — Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ὁ, (νέμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence usage, custom, Sept. and לָקַח 2 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only law, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. 4: 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5: 13. 7: 8. 1 Tim. 1: 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ. John 8: 5 comp. Lev. 20: 10. John 19: 7 comp. Lev. 24: 16 et Deut. 13: 5. Acts 23: 3. 24: 6. So the law of marriage Rom. 7: 2, 3. 1 Cor. 7: 39; of the Levitical priesthood Heb. 7: 16. Also Heb. 9: 19 κατὰ νόμον i. e. according to the ordinance or command, sc. respecting the promulgation of the law, see Ex. 20: 18, 19. 24: 2 sq. Sept. for לָקַח Num. 19: 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. H. G. 3. 3. 2. — (β) Of laws relating to external religious rites, e. g. purification Luke 2: 22. Heb. 9: 22; circumcision John 7: 23. Acts 15: 5, comp. 21: 20, 24; sacrifices Heb. 10: 8. So Sept. and לָקַח Lev. 6: 9, 14. al. — (γ) Of laws relating to the hearts and conduct of men, Rom. 7: 7 ὁ νόμος ἔλεγεν οὐκ ἐπιθυμῆσαι. James 2: 8. Heb. 8: 10 et 10: 16 διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. 31: 33 where Sept. for לָקַח. — (δ) By impl. for a written law, a law expressly given, i. q. ὁ νόμος ἔγγρατος. Rom. 2: 14 ἔθνη τὰ μὴ νόμον ἔχοντα . . . ἑαυτοῖς εἰσι νόμος. — Diod. Sic. 1. 94 νόμοι ἔγγρατοι.

c) *the law*, i. e. *a code or body of laws*, in N. T. only of the Mosaic code. (α) pp. Matt. 5: 18 ἵνα ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22: 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16: 17. John 1: 17 ὁ νόμος διὰ Μωσέως ἐδόθη. 7: 19. Acts 7: 53. Rom. 2: 13 sq. 5: 13. 1 Cor. 15: 56. Gal. 3: 10 sq. 1 Tim. 1: 8. James 2: 9, 11. al. ἔργα νόμου see in Ἔργον b. γ. 4. Rom. 2: 15. Gal. 2: 16. 3: 10. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law*, Rom. 4: 16. 3: 19. 1 Cor. 9: 20. ὅσοι ἐν νόμῳ id. Rom. 2: 12. Sept. and תורה Deut. 1: 5. 4: 44. al.—(β) Trop. for the Mosaic dispensation, Rom. 10: 4 τέλος γὰρ νόμου Χριστός. Heb. 7: 12. 10: 1. — (γ) Meton. for *the book of the law*, i. e. pp. the books of Moses, the *Pentateuch*, Matt. 12: 5. Luke 2: 23, comp. Ex. 13: 2. Luke 10: 26. 1 Cor. 9: 8, 9, comp. Deut. 25: 4. 1 Cor. 14: 34, comp. Gen. 3: 16. So Sept. and תורה Neh. 8: 2. — As forming part of the Old Test. ὁ νόμος καὶ οἱ προφηταί, Matt. 5: 17. Luke 16: 16. John 1: 46. Acts 13: 15. 23: 23. Rom. 3: 21. (Jos. de Macc. 18.) νόμος καὶ προφ. καὶ ψάλλοι Luke 24: 44.—Also simply ὁ νόμος for *the Old Testament*, John 10: 34. 12: 34. 15: 25 coll. Ps. 35: 19. 1 Cor. 14: 21 coll. Is. 28: 11, 12.—2 Macc. 2: 18.

d) trop. ὁ νόμος τέλειος, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James 1: 25 ὁ δὲ παρακλῖψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2: 12. 4: 11. — Also of the laws, precepts, established by the gospel, e. g. ὁ νόμος Χριστοῦ Gal. 6: 2. absol. Rom. 13: 8, 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5: 23.

e) trop. *law*, i. e. *rule, norm, standard*, sc. of judging or acting. Rom. 3: 27 διὰ ποίου νόμου τῶν ἔργων; οὐχὲ ἀλλὰ διὰ νόμον πίστεως. 7: 23, 25. 8: 2, 7. 9: 31. In the sense of *rule of life, discipline*, Phil. 3: 5 κατὰ νόμον, Φαρισαῖος. —Arr. Epict. 1. 26. 1. AL.

Νόος, see Νοῦς.

Νοσέω, ὦ, f. ἴσω, (νόσος,) *to be sick*, pp. Hdan. 3. 15. 3. Thuc. 1. 138. In N. T. trop. νοσεῖν περὶ τι, *to have a*

sickly longing for any thing, to pine after, to dote about; 1 Tim. 6: 4 νοσῶν περὶ ζητήσεις καὶ λογομαχίας.—περὶ τι Plut. de Ira cohib. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phaedr. p. 228. C. πρὸς τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c. dat. Ael. V. II. 2. 13.

Νόσημα, ατος, τό, (νοσέω,) *sickness, disease*, i. q. νόσος John 5: 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ, *sickness, disease*. Matt. 4: 23 θεραπεύων πᾶσαν νόσον. v. 24. 9: 35. 10: 1. Mark 1: 34. 3: 15. Luke 4: 40. 6: 17. 7: 21. 9: 1. Acts 19: 12. Sept. for נִדָּה 2 Chr. 21: 19. נִדָּה Ex. 15: 26.—Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for *pain, sorrow, evil*, Matt. 8: 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53: 4, Heb. מְכַאֲבֵינוּ.

Νοσσιά, ᾶς, ἡ, contracted later form for Att. νεοσσιᾶ, (from νεοσσός,) *a nest* sc. with the young, Sept. for נֵץ Ps. 84: 4. Pausan. 9. 30. p. 769. comp. Hdot. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz de Dial. Alex. p. 185. — In N. T. *a nest of young birds, brood*, Luke 13: 34 ὃν τρόπον ὄρνις τὴν ἐαυτὴν νοσσιάν. So Sept. and נֵץ Deut. 32: 11.

Νοσσίον, ου, τό, contr. for Att. νεοσσίον, see in νοσσιᾶ, (dimin. from νεοσσός,) *a young bird*, Plur. τὰ νοσσιᾶ *a brood of young birds*, Matt. 23: 37. Sept. for נֵץ־רִיבִּי Ps. 84: 4. — So τὰ νεοττία Aristot. H. An. 9. 29. Ael. V. H. 10. 3.

Νοσσός, see Νεοσσός.

Νοσφίζω, f. ἴσω, (νόσφι apart, away,) pp. to put apart, to separate, Mid. *to separate oneself, to go away*, Hom. Od. 11. 73. Act. *to take or snatch away, to rob*, Pind. Nem. 6. 106.—In N. T. Mid. *to take away for oneself, to keep back any thing which belongs to another, to embezzle, to purloin*, absol. Tit. 2: 10. Seq. ἀπό c. gen. partitively, (see in Ἀπό III. 7.) Acts 5: 2, 3 νοσφίσασθαι ἀπὸ τῆς τιμῆς. — c. ἀπό Sept. Josh. 7: 1. οὐδὲν ἐκ τινός Philo de Vit.

Mos. 1. p. 641. E. c. acc. 2 Macc. 4: 32. Xen. Cyr. 4. 2. 42.

Νότος, ου, ὁ, the south wind, or strictly the south-west wind, Lat. *notus*.

a) pp. Luke 12: 55 νότον πνέοντα. Acts 27: 13. 28: 13. Sept. for דרום Job 37: 17. תימן Cant. 4: 16. improp. for קדרים Ex. 10: 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. the south, the southern quarter of the heavens and earth. Matt. 12: 42 et Luke 11: 31 βασιλίσσα νότου, comp. 1 K. c. 10. Luke 13: 29. Rev. 21: 13. Sept. for דרום Ecc. 1: 5. Ez. 40: 25. יבב Josh. 15: 2. תימן Ex. 26: 35.—Jos. Ant. 8. 13. 2. Hdot. 6. 139.

Νουθεσία, ας, ἡ, (νουθετιω), pp. a putting in mind, i. e. warning, admonition, exhortation. 1 Cor. 10: 11 ταῦτα ἐγγράφη πρὸς νουθεσίαν ἡμῶν. Eph. 6: 4. Tit. 3: 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form *νουθετία* was regarded as more Attic, Lob. ad Phryn. p. 512.

Νουθετιέω, ὦ, f. ἴσω, (νοῦς, τίθημι), pp. to put in mind, to put to one's heart; hence to warn, to admonish, to exhort, trans. Acts 20: 31 οὐκ ἐπανασάμην . . . νουθετιῶν ἕνα ἕκαστον. Rom. 15: 14. 1 Cor. 4: 14. Col. 1: 28. 3: 16. 1 Thess. 5: 12, 14. 2 Thess. 3: 15. Sept. for יצר Job 4: 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

Νουμηνία, ας, ἡ, Att. contr. for *νεομηνία*, (νέος, μήν), pp. *new-moon*, i. e. the new-moon, as a festival, Col. 2: 16. See in *Μήν* b. Sept. for החד החד Ex. 40: 2, 15. ה' ראש Num. 10: 10. 28: 11. החד 2 Chr. 2: 4. 29: 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

Νουνεχῶς, adv. (νουνεχίς having understanding, from νοῦς, ἔχω), *understandingly, discreetly*. Mark 12: 34 νουνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So εὖ καὶ ἐχόντως νοῦν Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for *Νόος, νόου*; but in N. T. and the Fathers only genit. *νόος*, dat. *νοῖ*, Wi-

ner § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. *heart*. Rom. 1: 28 παρέδωκεν αὐτοῖς ὁ θ. εἰς ἀδόκιμον νοῦν. 12: 2. 1 Cor. 1: 10. Eph. 4: 17, 23. Col. 2: 18. 1 Tim. 6: 5 διεφθαρμένον τὸν νοῦν. 2 Tim. 3: 8. Tit. 1: 15. So for firmness or presence of mind, 2 Thess. 2: 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7: 23, 25. Sept. for יבב Is. 10: 7, 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) *understanding, intellect*. Luke 24: 45 διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. 14: 14, 15 bis, 19. Phil. 4: 7. Rev. 13: 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for יבב Josh. 14: 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. *mind*, for what is in the mind, i. e. *thought, counsel, purpose, opinion*; e. g. of God or Christ, Rom. 11: 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40: 13 where Sept. for ידית. 1 Cor. 2: 16 bis. Of men, Rom. 14: 5.—Judith 8: 14. Xen. An. 3. 3. 2.

d) trop. of things, *sense, meaning*. Rev. 17: 9 ὡς ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺ κακῶς ἐπεδέξω τὸν νοῦν τῆς ἐπιστολῆς. Aristoph. νοῦν δ' ἔχει τινά; sc. the words.

Νυμφᾶς, ᾶ, ὁ, *Nymphas*, pr. n. of a Christian, Col. 4: 15.

Νύμφη, ης, ἡ, (obsol. *νύβω*, Lat. *nubo*, to veil,) a bride, spouse, newly married. See Jahn § 154.

a) pp. John 3: 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστί. Rev. 18: 23. 21: 2, 9. 22: 17. Sept. for כלה Jer. 2: 32. 7: 32. Joel 2: 16.—Ael. V. H. 4. 1. Xen. Conv. 9. 3.

b) as opp. to ἡ πενθερά, it is put for *daughter-in-law*, Matt. 10: 35. Luke 12: 53 bis. So Sept. and כלה Mic. 7: 6. Gen. 38: 11. Ruth 1: 6, 7.—Tob. 11: 16, 17. Jos. Ant. 5. 9. 1.

Νυμφίος, ου, ὁ, (νύμφη) a bridegroom, spouse, newly married, Matt. 9:

15 bis. 25: 1, 5, 6, 10. Mark 2: 19 bis, 20. Luke 5: 34, 35. John 2: 9. 3: 29 ter. Rev. 18: 23. Sept. for $\eta\eta\eta$. Ps. 19: 6. Jer. 7: 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

Νυμφών, ὄνος, ὁ, (νύμφη), bridal chamber, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase *υἱοὶ τοῦ νυμφώνος*, *sons of the bridal chamber*, Matt. 9: 15. Mark 2: 19. Luke 5: 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παραινύμφιοι*, just as the bride had also her companions or *bridemaids*. Jahn § 154. Comp. Judg. 14: 11. Ps. 45: 14 sq. Jer. 7: 34. 1 Macc. 9: 37. Act. Thom. § 11.—Tob. 6: 13, 17. Act. Thom. § 9, 11. Suid. *νυμφώνος κοιτώνος*.

Νῦν, adv. also *νυνί* as strengthened by the demonstr. *ί*, Matth. § 607. Buttm. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken α) of the actual present, as opp. both to time past and future. Luke 6: 21 οἱ πεινῶντες νῦν. v. 25. John 4: 18 καὶ νῦν ὃν ἔχεις κ. τ. λ. 12: 27 νῦν ἡ ψυχὴ μου τετάρακται, for the perf. as present see Buttm. § 113. 6. John 16: 22. 17: 5, 7. Acts 2: 33. 10: 33. 26: 6. 1 Cor. 16: 12. Gal. 2: 20. 1 John 2: 18. al. saep. Sept. for $\eta\eta\eta$ Josh. 14: 11. Is. 48: 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. Oec. 20. 24.—In direct antith. to something done in time past, e. g. νῦν δέ Luke 16: 25. Gal. 4: 9. Eph. 5: 8. Phil. 3: 18. Heb. 9: 26. James 4: 16. νυνὶ δέ, in which connexion chiefly is *νυνί* found, Rom. 3: 21. 6: 22. 1 Cor. 5: 11 coll. v. 9. 2 Cor. 8: 11. Philem. 11. al. ἀλλὰ νῦν Luke 22: 36. So in antith. to something future, emphat. Mark 10: 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.—Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι. — With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing, present*, see Buttm. § 125. 6. Acts 22: 1 τῆς πρὸς ἡμᾶς νυνὶ ἀπολογίας. Rom. 3: 26 ἐν τῷ νῦν καιρῷ. 8: 18. 2 Cor. 8: 13. Gal. 4: 25 τῇ νῦν Ἰερουσαλ. 1 Tim. 4: 8. 2 Tim. 4: 10. 2 Pet. 3: 7. (Diod. Sic. 2. 5 fin.

Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνον, *from now, henceforth*, Luke 1: 48. 2 Cor. 5: 16. ἄχρι τοῦ νῦν *until now*, Rom. 8: 22. Phil. 1: 5. ἕως τοῦ νῦν id. Matt. 24: 21. Mark 13: 19. τὰ νῦν or τανῦν adv. *now, at present*, Buttm. § 125. n. 5. Acts 4: 29. 5: 38. 17: 30. 20: 32. 27: 22. non. al. (Soph. Elect. 421 or 423. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) τὸ νῦν ἔχον *as it now is*, i. e. for the present, Acts 24: 25, see in Ἐχω f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John 14: 29 καὶ νῦν εἶρηκα ἡμῖν πρὶν γενέσθαι. Acts 7: 52. Seq. aor. Matt. 26: 65. John 13: 31. 21: 10. Rom. 5: 11. seq. imperf. John 11: 8 νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι.—seq. perf. Xen. Cyr. 5. 2. 27. impf. ib. 4. 5. 48.

c) in reference to future time just at hand, *now*, i. e. *even now, presently*, immediately, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John 12: 31 νῦν ὁ ἄρχων τοῦ κ. τ. ἐβληθήσεται ἔξω. Acts 13: 11. Phil. 1: 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4: 23 ἐρχεται ὥρα, καὶ νῦν ἐστίν. 16: 32. John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου. 16: 5 νῦν δὲ ὑπάγω πρὸς κ. τ. λ. Acts 26: 17.

2. As a particle of transition or continuation, *now*. a) genr. *now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου. 11: 39. Rom. 5: 9. 2 Cor. 7: 9. Col. 1: 24. καὶ νῦν Acts 3: 17. 20: 25. — In antithesis, νῦν δέ 1 Cor. 13: 13; and so as preceded by εἰ, Luke 19: 42. John 8: 40. 1 Cor. 7: 14. al. νυνὶ δέ after εἰ, Rom. 7: 17. Heb. 8: 6. 11: 16 al. — Xen. Cyr. 7. 2. 16. c. εἰ preceded. Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts 12: 11 νῦν οἶδα ἀληθῶς. 22: 16 καὶ νῦν τί μέλλεις; 1 Cor. 14: 6 νυνὶ δέ. So νῦν οὖν Acts 16: 36. 23: 15.

interrog. Acts 15: 10. νῦν ἄρα Rom. 8: 1.—Xen. Cyr. 7. 5. 54 νῦν οὖν.

c) emphat. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow νῦν no. 2. c. Viger. p. 426. So c. imperat. Matt. 27: 42 καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. v. 43. John 2: 8. James 4: 13 ἄγε νῦν. 5: 1. 1 John 2: 28. Acts 7: 34 νῦν δεῦρο. — Hom. Il. 23. 485. Aristoph. Pac. 851. AL.

Νύξ, νυκτός, ἡ, night, Lat. *nox*.

a) pp. Matt. 14: 25 τετάρτῃ φυλακῇ τῆς νυκτός. Mark 6: 48. Luke 2: 8. Rev. 8: 12 καὶ ἡ νύξ ὁμοίως. 21: 25. 22: 5. trop. John 9: 4. Sept. for לַיְלָה Gen. 1: 5. Job 3: 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in Ἡμέρα a. a. Genit. of time *when*, indefinite and continued, Buttm. § 133. 6. 4. E. g. νυκτός *by night* Matt. 2: 14. 27: 64. John 3: 2. al. ἡμέρας καὶ νυκτός *by day and by night*, i. e. continually, Luke 18: 7. Acts 9: 24. Rev. 4: 8. νυκτός καὶ ἡμ. 2 Tim. 1: 3. (Xen. H. G. 1. 1. 11. ἡμ. κ. ν. Xen. Mem. 2. 2. 8. νυκ. κ. ἡμ. Conv. 4. 48.) μέσης δὲ νυκτός Matt. 25: 6. κατὰ μέσον τῆς ν. Acts 27: 27. διὰ τῆς νυκτός *during the night*, i. e. either the whole night Luke 5: 5, or by night Acts 5: 19. 16: 9. See Διὰ 1. 2.—*Dative of time when*, definite, Buttm. § 133. 3. 4. E. g. Luke 12: 20 ταύτῃ τῇ νυκτὶ *this very night*. Acts 12: 6. (Xen. An. 6. 1. 13.) ἐν νυκτὶ *by night* Acts 18: 9. ἐν τῇ ν. Matt. 26: 31. John 11: 10.—Xen. Conv. 1. 9.—*Accus. of time how long*, Buttm. § 131. 8. Matt. 4: 2 νύκτας τεσσαράκοντα. 12: 40 τρεῖς νύκτας. So τὰς νύκτας *the nights*, i. e. during the nights, Luke 21: 37. νύκτα καὶ ἡμέραν *night and day*, continually, Mark 4: 27. Luke 2: 37.

Acts 26: 7. 2 Thess. 3: 8. al. — Xen. Conv. 4. 54 τὰς ν. Hiero 7. 10 νύκτα κ. ἡμ.

b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. 13: 12 ἡ νύξ προέκοψε. 1 Thess. 5: 5. AL.

Νύσσω v. τιω, f. ἔω, *to prick, to pierce*, e. g. τὴν πλευράν John 19: 34.—Ecclus. 22: 20. Jos. B. J. 3. 7. 35. Plut. Aemil. Paul. 20 pen.

Νυστάζω, f. ἔω, (νέω), pp. *to nod, hence to slumber, to drowse*, intrans. Matt. 25: 5 ἐνύσταζαν πᾶσαι καὶ ἐκάθυσον. Trop. 2 Pet. 2: 3. Sept. for נָדָה Ps. 121: 3. Nah. 3: 18. — Ecclus 22: 8. Xen. Cyr. 8. 3. 43.

Νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) *a day and night*, twenty-four hours, 2 Cor. 11: 25.—Geopon. 5. 8. 8. ib. 12. 19. 18. Found only in very late writers, see Sturz de Dial. Alex. p. 186.

Νωέ, ό, indec. *Noah*, Heb. נֹחַ (rest), pr. n. of the patriarch preserved from the deluge, Matt. 24: 37, 38. Luke 3: 36. 17: 26, 27. Heb. 11: 7. 1 Pet. 3: 20. 2 Pet. 2: 5.

Νωθρός, ά, όν, (i. q. νωθής,) *slow, dull, stupid*, pp. physically, Ecclus. 4: 29. Luc. de Astrol. 21. In N. T. trop. of the mind, Heb. 5: 11 νωθοὶ γεγόνατε ταῖς ἀκοαῖς. 6: 12.—Sept. Prov. 22: 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

Νῶτος, ου, ό, *the back*, of men or animals. Rom. 11: 10 τὸν νῶτον αὐτῶν σύγκαμψον, quoted from Ps. 69: 24 where Sept. for נִתְמַח לוֹ ins. Sept. for בֶּן 1 K. 7: 32. הִתְנַחֵף 2 K. 17: 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was τὸ νῶτον, Lob. ad Phryn. p. 290.

Ξ.

Ξενία ας, ἡ, (ξένος,) pp. *guest-right, alliance of hospitality, hospitium*, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Pot-

ter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment*, Jos. Ant. 5. 2. 8. Ael. V. H. 9. 15.

Dem. 81. 20. In N. T. *place for a guest, a lodging*, Acts 28: 3 ἤκον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία ὑποδοχή, κατάλυμα, καταγωγήον.

Ξενίζω, f. ἴσω, (ξένος,) 1. to receive as a guest, to entertain, trans. Pass. to be entertained, to lodge with any one. Acts 10: 6 ξενίζεται παρά τινι Σίμωνι βυρσεῖ. v. 18, 23, 32. 21: 16. 28: 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13: 2.—Philo de Abr. p. 368. D. Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύριον.

2. to appear strange to any one, to surprise, trans. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένισεν τὸ πρατιόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17: 20. (2 Macc. 9: 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, to be surprised, to think strange of, seq. dat. of cause or object, 1 Pet. 4: 12 μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttm. § 133. 3. 3. So c. ἐν ᾧ 1 Pet. 4: 4, comp. in Ἐν no. 3. c. γ. — ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

Ξενοδοχέω, ὦ, f. ἴσω, (ξενόδοχος, from ξένος, δέχομαι,) to entertain strangers, to practise hospitality, absol. 1 Tim. 5: 10. — Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοκέω, Lob. ad Phr. p. 307.

Ξένος, η, ον, pp. adj. not of one's family, stranger. Hence

1. Subst. ὁ ξένος, a guest, stranger. a) pp. a friend allied in hospitality, hospes, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. 16: 23 Γαῖος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. *entertainer, host*. — Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. a stranger, foreigner, as coming from another place or country, Matt. 25: 35 ξένος ἡμῶν. v. 38, 43, 44. 27: 7 εἰς τάφον τοῖς ξένοις. Acts 17: 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11: 13. Sept. for נָכְרִי Ruth 2: 10. 2 Sam. 15: 19. אֲרָ Job. 31:

32. — Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, an alien, seq. gen. Eph. 2: 12 ξένοι τῶν διουθηκῶν, aliens from the covenants, comp. Winer § 30. 6. Buttm. § 132. 6. 1. (Soph. Oed. Tyr. 218 sq.) So absol. a stranger, not a Christian, Eph. 2: 19. 3 John 5.

2. Adj. strange, i. e. foreign, unknown, as coming from another country. Acts 17: 18 δαιμόνια ξένα. Trop. Heb. 13: 9 διδασκαίς ξέναις strange doctrines, i. e. foreign to the christian faith.—Wisd. 16: 2. Ael. V. H. 2. 13 ξένοι δαίμονες. Xen. Ven. 11. 1. — Trop. strange, i. e. novel, unheard of, causing wonder, 1 Pet. 4: 12 ὡς ξένου ὑμῖν συμβαίνοντος. — Wisd. 19: 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

Ξέστις, ου, ὁ, Lat. sextus or sextarius, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. שֵׁטִי, see Buxt. Lex. Chald. 2076. — In N. T. genr. for any small measure or vessel, cup, pitcher, etc. Mark 7: 4, 8. — pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1 ἐξηράνα James 1: 11, comp. Buttm. § 101. 4; perf. pass. ἐξηραμμαι Mark 3: 1, 3, comp. Buttm. § 101. n. 8; also 3 pers. sing. ἐξηρανται Mark 11: 21, comp. Buttm. § 101. n. 7. — To dry, to make dry, trans. Pass. to be dried up, to become dry. E. g. of plants, Act. to dry up, to wither, once James 1: 11 ὁ ἥλιος . . . ἐξηράνῃ τὸν χόρτον. Pass. to wither away, Matt. 13: 6 et Mark 4: 6 διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. 21: 19, 20. Mark 11: 20, 21. Luke 8: 6. John 15: 6. 1 Pet. 1: 24. In the sense of to be dry, ripe, as ὁ θείσιμος Rev. 14: 15. Sept. for שָׁבַר Jer. 12: 4. Hos. 9: 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. to be dried up, Rev. 16: 12 τὸ ὕδωρ. Mark 5: 29 ἡ πηγὴ. Sept. for שָׁבַר Gen. 8: 7. 1 K. 17: 7. Is. 19: 5. — Of the body or its members, Pass. to wither, to pine away, Mark 3: 1 ἐξηραμμένην ἔχων τὴν χεῖρα. v. 3. 9: 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַר

1 K. 13: 4. Prov. 17: 22.—Act. Thom. § 48.

Ξηρός, ἄ, ὄν, *dry*. a) of a tree, *dry, withered*, Luke 23: 31 ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. 1: 3. Ez. 20: 47 coll. 21: 3. Sept. for שֶׁחֵץ Is. 56: 3. Ez. 17: 24.—Diod. Sic. 20. 42. Xen. Oec. 7. 36.—Of the body or its members, John 5: 3. ἡ χεὶρ Matt. 12: 10. Luke 6: 6, 8. Comp. Sept. for Heb. רָחֵץ Hos. 9: 17.—Test. XII Patr. p. 535 ἡ χεὶρ.

b) ἡ ξηρά sc. γῆ, *the dry land*, as opp. to ἡ θαλάσση, Matt. 23: 15. Heb. 11: 29. So Sept. and תִּבְרָח Gen. 1: 9, 10. Jonah 1: 9.—Strabo 3. p. 211.

Ξύλινος, ἡ, ὄν, (ξύλον,) *wooden, made of wood*. 2 Tim. 2: 20 σκεύη ξύλινα. Rev. 9: 20. Sept. for gen. γῆ Lev. 11: 32. Deut. 10: 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, οὐ, τό, (ξύω,) *wood*, i. e.

a) *genr. for fuel, timber, etc.* 1 Cor. 3: 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18: 12 bis, see in Θύνος. So Sept. and γῆ Gen. 22: 3, 6 sq.—Ael. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) *any thing made of wood*, e. g. (a) *a staff, club*, as μετὰ μαχαίρων καὶ ξύλων Matt. 26: 47, 55. Mark 14: 43, 48.

Luke 22: 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(β) *stocks*, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts 16: 24 τοὺς πόδας αὐτῶν ἡσφαλισατο εἰς τὸ ξύλον. Sept. for 79 Job 33: 11.—Luc. Tox. 29 τὰ σκέλη ἐν τῷ ξύλῳ κατακεκλισμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4.—(γ) *a stake, cross*, i. q. *σταυρός*, Acts 5: 30 et 10: 39 κρεμάσαντες ἐπὶ ξύλον. 13: 29. Gal. 3: 13 see in Ἐπικατάρατος. 1 Pet. 2: 24. So Sept. and γῆ Deut. 21: 22, 23. Esth. 5: 14. comp. Josh. 10: 26, 27.

c) *living wood*, i. e. *a tree*. Luke 23: 31 ἐν τῷ ὑγρῷ ξύλῳ, see in Ξηρός a. Rev. 2: 7 ξ. τῆς ζωῆς, see in Ζωή a. β. 22: 2 bis, 14. Sept. for γῆ Gen. 1: 11, 12. 2: 9.—Palaeph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ὦ, f. ἴσω, (ξυρόν, ξύω,) *to shear, to shave*, sc. *the locks or beard*. Mid. Acts 21: 24 ἵνα ξυρήσονται τὴν κεφαλὴν *that they may shear their heads*, i. e. let them be shorn, comp. Butt. § 135. 8. Pass. part. fem. ἐξυρημένη 1 Cor. 11: 5, 6. Sept. for πᾶς Gen. 41: 14. Num. 6: 9, 19.—Diod. Sic. 1. 83. Pol. 30. 16. 3. Hd. 2. 65. Some of the grammarians regard ξυράω as the better form, Lob. ad Phryn. p. 205.

O.

Ὁ, ἡ, τό, gen. τοῦ, τῆς, τοῦ, see Butt. § 75. 2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Butt. § 126. 1. Matth. 264, § 286. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Butt. Matth. Passow l. c. Winer § 20.

a) *simpl. once in the words cited from the poet Aratus*, Acts 17: 28 τοῦ γὰρ καὶ γένος ἐσμέν, *for of THIS ONE (him) we are also the offspring*. Butt. § 126. n. 7. Matth. § 286.—Hom. Il. 1.

12. Soph. Oed. Tyr. 1082 τῆς γὰρ πέφυκα μητρός. Xen. Ath. 2. 8.

b) in distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν—ὁ δέ, *the one—the other, that one—this one*. Phil. 1: 16, 17 οἱ μὲν ἐξ ἀγάπης . . . οἱ δέ ἐξ ἐριθείας. Heb. 7: 5, 6 οἱ μὲν . . . οἱ δέ. v. 23, 24. So distributively, *one—another; plur. some—others*. Matt. 13: 23 ὁ μὲν ἑκατὸν, ὁ δέ ἐξήκοντα. 22: 5, 6. οἱ μὲν . . . οἱ δέ Acts 14: 4. 17: 32, 28: 24. τοῖς μὲν . . . τοῖς δέ Rom. 2: 7, 8. τοὺς μὲν . . . τοὺς δέ Eph. 4: 11. Also οἱ μὲν—ἄλλοι δέ Matt. 16: 14. John 7: 12. καὶ

τινες—οἱ δέ Acts 17: 18. See Buttm. § 126. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1. — So Matt. 28: 17 οἱ δὲ ἐδίστασαν, but some doubted, i. e. in antith. to all as impl. in προσεκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δέ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. Matt. 2: 5 οἱ δὲ εἶπον. 16: 14. Mark 8: 28 οἱ δὲ ἀπεκρίθησαν. Luke 7: 40 ὁ δὲ φησι. 8: 30, 48. John 6: 20. 8: 11. al. saep. So with a participle intervening, Matt. 2: 9 οἱ δὲ ἀκούσαντες . . . ἐπορεύθησαν. v. 14, 21 ὁ δὲ ἐγερεῖς παρέλαβε τὸ παιδίον. 4: 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12: 39. Mark 1: 45. Luke 6: 8. John 8: 9. al. saep. See Buttm. § 126. 4. Matth. § 289 ult. Winer § 20. 2. — Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part. Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or

other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) *genr.* where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (α) as already mentioned, Matt. 1: 24 ὁ ἄγγελος, coll. v. 20. Matt. 2: 7 τοὺς μάγους, coll. v. 1. Matt. 5: 1 τοὺς ὄχλους, coll. 4: 25. Matt. 13: 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19: 14. Mark 5: 39. Matt. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matt. 2: 11, coll. v. 9. al. saepiss. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matt. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosea. Matt. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 ἐν τῇ ὁδῷ, sc. to the judge. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὁδ. sc. which are well known as belonging to that place. 12: 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21: 8 ἀπὸ τῶν δένδρων, which grew there. 13: 2 τὸ πλοῖον, which was there, or which he had bespoken. 26: 27 τὸ ποτήριον, sc. usually served at table. Mark 2: 24 et 3: 2 ἐν τοῖς σάββασιν, i. e. on a certain sabbath, (But Matt. 12: 2 ἐν σαββάτῳ indef.) Luke 5: 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12: 54 τὴν νεφέλην, the harbinger of rain. 16: 21 οἱ κύνες, sc. of that city.* John 3: 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 98.) 13: 5 εἰς τὸν νῆπιον, which belonged to the chamber. 21: 20 ἐν τῷ δειπνῶ, coll. 13: 23 sq. Acts 11: 13 ὁ ἄγγελος, coll. 10: 3. Acts 21: 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4: 3 ἡ γραφή, the Scriptures. 5: 15 οἱ πολλοί, the many, the great mass etc. 1 Cor. 10: 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5: 13 τῷ ἁγίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory etc. which belongs to God

and none other. Rom. 11: 36. al. saepiss. Winer § 17. 1. Buttm. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12: 1 *τίλλειν στάχνας*, i. e. some ears, indef. but Mark 2: 23 et Luke 6: 1 *τίλλειν τοὺς στάχνας* sc. of the grain just before mentioned. Mark 6: 8 *ἵνα μηδὲν αἰρώσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke 9: 3 *εἰς τὴν ὁδόν*, i. e. for this journey.

b) with *proper names* of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matt. 3: 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24: 15; without art. e. g. Ἰησοῦς Luke 2: 52. 4: 1. 1 John 2: 22. al. saep. ὁ Ἰωάννης Matt. 3: 13. 11: 1; without art. Matt. 3: 4. 9: 14. 11: 2, 4. ὁ Πιλάτος Matt. 27: 13, 17, 22, and so more usually; but without art. Luke 13: 1. 23: 6. Acts 13: 28. ὁ Παῦλος Acts 14: 11, 19. 15: 2; without art. 13: 16. 15: 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13: 43, 46; without art. 15: 2, 12, 25. ὁ Στεφάνος Acts 6: 9. 7: 59. 8: 2; without art. 6: 5, 8. al. saepiss. So before the compound pr. n. for Jethiah, Rev. 1: 4 ἀπὸ τοῦ ὧν καὶ ὁ ἦν x. τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστής Matt. 3: 1. Mark 8: 28. Πιλάτῳ τῷ ἡγεμόνι Matt. 27: 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1: 19. Σίμων ὁ κανανίτης Matt. 10: 4. Acts 18: 8, 17. al. saep. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1: 18, 24; without art. Luke 2: 33. 4: 22. τὸν Λαβίδ Acts 13: 22. Matt. 22: 42; usually without art. Matt. 1: 20. Mark 2: 25. al. saep. Comp. the genealogies in Matt. 1: 1 sq. Luke 3: 23 sq. Buttm. § 124. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article

more frequently than those of cities, Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, as Matt. 4: 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱερουσ. καὶ Ἰουδαίας x. τ. λ. Luke 3: 1. Acts 1: 8. 2: 9. 6: 9. 9: 31. 14: 21. 1 Thess. 1: 8. But see Acts 2: 9 τὴν Ἀσίαν, and 1 Thess. 1: 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts 19: 10, 22, 26, 27, and so always except Acts 6: 9. 1 Pet. 1: 1, by the above rule. ἡ Ἀχαΐα Acts 18: 12, 27, and usually; but without art. 2 Cor. 9: 2. ἡ Γαλατία 1 Cor. 11: 1. Gal. 1: 2; without art. 2 Tim. 4: 10. ἡ Γαλιλαία Matt. 2: 22. 4: 12, and so always except Matt. 4: 15, and Luke 17: 11. Acts 9: 31, by preced. rule. ἡ Ἰουδαία Matt. 2: 1, 5, and so always except Matt. 4: 25. Acts 2: 9, by preced. rule. ἡ Ἰταλία Acts 18: 2 and always. ἡ Κύπρος Acts 13: 4. 21: 3; without art. 15: 39. ἡ Μακεδονία Acts 16: 10. 19: 21; without art. 16: 9. 1 Cor. 16: 5. al. ἡ Συρία Matt. 4: 24. Acts 18: 18; without art. Acts 21: 3. The name Αἴγυπτος never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweiz*, Fr. *la France, la Suisse, la Prusse*, etc. Comp. Winer l. c.—(2) Names of cities have the article least frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεία only Acts 15: 23. ἡ Δαμασκός only Acts 9: 3. 22: 6; once εἰς τὴν Δ. 26: 12. ἡ Ἐφέσος only Acts 18: 21. 19: 17. 20: 16. ἐν τοῖς Ἱεροσολύμοις twice John 5: 2. 10: 22. ἡ Ἱερουσαλήμ once Acts 5: 28. c. adj. Gal. 4: 25, 26. ἡ Καπερναούμ once Luke 4: 23. ἡ Ναζαρέθ twice Matt. 4: 13. Luke 4: 16. ἡ Πώμη twice, Acts 18: 2 ἐκ τῆς Π. 28: 14. So Hdian. 1. 6. 14, but often without art. see Irmisch Index ad Hdian. Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3: 5, 6. al. ὁ Εὐφράτης Rev. 16: 12. c. adj. 9: 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἑλαία a, and Σινᾶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

ical names, that where first mentioned they are without the article, but take it afterwards; but the converse of this is just as often true. E. g. Acts 17: 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20: 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσον, comp. v. 16, 18; also 17: 1, 11, 13. 18: 1 et 19: 1. See too Καίσαρεια.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. 1: 17. 2: 4, and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke 23: 2. John 9: 22; but oftener in the Epistles, Rom. 5: 6. 6: 4. 1 Cor. 1: 17, 23. (Winer § 17. 4. n. 1.) ὁ νῖός τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *ῥίος*. ὁ διδάσκαλος *Mark 14: 14*. So ὁ διάβολος *the devil* καὶ ἐξοχήν Matt. 4: 1, 5, 8, and always except Acts 13: 10, comp. 1 Pet. 5: 8. ὁ πονηρός *the evil one* Matt. 6: 13. 13: 19, 25. ὁ ἀντίχριστος 1 John 2: 18. ὁ πειράζων 1 Thess. 3: 5. ὁ θάνατος Rev. 6: 8. 20: 13, 14. ὁ ἄψινθος Rev. 8: 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts 25: 21, 25. Comp. Winer § 17. 6. Matth. § 268. — The names of God, θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in *θεός* a, and *Κύριος* B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28: 19. Luke 10: 22; also παρὰ πατρός John 1: 14. So τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as pr. n. Matt. 28: 19. Acts 1: 8. 10: 19. Rom. 15: 30. 1 Cor. 2: 10. 2 Cor. 13: 3; without art. 1 Pet. 1: 2. Acts 8: 15. 1 Cor. 12: 3. Jude 20. See Winer § 18. p. 108, 110. Buttm. § 124. n. 3. — Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13: 43. Mark 1: 32; without art. Matt. 13: 6. Luke 21: 25;

and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7: 2. 16: 12. al. (Ael. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ οὐρανός, οἱ οὐρανοί, Matt. 3: 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. 5: 45. 6: 20. 1 Cor. 8: 5, and more usually in the epistles. ἡ γῆ Matt. 5: 13, 18; without art. 1 Pet. 3: 5, 10. Acts 17: 24. al. So κόσμος, θάλασσα, μεσημβρία, νύξ, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. 13: 35. al.) Also ἡ ἀγορά Matt. 20: 3. Acts 16: 19; but Mark 7: 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7: 32. ὁ νόμος *the law* of Moses, Matt. 5: 18. 22: 36. John 1: 17; without art. Rom. 2: 23. 3: 20, 21, 31. Gal. 2: 21. 3: 2. al. τοῦ ἀγορᾶ Matt. 6: 28, 30; but ἀπὸ ἀγορᾶς as opp. to the city, Mark 15: 21. Luke 15: 25. Comp. Winer l. c. — So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la verité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1: 5 bis; without art. v. 3. ἡ ἀγάπη Rom. 13: 10 bis. 1 Cor. 13: 4, 8; without art. v. 2, 3. 2 Cor. 2: 8. ἡ ἁμαρτία Rom. 5: 12. 6: 1, 2, 17, 18; without art. Rom. 3: 9, 20. 5: 13. al. ἡ δικαιοσύνη Rom. 5: 17. 6: 18, 19, 20; without art. Rom. 4: 9. 5: 21. 9: 30. al. ἡ πίστις Rom. 3: 30, 31. 4: 9; without art. Acts 6: 5. Rom. 1: 17. 3: 28. al. etc. See also Matt. 15: 19. Gal. 5: 19 sq. Col. 3: 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Buttm. § 124. n. 3.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. (α) *genr.* in Plur. αἱ ἀλώπεκες Matt. 8: 20. οἱ αἰετοί 24: 28. So οἱ νεκροί *the dead* Matt. 14: 2. 22: 31. Mark 12: 26. 1 Cor. 15: 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17: 9. Luke 24: 46. Acts 3: 15. Rom. 10: 7. al. (οἱ v. Luc. Necyom. 17. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the

plural names of nations, which take the article as generic, e. g. οἱ Ἰουδαῖοι *the Jews*, i. e. the whole nation, Matt. 2: 2. Luke 7: 3. John 5: 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7: 3. John 2: 18, 20; but Ἰουδαῖοι *Jews* indef. Acts 2: 5, 10. So οἱ Ἕλληνες John 7: 35. οἱ Ῥωμαῖοι John 11: 48.—(β) In the Sing. where the noun expresses a *generic* idea, or stands as the representative of a class, where in English also we commonly put *the*. Matt. 12: 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρὸς. Mark 3: 27. Luke 10: 7 ὁ ἐργάτης. John 10: 11 ὁ ποιμὴν ὁ καλός. Rom. 1: 17 ὁ δίκαιος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπείρων *the sower* Matt. 13: 3. Mark 4: 3. Also ἐπὶ τὴν πέτρην, ἐπὶ τὴν ἄμμον, Matt. 7: 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis.—For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke 18: 15 τὰ βρέφη i. e. their own children. John 5: 36. Acts 14: 10 εἶπε μεγάλη τῇ φωνῇ. 26: 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11: 5 ἀκατακαλύπτω τῇ κεφαλῇ, so in Engl. *with the head uncovered*, i. e. *her head*. Heb. 7: 24. Rev. 4: 7.—The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. 3: 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8: 17. John 19: 2. Rev. 2: 18. So τὸ ὄνομα αὐτοῦ Matt. 1: 21, 23. Luke 1: 13. al.—Theophr. Char. 11 or 19. Ael. H. An. 13. 15 ὁλίγην ἔχει τὴν οὐράν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα.—The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. 2: 8 ἐπαίροντας ὁσίους χεῖρας. 2 Pet. 2: 14. Winer § 18. 2.

f) where two or more nouns in the same case are *connected by καὶ* etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) If the nouns are of different genders the article is by rule repeated, as Matt. 15: 4 τίμα τὸν πατέρα καὶ τὴν μη-

τέρα. v. 5. Matt. 8: 26. Luke 14: 26. Acts 13: 50 τὰς σεβόμενας γυναῖκας . . . καὶ τοὺς πρώτους κ. τ. λ. 15: 20. Rom. 8: 2. 1 Cor. 2: 4. Eph. 2: 3. Col. 2: 13. al. So as connected by οὗτε 1 Cor. 3: 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς δξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. 2: 22 τὰ ἐντάλματα καὶ διδασκαλίαι τῶν ἀνθρ. Luke 1: 6. 14: 23. 23: 49. Rev. 5: 12.—Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2: 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12: 13. Luke 1: 58. 11: 39. 12: 11. 23: 4. Acts 6: 4. Rev. 22: 1. al. saep. So with τε—καὶ, Acts 17: 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. 1: 28. See Winer § 18. 5.—Diod. Sic. 1. 30 διὰ τὴν ἀνδρίαν καὶ τὴν σπάνιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark 15: 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14: 3, 21. Phil. 2: 17. Col. 2: 8, 19. 1 Tim. 4: 7. 1 Pet. 2: 25. al. (Plato Phaedo p. 78. B, τῷ μὲν συντεθέντι τε καὶ συνθέντι ὄντι κ. τ. λ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3: 17 εὐχ. τῷ θεῷ καὶ πατρὶ. Eph. 1: 3. Phil. 4: 20. 2 Pet. 1: 11. 2: 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. 1: 25 εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν κ. π. 1 Thess. 2: 12. 3: 7. Eph. 3: 5. Acts 1: 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts 3: 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἡγνήσασθε. 2: 20. Mark 9:

25. John 21: 24. Phil. 3: 3. 1 Thess. 2: 15. So with ἀλλά John 10: 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts 1: 13. 15: 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as such neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (α) The *subject* takes the article, but not the *predicate*. John 1: 1 θεὸς ἦν ὁ λόγος. 4: 24 πνεῦμα ὁ θεός. 6: 63 τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστιν. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1: 35. al. saepiss.

—(β) Both *subject* and *predicate* have the article. E. g. Matt. 6: 22 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ. 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 ὁ δὲ κύριος τὸ πνεῦμα ἐστίν. Phil. 3: 19 ὃν ὁ θεὸς ἡ κοιλία. 1 John 2: 7. 3: 4 ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. Rev. 18: 23. al. saep. So Matt. 13: 19—23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4: 15. 3: 1, 6; or a pronoun, as ἐγώ, John 6: 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7: 32. ὑμεῖς, 2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matt. 5: 13, 14. οὗτος, Matt. 3: 17 οὗτός ἐστιν ὁ υἱὸς μου κ. τ. λ. Mark 6: 3. John 1: 19 αὕτη ἐστὶν ἡ μαρτυρία κ. τ. λ. Acts 4: 11. 1 Cor. 11: 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8: 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matt. 10: 20. οὗτος Mark 4: 16. John 9: 8. ἐκείνος Mark 7: 15. So Luke 8: 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8: 44 ὅτι ψεύστης ἐστὶ καὶ ὁ

πατήρ αὐτοῦ sc. τοῦ ψεύδους, see in Ἀν-τός I. 2. b. — (δ) But sometimes both subject and predicate are without the article, Matt. 20: 16 πολλοὶ γὰρ εἰσι κλη-τοὶ, ὀλίγοι δὲ ἐκλεκτοί. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. B, καλὸς θησαν-ρὸς παρ' ἀνδρὶ σπονδαίω χάρις ἀφιλο-μένη.

h) with a noun in the nominative, where it stands for the *vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matt. 27: 29 χαῖρε, ὁ βασιλεὺς τ. Ι. Mark 9: 25. 10: 47 ὁ υἱὸς Δ. ἐλί-ησόν με. Luke 8: 54 ἡ παῖς, ἐγείρου. 12: 32. John 8: 10. Acts 13: 41. Rom. 8: 15. al.—Plato Symp. p. 172. A. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. 3: 20 ἡ τοῦ θεοῦ μακροθυμία. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matt. 3: 2 ἡ βασιλεία τῶν οὐρανῶν. 3: 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matt. 26: 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14: 24. 1 Cor. 1: 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. E, ὁ δῆμος ὁ Ἀθηναίων. — Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή*, *μητήρ*, *παῖς*, *υἱός*, *ἀδελφός*, etc.

Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 ἐκ τῆς τοῦ Οὐδοῦ sc. γυναικός. 4: 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8: 23 υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John 16: 13 ὅταν δ' ἐλθῇ ἐκεῖνός, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2: 1, 3 Ἡρώδης ὁ βασιλεὺς. 3: 1 Ἰωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ. 21: 11 Ἰησοῦς ὁ προφήτης. 27: 2. Mark 10: 47. Acts 21: 8. 25: 13. Eph. 3: 1. al. saep. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. 10: 2 Ἰάκωβος ὁ τοῦ Ζεβεδαίου sc. υἱός. v. 3. Mark 2: 14. 16: 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. 15: 40. (also Μαρία Ἰακώβου Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἡ τοῦ Κλωπᾶ sc. γυνή. Acts 13: 22. al. Comp. Matth. l. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke 2: 36 Ἄννα προσφύτις, θυγάτηρ Φανοῦλ. 3: 1 Τιβηρίον καίσαρος, comp. Winer § 19. 3. Acts 6: 5 bis. 7: 10 Φαραὼ βασιλεύς. Matt. 12: 24. Rom. 1: 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke 4: 31 Καπερναοῦμ, πόλιν τῆς Γαλ. 23: 51. See Matth. l. c.—Hdot. 1. 1. Thuc. 1. 1. — Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16: 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9: 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. l. c. p. 559 ult. — Hdot. 1. 72 ὁ Ἄλκις ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with it

one idea. Here if the subst. have no art. the *adject.* takes none, and is put either before or after the noun, as Matt. 14: 14 εἶδεν πολλὸν ὄχλον. 26: 47 ὄχλος πολὺς. Luke 11: 13 ἀγαθὰ δόματα. Matt. 7: 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πύλης. 12: 35 ὁ ἀγαθὸς ἄνθρωπος. 28: 19 τοῦ ἁγίου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. More commonly after the noun, Acts 12: 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν. Luke 8: 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13: 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21: 3 ἡ χίρα ἡ πτωχή. John 6: 13. 10: 11. James 1: 9. 3: 7. saepiss. So where the noun has also a genit. as Matt. 1: 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3: 17. 6: 6. Tit. 2: 11.—(β) Where the *adject.* is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. 7: 13 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5: 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος κ. τ. λ. But also after the subject, as Matt. 9: 37 ὁ μὲν θρισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. James 2: 26. Comp. Matth. § 277. b.—(γ) Where an *adject.* connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the *adject.* then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John 5: 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μετὰ τοῦ Ἰωάννου. So where an *adj.* has an adverbial sense, Luke 23: 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλεκυν δξύτατον.) Also the *adjectives* of quantity ὅλος and πᾶς, e. g. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. Luke 4: 14. 5: 5 δι' ὅλης τῆς νυκτός. Rom. 8: 36; also Matt. 16: 26 τὸν κόσμον ὅλον. Mark 1: 33 ἡ πόλις ὅλη. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν

νύκτα. 2. 1. 30 τὴν π. ὅλην κ. τ. λ.) So πᾶς, Matt. 6: 29 ἐν πάσῃ τῇ δόξῃ. Acts 1: 18. James 1: 8; also Matt. 9: 35 τὰς πόλεις πάσας. Luke 12: 7. Rev. 13: 12. Adj. ἅπας follows the same rule, Matt. 28: 11. Luke 3: 21. Mark 16: 15. Luke 19: 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16. Buttm. Matth. l. c. — To the above rule belong apparently the following: 1 John 5: 20 ἡ ζωὴ αἰώνιος in text. rec. Luke 12: 12 τὸ πνεῦμα ἄγιον in text. rec. 1 Cor. 10: 3 τὸ βρώμα πνευματικόν. Gal. 1: 4 τοῦ αἰῶνος πονηροῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323. — (δ) Numerals follow the general rule in α above; e. g. cardinals, Matt. 10: 1 τοὺς δώδεκα ἀποστόλους. 20: 21 οἱ δύο υἱοὶ μου. Mark 6: 41. al. Ordinals, Matt. 20: 6 τὴν ἐνδεκάτῃν ὥραν. Mark 14: 12. Luke 1: 59; also Mark 15: 34 τῇ ὥρᾳ τῇ ἐννάτῃ. John 2: 1. Heb. 4: 4.

c) c. Pron. as adjunct, e. g. (α) Personal pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in α. α. Buttm. § 127. 7. E. g. Matt. 5: 30 ἡ δεξιὰ σου χεῖρ. Rom. 6: 12 ἐν τῷ θνητῷ ὑμῶν σώματι. Oftener after the noun, Matt. 3: 17 ὁ υἱός μου ὁ ἀγαπητός. Acts 2: 39 ὁ θεὸς ἡμῶν. — (β) Possessive pronouns follow the rule of adjectives, see above in b. α. Matt. 18: 20 εἰς τὸ ἐμὸν ὄνομα. John 4: 42. Rom. 15: 4; and so where the subst. is implied, as Luke 5: 33 οἱ δὲ σοὶ sc. μαθηταί. 22: 42. 1 John 2: 2; also c. art. after the noun, John 5: 30 ἡ κρίσις ἡ ἐμὴ. 6: 38. 10: 27. 14: 27. 1 John 1: 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1. — (γ) Demonstrative pronouns are either put between the art. and noun, as 2 Cor. 12: 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9: 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος,

ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. 3: 4 αὐτός δὲ ὁ Ἰωάννης. John 5: 36 αὐτὰ τὰ ἔργα. Acts 16: 18 αὐτῇ τῇ ὥρᾳ. John 16: 27. 1 Cor. 15: 28; also Gal. 6: 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. 20: 21 οὗτοι οἱ δύο υἱοὶ μου. Luke 7: 44. 9: 48. John 6: 51, 58; also Matt. 3: 9 ἐκ τῶν λίθων τούτων. 26: 8, 31. John 2: 19, 20. So Matt. 27: 63 ἐκεῖνος ὁ πλάνος. 18: 1 ἐκείνῃ τῇ ὥρᾳ. 24: 19; also Matt. 7: 25 τῇ οἰκίᾳ ἐκείνῃ. Mark 3: 24, 25. saep. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9. — But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in α. α, except that it is put before both the noun and article, as Matt. 2: 2 εἶδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. Particip. as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. 2: 2 ὁ τεχθεὶς βασιλεὺς. v. 7. 3: 7 τῆς μελλούσης ὁργῆς. 4: 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. 7: 13 ἡ δόξος ἡ ἀπάγουσα. 20: 12. 26: 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχνόμενον. Luke 22: 19. Acts 9: 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ. Rom. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς θεὸν, τὸν ἐγείραντα. 3: 5. 5: 10. saep. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John 4: 6 ὁ οὖν Ἰησοῦς, κεκοπιακῶς κ. τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τοῦτον συλληφθέντα ὑπὸ τῶν Ἰ. 26: 4. Rom. 2: 27. 16: 1. 1 Pet. 3: 5. saep. — Luc. D. Mort. 10. 9. Diol. Sic. 5. 34.

e) c. Preposit. and its case as adjunct, i. e. as periphrasis for an adjunct. or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the nouns, as

1 Tim. 4: 3 εἰς μετάληψιν μετὰ εὐχαριστίας. 1: 5 ἀγαπή ἐν καθαράς καρδίας. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 378. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπὸ Ἱεροσ. γραμματεῖς. Rom. 9: 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. 11: 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1: 70. Acts 27: 2. After the noun, with art. repeated, Matt. 6: 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2. 27: 5. 2 Cor. 8: 4. 1 Thess. 1: 8. saep. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts 26: 18 πίστει τῇ εἰς ἐμέ. 2 Tim. 1: 13 ἐν πίστει καὶ ἀγαπῇ τῇ ἐν Χ. Ἰ. Tit. 3: 5. See Winer § 19. 4. — But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7: 7 τὸν ἡμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2: 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10: 18 τὸν Ἰσραὴλ κατὰ σάρκα. So Col. 1: 4 τὴν πίστιν ἡμῶν ἐν Χριστῷ Ἰ. Eph. 1: 15. See Winer § 19. 2, espec. par. 2. — Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔσωθεν [τεῖχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔσω τὸ πρὸ τῆς Συρίας.

f) c. *Adv.* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 42 τὸ μεταξὺ σάββατον. Rom. 7: 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1: 9. See also in Ἄνω, Κατώ, etc.

NOTE. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute to it the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it,

without also changing the adjunct into a finite verb.

B) With *Adjectives*. a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (α) genr. as ὁ ἀγαθός the good man, generic, Rom. 5: 7. οἱ τυφλοὶ Matt. 9: 28. οἱ σοφοί, οἱ συνετοί, 1 Cor. 1: 19; 27. οἱ τέλειοι 2: 6. al. John 8: 7 ὁ ἀναμάρτητος ἡμῶν, definite. So 2 Cor. 8: 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλιγόν sc. συλλέξας, quoted from Sept. Ex. 16: 18, with allusion to v. 17. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in ἄλλος, and also ἕτερος, Πλείων, Πολύς, Πᾶς etc. — (β) Neut. adjectives with the art. are often put as abstract nouns, e. g. Sing. Rom. 1: 19 τὸ γνωστὸν τοῦ Θεοῦ. 2: 4 τὸ χρηστὸν τ. θ. 8: 3. 1 Cor. 1: 25. 2 Cor. 4: 17. 8: 8. Heb. 6: 17. 7: 18. al. saep. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7: 7 τὸ ἑλαττον, τὸ κρείττον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τα κρυπτά τῶν ἀνθρ. v. τῆς καρδίας Rom. 2: 16. 1 Cor. 14: 25. 4: 5. 2 Cor. 4: 5. τὰ ὁράτα αὐτοῦ Rom. 1: 20. So Luke 18: 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1: 27, 28. So neut. accus. as adverb, τούναντίον for τὸ ἐναντίον, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7. — (γ) Numerals used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20: 24. οἱ δώδεκα Luke 8: 1. Ord. οἱ πρῶτοι Matt. 20: 10. ὁ δεύτερος καὶ ὁ τρίτος 22: 26. — Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10: 40. 12: 16. 19: 39; more comm. πρῶτον Matt. 6: 23. 1 Cor. 12: 28. al. τὸ δεύτερον 2 Cor. 13: 2. Jude 5; δεύτερον John 3: 4. 4: 54. 1 Cor. 12: 18. τὸ τρίτον Mark 14: 41. John 21: 17 bis; τρίτον Luke 20: 12. 1 Cor. 12: 28. al. — Xen. Oec. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Oec. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns*. (α) Pron. possessive, as connected with nouns, see

above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμὸν lit. *the mine*, what is mine, Matt. 25: 27. τὰ ἐμά id. 20: 15. Luke 15: 31. John 17: 10. comp. Buttm. § 128. 1. τὸ σὸν Matt. 20: 14. Luke 6: 30. οἱ σοὶ thy family Mark 5: 19. οἱ ἡμέτεροι our fellow Christians, etc. Tit. 3: 14. —(β) With demonstratives, e. g. ὁ τοιοῦτος, either as a generic idea, every or all such, as a class, Matt. 19: 14. Acts 22: 22 αἷς ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16: 18 οἱ τοιοῦτοι. 1 Cor. 5: 11. 2 Cor. 10: 11 ὁ τοιοῦτος. Acts 19: 25 τὰ τοιαῦτα. Rom. 1: 32; or as a definite person already mentioned, 2 Cor. 12: 2, 3, 5. Comp. Buttm. § 124. n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός the same, see in Αὐτός no. III. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With Participles. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (α) genr. Matt. 4: 3 ὁ πειράζων the tempter. 13: 3 ὁ σπειρών generic. Mark 5: 14 οἱ δὲ βόσκοντες αὐτοὺς for the herdsmen. Luke 7: 14. Rom. 4: 4. Rev. 15: 2. Matth. § 271. So neut. as abstr. John 3: 6 τὸ γεγεννημένον ἐκ τ. σαρκός. c. gen. Phil. 3: 8. Buttm. § 128. 1.—(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to *he who*, *those who*, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθιόντες lit. *those eating*, those who ate, not the same as ‘the eaters,’ Matt. 14: 21. 15: 38. So Mark 4: 9 ὁ ἔχων ὦτα ἀκούειν, ἀκούεται. 10: 42. John 5: 29 bis. v. 32 ἄλλος . . . ὁ μαρτυρῶν περὶ ἐμέ. Acts 2: 47, Rom. 10: 5. 14: 3. 16: 17. 1 Cor. 9: 13 οἱ τὰ ἱερὰ ἐργαζόμενοι. 2 Cor. 10: 17. 11: 4. Gal. 1: 23. al. saep. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26: 23, Mark

12: 40. Luke 8: 14. John 6: 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰτῶν, πᾶς ὁ ζητῶν, Luke 11: 10. πρὸς τινὰ τοὺς πεποιθότας ἐφ’ ἑαυτοῖς Luke 18: 9. Gal. 1: 7. In apposit. with a personal pron. impl. Matt. 7: 23. Rom. 2: 1. Comp. Matth. § 276. p. 561.—For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. —(γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, for the present, Acts 24: 25, see in Ἐχω f.

E) Before Prepositions with their cases, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (α) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, those from Italy, i. q. the Italians, Heb. 13: 24. Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4: 14 οἱ ἐκ νόμου they of the law. 2: 8 οἱ ἐξ ἐριθείας the contentious. Mark 3: 21 οἱ παρ’ αὐτοῦ.—Spec. before περὶ c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. Paul and his companions, Acts 13: 13; comp. Buttm. § 150. p. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαρίαν i. e. simply Martha and Mary, John 11: 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτὸν those around him, his companions only, Mark 4: 10. Luke 22: 49; comp. Matth. l. c. no. 3. —Xen. H. G. 7. 5. 12.—(β) Neut. τὸ, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1: 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς the things celestial and terrestrial. Luke 25: 33 τὰ ἐν ὁδῷ the events in the way. τὸ ἐκ τινος, as Rom. 12: 18 τὸ ἐξ ὑμῶν as far as depends on you. 1 Cor. 13: 10 τὸ ἐκ μέσους, comp. v. 9. τὸ v. τὰ ἐπὶ Rom. 16: 19. Eph. 1: 10. τὸ κατὰ adverbially, Rom. 9: 5. Luke 11: 3. Acts 4: 18. (Matth. § 283. Buttm. § 125, n. 5.) τὰ περὶ τινος the things concerning any one, Luke 24: 19. Acts 23: 15. Phil. 1: 27. τὰ περὶ ἐμέ my affairs, state, Phil. 2: 23. τὰ περὶ τὸν τόπον the environs Acts 28: 7. Comp. Matth. § 583. n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. E.) τὰ πρὸς τινὰ, as Heb. 2: 17 et 5: 1 τὰ πρὸς τὸν Θεόν divine things. Luke 14: 28, 32. 19: 42. τὸ ὑπὲρ τινος Phil. 1: 29. 4: 10.

F) Before Adverbs, which then usu-

ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (α) as subst. Phil. 3: 14 τὰ ὀπίσω ἐπιλανθάνομενος. Matt. 11: 23 μέχρι τῆς σήμερον. Mark 5: 1 εἰς τὸ πέραν. 15: 1 ἐπὶ τὸ προῦ. Luke 10: 35 ἐπὶ τὴν αὔριον. John 1: 29. Rom. 8: 22. Eph. 2: 17. Col. 3: 1, 2. 1 Tim. 4: 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τὰ νῦν, now, at present, Acts 4: 29. al. Buttm. § 125. n. 5. See in Νῦν 1. a.

G) The NEUTER of the art. is prefixed: a) absol. to the Genitive of a noun, and thus expresses the abstract idea of something having relation or reference to that noun, as pertaining to it or derived from it, as done by or to it, etc. Buttm. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. 21: 21 τὸ τῆς συκῆς the thing of the fig tree, i. e. done to it. 1 Cor. 10: 24 τὸ ἐαυτοῦ, τὸ τοῦ ἐτέρου. James 4: 14. 2 Pet. 2: 22. (Plato Parmen. p. 136. E. Xen. Oec. 16. 7.) More freq. Plur. τὰ, Matt. 21: 21 ἀπόδοτε τὰ καίσαρος, καίσαρι καὶ τὰ τοῦ θεοῦ, τῷ θεῷ. 16: 23. Luke 2: 49. Rom. 8: 5. 14: 19 τὰ τῆς εἰρήνης διώκωμεν. 1 Cor. 2: 11. 13: 11. Phil. 2: 4 τὰ ἐαυτῶν, τὰ ἐτέρων. So 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου καυχῆσομαι, things pertaining to my infirmity, or perhaps as a mere periphrasis for simply my infirmity, comp. Buttm. l. c. note 2. Matth. § 285. — Hdtian. 3: 2. 10. Plato Phaedo § 44. p. 95. A. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

b) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. 4: 25 τὸ γὰρ Ἄγαρ, i. e. the name Agar as here used, signifies etc. 2 Cor. 1: 17 τὸ καὶ καὶ, καὶ τὸ οὐ οὐ. James 5: 12. (Dem. 255. 4. Plato Gorg. p. 496. D, τὸ διψῶντα.) So with a phrase or clause, Luke 22: 2 ἐξήτουν . . . τὸ πῶς ἀνέλωσιν αὐτόν. Mark 9: 23. Luke 1: 62. 9: 46. 19: 48. 22: 24, 37. Acts 4: 21. 22: 30. Rom. 8: 26. al. — Jos. Ant. 10. 10. 4. Plato Phaedo 8 init. p. 62. B. Rep. I. p. 327. C.

c) Sing. τό is prefixed to the Infinitive when taken as a noun, which is then employed in all the constructions that

occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) Nominative c. τό, Phil. 1: 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστός· καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7: 26. 2 Cor. 8: 11 τὸ ἐπιτελέσαι. Gal. 4: 18. saep. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) Genitive c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20: 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κ. τ. λ. Rom. 15: 23 ἐπιποθεῖν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ἡμᾶς. 1 Cor. 9: 6, 10. 2 Cor. 8: 11 ἡ προθυμία τοῦ θέλειν. Heb. 5: 12. 1 Pet. 4: 17. al. saep. So in a laxer use of the genit. Luke 1: 57. 2: 21 ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11: 8. Phil. 3: 21. On an adj. as ἄξιος 1 Cor. 16: 4. βραδύς Luke 24: 25. ἔτοιμος Acts 23: 15. also Luke 17: 1. On a verb, Luke 1: 9 ἔλαχε τοῦ θνημάσαι. So after verbs of restraining, hindering, Luke 4: 42. 24: 16 οἱ δὲ ὀφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγινῶναι αὐτόν. Acts 10: 47. 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 20: 27. Rom. 15: 22. 1 Pet. 3: 15. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing purpose, where many supply ἕνεκα or the like, Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with to, i. q. in order to, that, and so τοῦ μὴ, in order not to, that not, lest, etc. Matt. 2: 13 μέλλει γὰρ Ἰ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 3: 13. 13: 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1: 73 coll. v. 68. Luke 1: 79 coll. v. 78. 5: 1, 7. Heb. 10: 7. al. saepiss. So negat. Acts 21: 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν κ. τ. λ. Rom. 6: 6. James 5: 17. al. saep. Here it sometimes alternates with the simple infin. as Luke 1: 77 coll. v. 76. 2: 24 coll. v. 22. Once with ἕνεκα expressed, 2 Cor. 7: 12. (Thuc. 1. 45.) In this sense also, after verbs of deciding, commanding, etc. which of course imply purpose, Acts 27: 1 ὥς δὲ ἐκρίθη τοῦ ἀποπλεῖν κ. τ. λ. 1 Cor. 7: 37. Luke 9: 51. 4: 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15: 20. Winer § 45. p. 270. — (3) In a laxer sense expressing more

the notion of result, (like the later use of *ἵνα*, comp. *ἵνα* no. 2, 3,) and put by way of explanation, exexegetically, where the simple infin. or ὥστε c. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so* as *to*, *so that*, etc. Acts 7: 19 οὗτος ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη κ. τ. λ. Once after ποιεῖν, Acts 3: 12 ἡμῖν τί ἀτενίζετε, ὥς . . . πεποιημένοι τοῦ περιπατεῖν αὐτόν; comp. in *ἵνα* 3. a. δ, and *Ποιέω*. no. 1. d. So Rom. 1: 24 παρέδωκεν αὐτοὺς ὁ θεὸς . . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα κ. τ. λ. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ *M.* and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν *M.* καὶ τοὺς ἄγγ. μετὰ κ. τ. λ. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271. — (4) After a preposition, as ἀντί James 4: 15. ἐκ 2 Cor. 8: 11. πρὸ Matt. 6: 8. James 17: 5. — Ael. V. H. 2. 34.—(γ) *Dative* c. τῷ, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. ἐν, see *Ἐν* no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) *Accusative* c. τό, as depending on a verb, Luke 7: 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν. 1 Cor. 14: 39. 2 Cor. 8: 11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14: 13. As governed by the prep. διὰ, εἰς, πρὸς, see in *Διά* II. 2. a. *Ἔς* no. 3. a, c, d. *Πρὸς* III. AL.

‘Ογδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) eighty, Luke 2: 37. 16: 7.—Xen. An. 4. 8. 15.

“Ογδοος, η, ον, ordin. (ὀκτώ,) eighth, Luke 1: 59. Acts 7: 8. Rev. 17: 11. 21: 20.—Xen. An. 4. 6. 1. — In 2 Pet. 2: 5 ὀγδοον Νῶε . . . ἐφύλαξε, *Noah* the eighth person, i. e. one of eight, Noah and seven others, comp. 1 Pet. 3: 20. See Winer § 33. 2. Matth. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαρεῖος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἔβδωμος, διείλετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός, Thuc. 1. 46. Xen. H. G. 2. 17.

“Ογκος, ου, ὁ, pp. mass, weight,

magnitude, Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. a tumor, swelling, Diod. Sic. 2. 36. Trop. inflation Jos. B. J. 7. 11. 2. elation, pride, Diod. Sic. 18. 50. — In N. T. weight, burden, impediment, Heb. 12: 1 ὄγκον πάντα ἀποθέμενοι.—Xen. Ven. 8. 8.

“Οδε, ἡδε, τόδε, demonstr. pron. from ὁ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76. 1; *this, that*; *hic, haec, hoc*; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. E. g.

a) as referring to the person or thing last before mentioned. Luke 10: 39 τῇδε ἡν ἀδελφή. 16: 25. Comp. Matth. 1. c.—Xen. Apol. 29.

b) as introducing what follows, i. q. the following. Acts 15: 23 γράψαντες . . . τάδε· οἱ ἀπ. κ. τ. λ. 21: 11. Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Comp. Matth. 1. c. Passow ὅδε no. 1.

c) instead of an adv. for *here, there*, i. e. δεικτικῶς, see Matth. § 471. 12. Passow no. 2. So James 4: 13 πορευσώμεθα εἰς τήνδε τὴν πόλιν.—Plut. Sympos. I. qu. 6. 1 τήνδε τὴν ἡμέραν.

‘Οδεύω, f. εὔσω, (ὁδός,) to be on the way, to journey, to travel, intrans. Luke 10: 33. Sept. for יָצֵא 1 K. 6: 12. — Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

‘Οδηγέω, ὤ, f. ἴσω, (ὁδηγός,) pp. to lead the way, i. e. to lead, to guide, trans. Matt. 15: 14 τυφλὸς δὲ τυφλὸν ἔαν ὀδηγῇ. Luke 6: 39. Rev. 7: 17. Sept. for יָצֵא Ex. 13: 17. יָצֵא Ps. 80: 2. יָצֵא Josh. 24: 3. — Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1.—Trop. of teaching, John 16: 13 ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8: 31. So Sept. for יָצֵא Ps. 86: 11. יָצֵא Ps. 25: 5.—Wisd. 9: 11.

‘Οδηγός, οὔ, ὁ, (ὁδός, ἡγεύμαι,) pp. way-leader, i. e. a leader, guide, Acts 1: 16. Trop. of a teacher Matt. 15: 14. 23: 16, 24. Rom. 2: 19.—2 Macc. 5: 15. Pol. 5. 5. 15. trop. Wisd. 7: 15.

“Οδοιπορέω, ὤ, f. ἴσω, (ὁδοιπόρος way-faring, from ὁδός, πόρος, πορεύομαι,) to be on the way, to journey, to travel, intrans. Acts 10: 9. — Jos. de Vit. § 32. Ael. V. H. 10. 4.

“Οδοιπορία, ας, ἡ, (ὁδοιπορέω, α

journeying, travel, John 4: 6. 2 Cor. 11: 26. — 1 Macc. 6: 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὁδός, οὗ, ἡ, way, i. e. a) in respect to place, a way, high-way, road, street. (α) genr. Matt. 2: 12 δι' ἁλλῆς ὁδοῦ ἀνεχώρησαν. 7: 13, 14. 8: 28. 13: 4, 19. John 14: 4, 5. Acts 8: 26. Heb. 10: 20. James 2: 25. al. Sept. for דרך Num. 21: 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. 22: 9 ἐπὶ τὰς διεόδους τῶν ὁδῶν. v. 10. Luke 14: 23. So Sept. for דרך Jer. 5: 1. 7: 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδὸν along or on the way Luke 10: 4. Acts 8: 36.—Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place to which a way leads, comp. Passow ὁδός no. 2. Matth. § 367. Heb. 9: 8 ἡ τῶν ἁγίων ὁδός the way, entrance, into the sanctuary. So Sept. ἡ ὁδός τοῦ ξύλου τῆς ζ. for Heb. דרך Gen. 3: 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region to or through which a way leads, Matt. 10: 5 εἰς ὁδὸν ἔθρων into the way i. e. country of the Gentiles. 4: 15 ὁδὸν θαλάσσης way of the sea, i. e. the region around the sea of Galilee, quoted from Is. 8: 23 where Sept. for דרך. — (γ) In the phrases ἐτοιμάζειν v. κατασκευάζειν τὴν ὁδὸν to prepare the way sc. for a king, see in Ἐτοιμάζω a. pp. Rev. 16: 12. trop. Matt. 3: 3. 11: 10. Mark 1: 2, 3. al. So εὐθύνειν τὴν ὁδὸν John 1: 23. All in allusion to Is. 40: 3 where Sept. for דרך. Comp. ἡ ὁδός ἡ βασιλεία Hdot. 5. 53. — (δ) Meton. of Jesus as the way, i. e. the author and medium of access to God and eternal life, John 14: 6.

b) in action, way, i. e. a being on the way, a going, journey, progress, course. (α) genr. εἰς τὴν ὁδὸν for the way, journey, Matt. 10: 10. Mark 6: 8. Luke 9: 3. εἰς ὁδοῦ Luke 11: 6. ἐν τῇ ὁδῷ in or by the way, on the journey, Matt. 15: 32. Mark 8: 3, 27. Acts 9: 17, 27. al. κατὰ τὴν ὁδὸν by or on the way Acts 25: 3. 26: 13. Also 1 Thess. 3: 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Acts 8: 39 πορεύεσθαι τὴν ὁδὸν to go on one's way, to continue one's journey, comp. Buttm. § 131. 3. (So Sept. for דרך Prov. 7: 19.

Xen. Cyr. 5. 2. 22.) Sept. genr. for דרך Gen. 24: 21, 40. 42: 25. 45: 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark 2: 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὴν ὁδὸν, and his disciples began to go plucking the ears of grain, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for דרך, as Sept. and Heb. Judg. 17: 8, corresponding to the Lat. iter facere. The more classic Greek is Mid. ποιεῖσθαι τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; also ποιεῖσθαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyaen. 1. 49. 3. For the sense comp. Matt. 12: 1. Luke 6: 1. —(β) Seq. gen. of time, as Luke 2: 44 ἡμέρας ὁδὸν a day's journey. Acts 1: 12 σαββάτου ἔχον ὁδὸν, a sabbath-day's journey, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. מיל. Lightfoot Hor. Heb. in Act. l. c. Jahn § 113. VIII. Sept. ὁδὸν τριῶν ἡμ. for Heb. דרך Gen. 30: 36. 31: 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. way, manner, means, i. e. (α) way or method of proceeding, of doing or effecting any thing. 1 Cor. 4: 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. 12: 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ the ways of God, his mode of proceeding, administration, counsels, Acts 13: 10. Rom. 11: 33. Rev. 15: 3. Sept. and דרך Ps. 18: 31.—(β) way or means of arriving at or obtaining any thing. Luke 1: 79 ὁδὸς εἰρήνης, i. e. the way to salvation. Acts 2: 28 ὁδοὺς ζωῆς. 16: 17. 2 Pet. 2: 21. Sept. and דרך Prov. 10: 18. — Luc. Hermot. 14 ὁδός ἡ ἐπὶ φιλοσοφίαν ἄγονσα.—(γ) way of thinking, feeling, acting, manner of life and conduct. Matt. 21: 32 ἡλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3: 17 ὁδὸν εἰρήνης peaceful life, quoted from Is. 59: 8 where see Gesen. Comm. James 5: 20.—Seq. gen. of pers. the way or ways of any one i. e. his mode of life, conduct, actions, Acts 14: 16. Rom. 3: 16. James 1: 8. 2 Pet. 2: 15. Jude 11. (Sept. for דרך Job 23: 10.) But the way of God or of the Lord, is also the way, walk, life which

God approves and requires, Matt. 22: 16. Luke 20: 21. Acts 18: 25, 26. Heb. 3: 10. (Sept. and חֲדָשׁ Job 23: 11. Ps. 25: 4.) Hence absol. for the Christian way, the Christian religion, Acts 9: 2. 19: 9, 23. 22: 4. 24: 14, 22. So 2 Pet. 2: 2 ἡ ὁδὸς τῆς ἀληθείας the true religion. — Judith 5: 8, 18. So a way or sect of philosophy Luc. Hermot. 46. Al.

Ὀδοῦς, δόντις, ὁ, a tooth, Matt. 5: 38. 8: 12 ὁ βρῦμὸς τῶν ὀδόντων. 13: 42, 50. 22: 13. 24: 51. 25: 30. Mark 9: 18. Luke 13: 28. Acts 7: 54. Rev. 9: 8. Sept. for חֲדָשׁ Lev. 24: 30. Job 16: 9. — Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὀδυνάτω, ὤ, f. ἴσω, (ὀδύνῃ) to pain, to distress, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112. — In N. T. only Pass. or Mid. to be pained, distressed, to sorrow. Luke 2: 48. 16: 24 ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. v. 25 σὺ δὲ ὀδυνᾷσαι, for which 2 pers. Sing. comp. in Κανκᾶσαι. Acts 20: 38. Sept. for Hiph. לִצְדָּקָה Zech. 9: 5. Hiph. צָדַק Zech. 12: 10. — Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Aeschin. 9. 3.

Ὀδύνη, ης, ἥ, pain, distress, sorrow, of body or mind, Rom. 9: 2. 1 Tim. 6: 10. Sept. for צָדַק Gen. 35: 18. Jer. 8: 18. צָדַק Job 7: 3. — Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὀδυρμός, οὔ, ὁ, (ὀδυρόμαι to bewail,) wailing, lamentation, mourning. Matt. 2: 18 κλυθμός καὶ ὀδυρμός μέγας, quoted from Jer. 31: 15 where Sept. for צָדַק 2 Cor. 7: 7. — 2 Macc. 11: 6. Jos. Ant. 2. 15. 4. Ael. V. H. 14. 22.

Ὀζίας, ου, ὁ, Ozias, Heb. צִיָּא (might of Jehovah) Uziah, a pious king of Judah from 811 to 759 B. C. Matt. 1: 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called צִיָּא, Ἀζαρίας, Azariah. See Gesen. Lex. Heb. art. צִיָּא.

Ὄζω, f. ἴσω or ἴσω, to smell, to have a scent, intrans. e. g. fragrant, Ael. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, to stink, absol. John 11: 39. Sept. for צָדַק Ex. 8: 14. — Arr. Epict. 4. 11. 15, 18.

Ὄθεν relat. adv. whence, see Buttm. § 116. 4.

a) of place, Acts 14: 26 ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θ. 28: 13. Matt. 12: 44. Luke 11: 24. Heb. 11: 19. Sept. for צָדַק Ps. 121: 1. — Xen. An. 2. 3. 14, 16. — In the sense of ἐκεῖθεν ὅπου, thence where, Matt. 25: 24, 26 συνάγων ὅθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2. — Thuc. 1. 89.

b) of a source, means, i. q. whereby, 1 John 2: 18 ὅθεν γινώσκωμεν. — Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. wherefore, whereupon, Matt. 14: 7 ὅθεν μεθ' ὅρκου ὡμολόγησεν. Acts 26: 19. Heb. 2: 17. 3: 1. 7: 25. 8: 3. 9: 18. — Judith 8: 20. Xen. Mem. 1. 1. 2.

Ὀθόνη, ης, ἥ, pp. fine white linen Hom. Od. 7. 107. In N. T. genr. linen cloth, e. g. a sheet, sail, Acts 10: 11 σκεῦος ὡς ὀθόνην μεγάλην. 11: 5. — Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὀθόνιον, ου, τό, (dimin. from ὀθόνη,) a smaller linen cloth, bandage, in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24: 12. John 19: 40. 20: 5, 6, 7. Sept. for צָדַק Judg. 14: 13. צָדַק Hos. 2: 7, 11. [2: 5, 9.] — Pollux On. 4. 181 ὀθόνιον τὸ ἐπίδεσμον. Luc. Philops. 34. sail-cloths Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἶδω no. II.

Οἰκιακός, ἥ, ὄν, see in Οἰκιακός.

Οἰκέτις, α, ον, (οἶκος,) belonging to the house, domestic, familiar, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκέτις υἱος, those of one's house, i. q. household, family, 1 Tim. 5: 8. Trop. for associates, kindred, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2: 19. τῆς πίστεως Gal. 6: 10. Sept. pp. for צָדַק Lev. 18: 6. 21: 2. — pp. Ael. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκέτης, ου, ὁ, (οἶκος,) house-companion, one living in the same house, Ecclus. 6: 11. Hdot. 8. 106. In N. T. a domestic, a servant, slave, Luke 16: 13 οὐδεὶς οἰκέτης δύναται δυοὶ κυρίους δουλέιν. Acts 10: 7. Rom. 14: 4. 1 Pet. 2: 18. Sept. for צָדַק Gen. 9: 25. 27: 37. — Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.

Οἰκέω, ὦ, f. ἦσω, (οἶκος,) *to house, to dwell, to abide*, e. g.

a) intrans. seq. ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8: 9 πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11. 1 Cor. 3: 16. Of sin or a sinful propensity abiding in men, Rom. 7: 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. v. 18, 20. Sept. c. ἐν pp. for עִנַּן Gen. 4: 15, 19. 19: 30. — Ael. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7: 12, 13. So Sept. and עִנַּן Prov. 21: 19. comp. 1 K. 3: 17.

b) trans. *to dwell in, to inhabit*, 1 Tim. 6: 16 φῶς οἰκῶν ἀπρόσιτον.—Sept. Gen. 24: 13. Hdian. 2. 10, 15. Xen. Mem. 1. 1. 8.—For ἡ οἰκονομία, see in its order.

Οἶκημα, αἶος, τό, (οἰκέω,) pp. *a dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, *a prison*, Acts 12: 7 φῶς ἔλαμψεν ἐν τῷ οἰκήματι. — Plut. Solon. 15 τοὺς Ἀθηναίους λέγουσι . . . ἀστείως ὑποκορίζεσθαι . . . οἶκημα δὲ τὸ δεσμωτήριον καλοῦντας. Dem. 789. 2. Thuc. 4. 48. Of a brothel Ael. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ον, τό, (οἰκητήρ, οἰκέω,) *a dwelling, habitation, abode*, e. g. of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. 6: 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. 5: 2. Sept. for עִנַּן Jer. 25: 30. — pp. 2 Macc. 11: 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἶκία, ας, ἡ, (οἶκος,) *a house, dwelling, habitation*.

a) pp. and genr. Matt. 2: 11 ἐλθόντες εἰς τὴν οἶκίαν. 7: 24 sq. John 12: 3. al. Matt. 5: 15 οἱ ἐν τῇ οἰκίᾳ *those in the house*, i. e. the household. Sept. for עִנַּן Gen. 19: 4. Ex. 1: 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of heaven as the dwelling of God, John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς * τ. λ. Comp. Ps. 11: 4. Is. 63: 15. Am. 9: 6. Artemid. 2.

68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος. — Trop. of the body as the habitation of the soul, 2 Cor. 5: 1 bis, comp. v. 2.

b) meton. *a household, family*, those who live together in a house. Matt. 10: 13. 12: 25 οἶκία μερισθῆῖσα καθ' ἑαυτῆς. John 4: 53 αὐτὸς καὶ ἡ οἶκία αὐτοῦ ὅλη. 1 Cor. 16: 15. Sept. for עִנַּן Gen. 50: 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. So Sept. and עִנַּן Gen. 24: 2. comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὥς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἶκίαν.

c) meton. *goods, property*, i. e. one's house and what is in it. Matt. 23: 14 κατεσθίετε τὰς οἰκίας τῶν χηρῶν. Mark 12: 40. Luke 20: 47. So עִנַּן, Sept. τὰ ὑπάρχοντα, Gen. 45: 18.—Ael. V. H. 4. 2. Xen. Mem. 4. 1. 2. AL.

Οἰκιακός, ῥ, ὄν, (οἶκία,) *belonging to the house, domestic*, i. q. οἰκεῖος, in N. T. only plur. οἱ οἰκιακοὶ τινοῦ *those of one's house*, i. e. household, family, Matt. 10: 25, 36. Some Mss. have the doubtful form οἰκειακός. — Plut. Cicero 20.

Οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pp. *to be house-master, and genr. to be head of a family, to rule a household*, absol. 1 Tim. 5: 14. — Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ον, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. 10: 25. 13: 27, 52. 20: 1, 11. 21: 33. 24: 43. Mark 14: 14. Luke 12: 39. 13: 25. 14: 21. Pleonast. 22: 11 οἰκοδεσπ. τῆς οἰκίας. — Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said οἶκον v. οἰκίας δεσπότης, see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 668 sq.

Οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pp. *to build a house, and genr. to build, to construct, to erect*, trans. Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. οἶκίαν Luke 6: 48. πύργον Matt. 21: 33. Mark 12: 1. Luke 14: 28. ναόν Mark 14: 58. Luke 12: 18.

C. dat. commodi, Luke 7: 5 τὴν συναγωγὴν αὐτοῦ οἰκοδομήσεν ἡμῖν. Acts 7: 47, 49. Seq. ἐπὶ c. gen. to *build upon*, Luke 4: 29. ἐπὶ c. acc. Matt. 7: 24, 26. Luke 6: 49. Absol. Luke 14: 30. 17: 28. John 2: 20. Part. οἱ οἰκοδομοῦντες the builders, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. Sept. for בָּנֵי Gen. 4: 16. 8: 20. c. ἐπὶ Ez. 16: 31. — Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. 15: 20. Gal. 2: 18. —Xen. Cyr. 8. 7. 15.

b) by impl. to *rebuild*, to *renew*, sc. a building decayed or destroyed, Matt. 23: 29 τοὺς τάφους τῶν προφητῶν. Luke 11: 47, 48. So Matt. 26: 61. 27: 40. Mark 15: 29. So Sept. and בָּנֵי Josh. 6: 26. Job 12: 14. Am. 9: 14.

c) metaph. to *build up*, to *establish*, to *confirm*, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. 3: 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (α) Externally, Matt. 16: 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2: 5. Acts 9: 31.—(β) Internally, in a good sense, to *build up* in the faith, to *edify*, to cause to advance in the divine life, 1 Cor. 8: 1 ἡ ἀγάπη οἰκοδομεῖ. 10: 23. 14: 4 bis, 17. 1 Thess. 5: 11. In a bad sense, to *embolden* 1 Cor. 8: 10.

Οἰκοδομή, ἥς, ἡ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob. ad Phr. p. 487, 490.

1. a *building up*, act of building, e. g. ἡ οἰκ. τῶν τευχῶν 1 Macc. 16: 23. Sept. 1 Chr. 26: 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. a *building up* in the faith, *edification*, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομέω c. Rom. 14: 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15: 2. 1 Cor. 14: 5, 12, 26. 2 Cor. 10: 8. 12: 19. 13: 10. Eph. 4: 12, 16, 29. So 1 Cor. 14: 3 λαλεῖ οἰκο-

δομήν i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. 1: 4 in Mss.

2. a *building*, an *edifice*, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24: 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1, 2. Trop. of the christian church as the temple of God, see in Οἰκοδομέω c. 1 Cor. 3: 9 θεοῦ οἰκοδομή ἐστε. Eph. 2: 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Οἰκοδομία, ας, ἡ, (οἰκοδομέω,) a *building up*, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. *edification*, christian improvement, 1 Tim. 1: 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκοδομός, οῦ, ὁ, (οἶκος, δέμω,) lit. *house-builder*, i. e. genr. a *builder*, *architect*, Acts 4: 11 in Mss. Sept. for בָּנֵי 2 K. 12: 12. 22: 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οἰκονομέω, ὦ, f. ἥσω, (οἰκονόμος,) pp. to *be manager of a household*, and genr. to *be manager, steward*, etc. absol. Luke 16: 2.—Diod. Sic. 12. 15 τὰ χρημάτα. Xen. Mem. 4. 5. 10 τὸν ἐαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομέω,) *economy*, pp. *management of a household* or of household affairs.

a) pp. i. e. *stewardship, administration*, the office of a manager or steward. Luke 16: 2 ἀπόδος λόγον τῆς οἰκονομίας. v. 3, 4.—Sept. Is. 22: 19. Jos. c. Apion. 2. 18. Xen. Oec. 1. 1. — Trop. of the apostolic office, 1 Cor. 9: 17. Col. 1: 25. Eph. 3: 2.

b) an *economy*, i. e. a disposition or arrangement of things, a *dispensation, scheme*. Eph. 1: 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) a *house-manager, overseer, steward*.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,

Luke 12: 42; so Eliezer Gen. 15: 2. 24: 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. 39: 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16: 1, 3, 8, comp. v. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπίτροποι or tutors, Gal. 4: 2. Comp. Gen. 24: 3.—Luc. Tim. 14 ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότης. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 223. Tauchn. γίνεταί δὲ τούτων [οἰκετῶν] ἀρχηγός Ἀθηνίων . . . οἰκονόμος ὧν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, *a steward, minister, agent*, genr. 1 Cor. 4: 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. 16: 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11. Of royal quaestors Esdr. 4: 49. Jos. Ant. 11. 6. 12. — Trop. of the apostles and other teachers as *stewards, ministers* of the gospel, 1 Cor. 4: 1. Tit. 1: 7. 1 Pet. 4: 10.

Οἶκος, ου, ὁ, *a house, dwelling, home.*

a) genr. Matt. 9: 6 ἦπαγε εἰς τὸν οἶκόν σου. v. 7. Mark 3: 20. Luke 1: 40. John 7: 53. 11: 20. Acts 10: 22. al. So ἐν οἴκῳ *at home* 1 Cor. 11: 34. 14: 35. κατ' οἶκον, κατ' οἴκους, *from house to house*, in private houses, Acts 2: 46. 5: 42. 8: 3. 20: 20. ἡ κατ' οἶκόν τινας ἐκκλησία, Rom. 16: 5. al. see in Ἐκκλησία b. Sept. genr. for בית Gen. 39: 2, 16. saepiss.—Hdian. 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως v. τοῦ ἀρχιερέως i. e. *a palace* Matt. 11: 8. Luke 22: 54. Sept. for בית Gen. 12: 15. בית 2 K. 20: 18. Dan. 1: 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου *house of traffic, bazar*, John 2: 16. Spec. οἶκος τοῦ Θεοῦ *house of God*, i. e. *the tabernacle or temple* where the presence of God was manifested and where God was said to dwell, e. g. *the tabernacle* Matt. 12: 4. Mark 2: 26. Luke 6: 4. (So Sept.

and בית 1 Sam. 1: 7, 24. al.) The temple at Jerusalem, Matt. 21: 13. John 2: 16, 17. Acts 7: 47, 49. al. Once for ὁ ναός alone, Luke 11: 51, comp. Matt. 23: 35. Also οἶκος τῆς προσευχῆς id. Matt. 21: 13. Mark 11: 17. Luke 19: 46. So Sept. and בית of the temple 2 Sam. 7: 13. Ezra 1: 2, 3 sq.—By synecd. put for a room or part of a house, e. g. *the coenaculum* or large room for eating Luke 14: 23; for the ὑπερῶν or place of prayer Acts 2: 2. 10: 30. 11: 13. — Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as *the spiritual house or temple of God*, 1 Pet. 2: 5, comp. in Οἰκοδομέω c. Of those in whom evil spirits dwell, Matt. 12: 44. Luke 11: 24.

b) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. 23: 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίσταται. Luke 13: 35.—Xen. H. G. 3. 2. 10.

c) meton. *a household, family*, those who live together in a house, Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10: 2. 11: 14 σὺ καὶ πᾶς ὁ οἶκος σου. 16: 15. 1 Cor. 1: 16. 2 Tim. 1: 16. Tit. 1: 11. al. Including also the idea of household-affairs etc. Acts 7: 10. 1 Tim. 3: 4, 5, 12. So Sept. and בית Gen. 7: 1. 12: 17. al.—Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3. — Trop. οἶκος τοῦ Θεοῦ, *household of God*, i. e. *the Christian church*, Christians. 1 Tim. 3: 15 ἐν οἴκῳ Θεοῦ . . . ἧτις ἐστὶ ἐκκλησία Θεοῦ ζῶντος. Heb. 3: 6. 10: 21. 1 Pet. 4: 17. So of the Jewish church, Heb. 3: 2, 5. Sept. and בית יהודה Num. 12: 7.

d) meton. *family, lineage, posterity*, descended from one head or ancestor. Luke 1: 27 ἐξ οἴκου Δαβὶδ. v. 69. 2: 4. So Sept. and בית 1 K. 12: 16, 19. Ex. 6: 14. — Jos. Ant. 8. 4. 3. Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole *people, nation*, as descended from one ancestor, e. g. οἶκος Ἰσραήλ, *house or people of Israel*, Matt. 10: 6. 15: 24. οἶκος Ἰακώβ id. Luke 1: 33. οἶκος Ἰούδα Heb. 8: 8. So Sept. for בית ישראל Lev. 10: 6. Judg. 1: 23. בית ישראל Ex. 19: 3. בית יהודה 1 K. 12: 23. Jer. 31: 31. AL.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκῶ q. v.) sc. γῆ, *the inhabited earth, the world*, i. e.

a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκίω no. 2. Hence (α) *the Roman empire*, Acts 17: 6. 24: 5 τοῖς Ἰουδαίοις κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5. —(β) *of Palestine and the adjacent countries*, Luke 2: 1 ἀπογράφεται πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνην. Luke 21: 26. Acts 11: 28 see in Κλαύδιος. — Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) genr. in later usage, *the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. 24: 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένῃ. Rom. 10: 18. Heb. 1: 6. Rev. 16: 14. Hyperbol. Luke 4: 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4: 8. Sept. for עֲרֶבְיָא Is. 23: 17. תְּבִלָּה Ps. 19: 4. 24: 2.—Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Diod. Sic. 1. 1.—(β) Meton. *the world, for the inhabitants of the earth, mankind*, Acts 17: 31 κρίνειν τὴν οἰκ. ἐν δικαιοσύνῃ. 19: 27. Rev. 3: 10. 12: 9. So Sept. and תְּבִלָּה Ps. 9: 9. 98: 9.—(γ) Trop. Heb. 2: 5 ἡ οἰκουμένη ἢ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλων, see in Διών no. 2.

Οἰκουργός, οὐ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a housewife*, Tit. 2: 5 in some Mss. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οὐ, ὁ, ἡ, adj. (οἶκος, οὐρός watchman, guard,) pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 κίων οἰκουρός. — In N. T. *keeping the house*, i. e. keeping at home, domestic, spoken of females Tit. 2: 5. Comp. 1 Tim. 5: 13.—Philo de Exsecr. p. 932. D, ὅφονται καὶ γυναῖκας . . . σώφρονας, οἰκουρούς, καὶ φιλόανδρους. Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτεῖρω, f. ἐρῶ, (οἶκος pity,) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. 9: 15 οἰκτερήσω ὃν ἂν οἰκτεῖρω, quoted from Ex. 33: 19 where Sept. fut. ἴσω or יִסֶּה, as also 2 K. 13: 23. Mic. 7:

19. Comp. Tittm. de Synon. N. T. p. 69 sq. — f. ἴσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. ἐρῶ Palaeph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οὐ, ὁ, (οἰκτεῖρω,) *pity, compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3: 12 σπλάγχνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere only plur. Rom. 12: 1. 2 Cor. 1: 3. Phil. 2: 1. Heb. 10: 28. So Sept. for Heb. רַחֲמִים, Sing. Zech. 1: 16. 7: 9. Plur. 2 Sam. 24: 14. Ps. 144: 9. Dan. 9: 9.—Sing. Bar. 2: 21. Eccclus. 5: 6. Plur. 1 Macc. 3: 45. Pind. Pyth. 1. 164.

Οἰκτιρμων, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *pitiful, compassionate, merciful*, Luke 6: 36 bis. James 5: 11. Sept. for רַחֲמִים Ex. 34: 6. Neh. 9: 17. — Eccclus. 2: 11. Theocr. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἶομαι.

Οἶνοπότης, ου, ὁ, (οἶνος, πότης from πίνω,) *a wine-drinker, wine-bibber*, Matt. 11: 19. Luke 7: 34. Sept. for יִין כֹּבֵא Prov. 23: 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, wine. a) pp. as οἶνος νέος *new wine, must*, Matt. 9: 17 ter, 18. Mark 2: 22 quater. Luke 5: 37 bis, 38. Also Mark 15: 23 ἐσμυρτισμένον οἶνον. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πλεῖν. 7: 33. 10: 34. John 2: 3 bis, 9, 10 bis. 4: 46. Rom. 14: 21. Eph. 5: 18. 1 Tim. 3: 8. 5: 23. Tit. 2: 3. Rev. 18: 13. Sept. for יִין Gen. 9: 21, 24. 14: 18. שִׁירֵי Gen. 27: 28. Judg. 9: 13.—Hdian. 5. 5. 16. Xen. Oec. 17. 9.—Meton. *for the vine and its fruit* Rev. 6: 6. So Sept. and שִׁירֵי Joel 1: 10. Comp. Jahn § 66 sq. § 144.

b) symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in Θυμός. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορνείας, *wine of wrath of for-*

nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14: 8. 18: 3. So ellipt. οἶνος τῆς πορνείας Rev. 17: 2. Comp. Jer. 51: 7.

Οἶνοφλυγία, ας, ἡ, (οἶνοφλυξ, οἶνοφλυγέω, from οἶνος, φλύω to overflow,) wine-drinking, drunkenness, vinolency, 1 Pet. 4: 3.—Ael. V. H. 3. 14. Xen. Oec. 1. 22. So οἶνοφλυγέω Sept. for נִשְׁכָּר Deut. 21: 20. Is. 56: 12.

Οἶομαι, contr. οἶμαι, Buttm. § 114. p. 123. Passow s. voc. to suppose, to think, to be of opinion, pp. seq. infin. c. acc. e. g. aor. John 21: 25 οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. 1: 16 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James 1: 7. Comp. Matth. § 539.—c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Macc. 7: 24. Xen. Mem. 2. 1. 15.

Οἷος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. of what kind or sort, what, such as, qualis.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. 15: 48 bis, οἷος ὁ χοῖκός, τοιοῦτοι οἱ χοῖκοί, κ. τ. λ. 2 Cor. 10: 11. c. ὁ αὐτός Phil. 1: 30. c. τοιοῦτος etc. impl. Matt. 24: 21 θλίψις μεγάλη, οἷα οὐ γέγονεν. Mark 9: 3. 13: 19. 2 Cor. 12: 20 bis. 2 Tim. 3: 11 οἷά μοι ἐγένετο. Rev. 16: 18. — c. τοιοῦτος Ecclus. 49: 14. Xen. Hi. 6. 8. impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, what, what manner of, how great, see Passow s. v. no. 1. Luke 9: 55 οὐκ οἴδατε οἶον πνεύματός ἐστε ὑμεῖς. 1 Thess. 1: 5. 2 Tim. 3: 11 ult. — Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

c) neut. οὐχ οἶον, adv. not so as, not so, usually followed by an antiith. as ἀλλά, not so—but, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἷος no. 6. e. Hence Rom. 9: 6 οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, but not so [sc. would I

reason) as that the promise of God is become void, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' v. 7. — Others take οὐχ οἶον δὲ ὅτι, for οἶον seq. infin. such that, q. d. οὐχ οἶον it is not possible; comp. Buttm. § 150. p. 435. Matthi. § 533. 3. comp. § 539. But this accords less well with the context.

Οἶω obsol. theme, see in Φέρω.

Ὀκνέω, ὤ, f. ἴσω, (ὀκνος slowness, tardiness,) to be slow, tardy, to delay, intrans. c. inf. Acts 9: 38 μὴ ὀκνήσαι εἰσελθεῖν ἕως αὐτῶν. Sept. for נִשְׁכָּר Judg. 18: 9. 22: 16. — Jos. de Vita e. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, ἄ, ὄν, (ὀκνέω,) slow, tardy, slothful, of persons, Matt. 25: 26 πονηρὴ δοῦλε καὶ ὀκνηρὴ. Rom. 12: 11. Sept. for נִשְׁכָּר Prov. 6: 6, 9.—Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, tedious, tiresome, Phil. 3: 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ὅ, ἡ, adj. (ὀκτώ, ἡμέρα, comp. Buttm. § 70. n. 2,) an eighth-day person or thing; Phil. 3: 5 περιτομῇ ὀκταήμερος, as to circumcision an eighth-day man, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Λάζαρος τετραήμερος.

Ὀκτώ, οἱ, αἱ, τά, indec. card. num. eight, Luke 2: 21. 9: 28. 13: 4, 11, 16. John 5: 5. 20: 26. Acts 9: 33. 1 Pet. 3: 20.

Ὀλεθρός, ου, ὅ, (ὀλλυμι,) destruction, ruin, death. 1 Cor. 5: 5 εἰς ὀλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. 5: 3 αἰφνίδιος ὀλεθρος. 2 Thess. 1: 9. 1 Tim. 6: 9. Sept. for תִּשְׁבָּ Ob. 13. תִּשְׁבָּ Prov. 21: 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ὅ, ἡ, adj. (ὀλίγος, πίστις,) of little faith, incredulous, Matt. 6: 30. 8: 26. 14: 31. 16: 8. Luke 12: 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, little, pp. opp. of πολὺς much.

a) of number, *small*, in N. T. only plur. ὀλίγοι, αι, α, *few*. Matt. 7: 14 ὀλίγοι . . . οἱ εὐρίσκοντες αὐτήν. 9: 37 οἱ δὲ ἐργάται ὀλίγοι. 15: 34. 20: 16. 22: 14. 25: 21, 23. Mark 6: 5. 8: 7. Luke 10: 2. 12: 48 θαρρήσεται ὀλίγος sc. πηγάς. (Buttm. § 134. n. 2.) Luke 13: 23. Acts 17: 4, 12. Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3: 20. Rev. 2: 14, 20. 3: 4. So Sept. for עֲזָרָא Num. 13: 19. Is. 10: 7. — Hdian. 4. I3. 8. Xen. Cyr. 2. 1. 3. — Hence 1 Pet. 5: 12 δι' ὀλίγων ἔγραψα, i. e. *in few words*, briefly. Comp. Thuc. 4. 95 δι' ὀλίγον.

b) of magnitude, amount, *little*, *small*, in N. T. only in Sing. Luke 7: 47 ὀλίγον ἀφίεται, or ὀλίγον may here be an adv. comp. below in d. Acts 12: 18 τάραχος οὐκ ὀλίγος. 15: 2. 19: 23, 24. 27: 20. 2 Cor. 8: 15. 1 Tim. 4: 8 πρὸς ὀλίγον ὀφέλιμος *profitable for little*. 5: 23. James 3: 5. Sept. for עֲזָרָא 1 K. 17: 10, 12. — Hdian. 1. 14. 4. Ael. V. H. 4. 27. Xen. Cyr. 5. 4. 25. — Hence Eph. 3: 3 ἐν ὀλίγῳ προέγραψα, *in brief*, briefly. — Aristot. Rhet. 3. 11.

c) of time, *little*, *short*, *brief*, Acts 14: 28 χρόνον οὐκ ὀλίγον. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12: 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts 26: 28, 29, see in Έν no. 2. a. — Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark 1: 19 προβάς ὀλίγον. 6: 31. Luke 5: 3. 7: 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1: 6. 5: 10. Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μῆναι. Sept. for עֲזָרָא Ps. 37: 10. — Ael. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχή,) *low-spirited*, *feeble-minded*, *faint-hearted*, 1 Thess. 5: 14. Sept. for קָצָרָא Prov. 14: 29. קָצָרָא יִשְׂרָאֵל Is. 54: 6. — Artemid. 3. 5. ὀλιγοψυχεῶ Isocr. p. 392. B.

Ὀλιγορέω, ὦ, f. ἴσω, (ὀλίγος, ὥρα care,) *to care little for*, *to make light of*, *to contemn*, seq. gen. Heb. 12: 5 μὴ ὀλιγώρῃ παιδείας κυρίου, quoted from Prov. 3: 11 where Sept. for עֲזָרָא. — Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little*, *but a little*,

scarcely, 2 Pet. 2: 8 in later edit. for ὀντως in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, ου, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. 10: 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρεύων q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εὔσω, (ὀλεθρος,) *to destroy*, trans. only in particip. Heb. 11: 28 ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. for חִתְּיָא Ex. 12: 23. Comp. 1 Chr. 21: 12, 15, 16. Sept. also for שִׁירֵי Josh. 3: 10. חִתְּיָא Jer. 25: 36. — Wisd. 18: 25.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυντώ Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὀλόκαντος, from ὅλος, καίω,) *a holocaust*, *whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark 12: 33. Heb. 10: 6, 8. Sept. for חֵטְא Ex. 18: 12. 24: 5. saep. חֵטְא Ex. 30: 20. Lev. 4: 35. See Jahn § 379. — Comp. ὀλοκαυντώ Jos. Ant. 3. 9. 1. ὀλοκαυντώσις ib. 9. 7. 4.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness*, *soundness*, sc. of body, Acts 3: 16. Sept. for עֲהָרָא Is. 1: 6.

Ὀλόκληρος, ου, ὁ, ἡ, (ὅλος, κληρός,) *whole in every part*, i. e. genr. *whole*, *entire*, *perfect*. 1 Thess. 5: 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα *your whole spirit, soul, and body*, i. e. *your whole man*. Trop. in a moral sense, James 1: 4 ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι. Sept. pp. for עֲזָרָא Deut. 27: 6. עֲזָרָא Ez. 15: 5. — pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. 15: 3. Pol. 18. 28. 9.

Ὀλολύζω, f. ξω, an onomatopoeic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *ululare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek*, *to howl*, absol. James 5: 1 κλαύσατε ὀλολύζοντες. So Sept. for שִׁירֵי Is. 13: 6. 15: 3. 16: 7. — Diod. Sic. 3. 59. Dem. 313. 20, 21.

“Ολος, η, ον, *whole, the whole, all*, including every part; for the construction with nouns having the article, see in “Ο, ή, τό, II. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. 4: 23 *ὅλην τὴν Γαλιλαίαν*. 5: 29 *ὅλον τὸ σῶμα*. 16: 26 *κόσμον ὅλον κερδήσῃ*. 21: 4 *τοῦτο δὲ ὅλον γέγονεν*. 22: 40. Mark 1: 33 *πόλις ὅλη*. Luke 1: 65. John 4: 53. 1 Cor. 5: 6. Rev. 6: 12. al. Neut. *ὅλον the whole* sc. mass, Matt. 13: 33. Luke 13. 21. *δι’ ὅλου throughout*, in every part, John 19: 23. Sept. for *לכל* Gen. 25: 25. Zech. 4: 2. *לכל* Ex. 28: 27.—Hdian. 4. 4. 9. Xen. 2. 3. 17.—Of time, Matt. 20: 6 *ὅλην τὴν ἡμέραν*. Luke 5: 5 *δι’ ὅλης τῆς νυκτός*. Acts 11: 26 *ἐναντίον ὅλου*. 28: 30. al. So Sept. and *לכל* Ex. 10: 13. *לכל* Num. 4: 6. *לכל* Lev. 25: 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. 22: 37 *ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου*, κ. τ. λ. quoted from Deut. 6: 5 where Sept. and *לכל*. Luke 10: 27. John 9: 34 *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος*. John 13: 10.—Jos. B. J. 1. 2. 4 *ὅλος τοῦ πάθους ἦν*. Xen. Mem. 2. 6. 28. AL.

“Ολοτελής, έος, οὗς, ό, ή, adj. (*όλος, τέλος*,) *wholly complete, perfect, whole*. 1 Thess. 5: 23 *ἀγιασαι ὑμᾶς ὀλοτελεῖς*, i. e. *wholly*, in every part, comp. Buttm. § 123. n. 3.—Aquil. *ὀλοτελεῶς* for *לכל* Deut. 13: 17.

“Ολυμπᾶς, ᾶ, ό, Olympas, pr. n. of a Christian, Rom. 16: 15.

“Ολυνθος, ου, ό, *an untimely fig, winter fig, grossus*, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6: 13. Sept. for *לכל* Cant. 2: 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

“Ολως, adv. (*όλος*), *wholly, altogether*, in every part or sense, 1 Cor. 6: 7 *ὁλως ἡτιτημα ὑμῶν ἐστιν*. Also *everywhere*, generally, 1 Cor. 5: 1. Negat. οὐ v. μη *ὁλως not at all*, 1 Cor. 15: 29. Matt. 5: 34. — Luc. Tim. 13. Xen. Oec. 20. 20. negat. Palaeph. 3. 5. Hdian. 1. 1. 5.

“Ομβρος, ου, ό, *a heavy shower, violent rain*, with thunder and tempest,

Lat. *imber*, Luke 12: 54. Sept. for *לכל* Deut. 32: 2. — Hdian. 1. 14. 4. Xen. Oec. 5. 18.

“Ομείρομαι, *to long for, to have strong affection for*, seq. gen. i. q. *ἡμείρομαι*, for which it is substituted 1 Thess. 2: 8 in later edit. — Symmach. Ps. 62: 2 *ὁμείρεται*. Hesych. *ὁμειρόμενοι ὁμείρονται, ἐπιθυμοῦσι*. Photius p. 331. 9 *ὁμείρονται ἐπιθυμοῦσι*. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

“Ομιλέω, ᾶ, f. ἦσω, (*ὁμιλος*), *to be in a crowd or in company with any one, to have intercourse with*, Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with*, absol. Acts 20: 11. Luke 24: 15. seq. dat. Acts 24: 26. seq. *πρός ἀλλήλους* Luke 24: 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. *πρός* Xen. Mem. 4. 3. 2.

“Ομιλία, ας, ή, (*ὁμιλέω*), *a being together, companionship*, Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse*, 1 Cor. 15: 33 *φθείρουσιν ἡθὴ χρηστὸν ὁμιλία κακαί*. — Ael. V. H. 13. 1 post init. Diod. Sic. 16. 54 *ταῖς πονηραῖς ὁμιλίαις διεφθίρει τὰ ἥθη τῶν ἀνθρώπων*. Xen. Mem. 1. 2. 19.

“Ομιλος, ου, ό, (*ὁμός, ὁμοῦ, ἰλη crowd*), pp. *a crowding together*, i. e. *a crowd, multitude*, Rev. 18: 17 in text. rec. — Hdian. 1. 1. 1. Thuc. 4. 112.

“Ομίχλη, ης, ή, (*kindr. ὁμίχλω to void water*), *a cloud, mist, dark cloud*, 2 Pet. 2: 17 *ὁμίχλαι ὑπὸ λαίλατος ἐλαινόμεναι*, where some read *νεφέλαι*. Sept. for *לכל* Job 38: 9. Joel 2: 2. — Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

“Ομμα, ατος, τό, (*ὄφθαι, ὤμμαι*), pp. *sight, thing seen*, Soph. Electr. 903. Usually *eye*, plur. *τὰ ὄμματα, the eyes*, Mark 8: 23. Sept. for *לכל* Prov. 6: 4. 10: 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

“Ομνυμι and ὁμνύω, f. ὁμοῦμαι, aor. 1 ὤμοσα, Buttm. § 106. n. 5. § 114. p. 294. Moeris ὁμνύναι, Ἀττικῶς ὁμνύειν, Ἑλληνικῶς. — *To swear*, i. e.

a) genr. and absol. *to take or make oath*, absol. Matt. 26: 74 et Mark 14: 71

ἤρξατο . . . ὁμνύνειν. Matt. 5: 34 μὴ ὁμο-
σαι ὅλως.—Xen. Oec. 4. 10.—The per-
son or thing by which one swears is
variously construed, e. g. *accus.* as τὸν
οὐρανόν James 5: 12, comp. Buttm. §131.
n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1.
1. Xen. An. 7. 6. 18.) With κατὰ c.
gen. Heb. 6: 13 bis ἐπεὶ . . . ὅμοσε καθ'
ἐαυτοῦ. v. 16. comp. in Κατά I. 1. c. γ.
Sept. for כַּ כַּכְּ Is. 45: 23. Am. 4: 2.
(Luc. Conviv. 32. Dem. 1306. 21.)
Once with εἰς Ἱερουσαλήμ Matt. 5: 35,
see in Εἰς no. 1. b. (Hdian. 2. 13. 4.)
By Hebraism with ἐν c. dat. see in Ἐν
no. 3. c. α, ult. Matt. 5: 34 ἐν τῷ οὐρα-
νῷ, ἐν τῇ γῇ. v. 36. 23: 16 bis, 18 bis,
20 bis, 21 bis, 22 bis. Rev. 10: 6. So
Sept. for כַּ כַּכְּ Ps. 63: 12. Jer. 5: 7.

b) spec. i. q. *to declare with an oath*,
e. g. followed by the words of the oath,
Heb. 3: 11 et 4: 3 ὡς ὥμοσα ἐν τῇ ὀργῇ
μου εἰ εἰσέλουσιν αὐτοὶ, see in Εἰ I. 2. h.
β. Heb. 7: 21. seq. inf. 3: 18.—c. inf.
Plut. Galb. 22 fin. Xen. Ag. 1. 10.—
Hence, *to promise with an oath*, seq. dat.
et ὅτι, Mark 6: 23. c. ὅρκῳ seq. dat. et
infin. Acts 2: 30 ὅτι ὅρκῳ ὥμοσεν αὐτῷ
ὁ θεὸς . . . ἀναστήσειν. Seq. accus. et
dat. Acts 7: 17 τῆς ἐπαγγελίας ἧς ὥμοσεν
ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr.
for ἧν. So c. πρὸς τινα, Luke 1: 73 ὅρκον
ὃν ὥμοσε πρὸς Ἀβραάμ, comp. Gen. 26:
3 ὅρκον ὃν ὥμοσε τῷ Ἀ. Deut. 7: 8.—c.
dat. et inf. Xen. An. 7. 40. πρὸς τινα
Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος,
from ὁμός, θυμός,) *with the same mind*,
with one accord, all together. Acts 1:
14 οἱτοί πάντες ἦσαν προσκαρτεροῦντες
ὁμοθυμαδόν τῇ προσευχῇ. 2: 1, 46. 4: 24.
5: 12. 7: 57. 8: 6. 12: 20. 15: 25. 18: 12.
19: 29. Rom. 15: 6. Sept. for יָחַד
Ex. 19: 8. Jer. 46: 21.—Jos. Ant. 15. 8.
2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. ἄσω, (ὅμοιος,) *to be*
like, intrans. Mark 14: 70 ἡ λαλιά σου
ὁμοιάζει.—The simple verb is not else-
where found, but comp. παρομοιάζω
Matt. 23: 27, προσομοιάζω Geopon. 2.
21. 6.

Ὁμοιοπαθής, ἑός, οὗς, ὁ, ἡ, adj.
(ὅμοιος, πάθος from πάσχω,) *like-affected*,
suffering like things, i. e. of like nature,

affections, condition; hence genr. i. q.
like unto, seq. dat. Acts 14: 15 ἡμεῖς
ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποι. James
5: 17. Buttm. § 133. 2. 2.—Wisd. 7: 3.
Jos. de Macc. § 12. Theophr. H. Pl.
5. 8.

Ὁμοιος, α, ον, (ὁμός,) once ὁμοι-
ος ὁ, ἡ, with two endings, Rev. 4: 3 ἴρις
ὁμοιος in later edit. see Winer § 11. 1.
Buttm. Ausf. Sprachl. § 60. n. 3; *like*,
resembling, seq. dat. Buttm. § 133. 2. 2.

a) genr. e. g. in external form and
appearance, John 9: 9. Rev. 1: 13 ὁμοι-
ον εἶδεν ἀνθρώπου. v. 15. 2: 18. 4: 3 bis,
6, 7 ter. 9: 7 bis, 10, 19. 11: 1. 13: 2, 11.
14: 14. 16: 13. 21: 11, 18. (Xen. H. G.
3. 2. 27.) In kind or nature, Acts 17:
29. Gal. 5: 21. (Xen. Mem. 3. 1. 7.) In
conduct, character, Matt. 11: 16 [ἡ γενεὰ
αὕτη] ὁμοία ἐστὶ παιδίῳ κ. τ. λ. 13: 52.
Luke 7: 31, 32. 12: 36. (Xen. Ath. 3.
10 ὁμοιοι τοῖς ὁμοίοις εἶνοί εἰσι.) In
condition, circumstances, Matt. 13: 31
ὁμοία ἐστὶν ἡ βασιλ. τῶν οὐρ. κόκκῳ συνα-
πέως. v. 33, 44, 45, 47. 20: 1. Luke 6: 47,
48, 49. 13: 18, 19, 21. 1 John 3: 2. Rev.
18: 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. *just like, equal, the same with*,
e. g. in kind or nature, Jude v. 7 τὸν
ὁμοιον τοῖς τοῖς τρέπον. (Palaeph. 29. 3.)
In conduct, character, once seq. genr.
John 8: 55 ἐσομαι ὁμοιος ὑμῶν, ψεύστης.
(Comp. Eccles. 13: 16. Xen. An. 4. 1.
17.) In authority, dignity, power, Matt.
22: 39. Mark 12: 31. Rev. 13: 4.—Ec-
clus. 44: 19. Jos. Ant. 8. 14. 1 οὐκ ὦν
ὁμοιος αὐτῷ τῇ στρατιᾷ.

Ὁμοιότης, τητος, ἡ, (ὅμοιος,) *like-
ness, similitude*, Heb. 4: 15. 7: 15. Sept.
for יָחַד Gen. 1: 11, 12.—Jos. de Macc.
15. Plut. Galb. 9.

Ὁμοιόω, ὦ, f. ὠσω, (ὅμοιος,) *to make*
like, c. acc. et dat. Pass. aor. I ἐμοιώθη
to be or become like, c. dat.

a) genr. only Pass. e. g. in external
form, Acts 14: 11 οἱ θεοὶ . . . ὁμοιωθέν-
τες ἀνθρώποις. Sept. for יָחַד Is. 40:
18. (Diod. Sic. 4. 78.) In conduct,
character, Matt. 6: 8. (Eccles. 13: 1.
Thuc. 3. 82.) In condition, circum-
stances, Heb. 2: 17 τοῖς ἀδελφοῖς ὁμοιω-
θήναι. Once seq. ὡς, Rom. 9: 29 ὡς
Γόμορρά ἂν ὁμοιωθήμεν, quoted from

Is. 1: 9 where Sept. so for הַמִּתְּנָה . — Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. 7: 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. v. 26 ὁμοιωθήσεται ἀνδρὶ μωρῷ. 11: 16. 13: 24. 18: 23. 22: 2. 25: 1. Mark 4: 30. Luke 7: 31. 13: 18. 20. Sept. for הַמִּתְּנָה Cant. 2: 17. 7: 7. Ps. 102: 7. — Ecclus. 25: 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πού καὶ τῷ Πολέμῳ ὁμοιούντων αὐτόν.

Ὁμοίωμα, ατος, τό, (ὁμοίω), pp. 'something made like,' a likeness, i. e.

a) pp. *form, shape, figure*, Phil. 2: 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή. Rev. 9: 7. Sept. for הַמִּתְּנָה 2 K. 16: 10. 2 Chr. 4: 3. הַמִּתְּנָה 1 Sam. 6: 5. הַמִּתְּנָה Deut. 4: 16 sq. הַמִּתְּנָה Ex. 20: 4. — I Macc. 3: 49. Aristot. Eth. 8. 10.

b) abstr. *likeness, resemblance, similitude*, only in the sense of an adj. Buttm. § 123. n. 4. Winer § 32. 2. Rom. 1: 23 ἐν ὁμοιώματι εἰκόνης φθοράτου ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοίᾳ κ. τ. λ. *an image like unto mortal man*. 5: 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.

Ὁμοίως, adv. (ὁμοιος), *in like manner, likewise*, Matt. 22: 26 ὁμοίως καὶ ὁ δεῦτερος. Mark 4: 16. Luke 5: 10. John 6: 11. 1 Cor. 7: 3, 4. al. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. al. — Sept. Esth. 1: 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. Al.

Ὁμοιώσεις, εως, ῆ, (ὁμοίω), pp. a *likening, comparison*, Luc. pro Imag. 19. — In N. T. *likeness, resemblance*. James 3: 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1: 26 where Sept. for הַמִּתְּנָה . So for הַמִּתְּנָה Ez. 1: 10. Dan. 10: 16. הַמִּתְּנָה Ez. 8: 10.

Ὁμολογέω, ῶ, f. ῆσω, (ὁμολόγος, from ὁμός, ὁμοῦ, λέγω), pp. *to speak or say the same with another*, e. g. *to speak the same language*, c. dat. Hdot. 1. 142. ib. 2. 18. *to say the same things*, i. e. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19. — Hence in N. T.

a) *to concede, to admit, to confess*, c.

accus. e. g. a charge, Acts 24: 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ. τ. λ. So of sins, τὰς ἁμαρτίας 1 John 1: 9. — Ecclus. 4: 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7. — Hence *to confess publicly, to acknowledge openly, to profess*, e. g. c. acc. of cogn. noun, 1 Tim. 6: 12 ὁμολόγησας τὴν κ. ὁμολογίαν, comp. Buttm. § 131. 3. Seq. accus. genr. Acts 23: 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμώτερα. Rev. 3: 5 in later edit. Seq. inf. Tit. 1: 16 θεὸν ὁμολογοῦσιν εἰδέναι. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Buttm. § 144. 4. b. Matth. § 555. n. 2. 1 John 4: 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7. c. part. ὄντα impl. John 9: 22. Rom. 10: 9 ἐὰν ὁμολογήσῃς . . . κύριον [ὄντα] Ἰησοῦν. Absol. but with particip. impl. John 12: 42. Rom. 10: 10. (Ael. V. H. 2. 44. impl. 2. 4.) Seq. ὅτι instead of infin. Matth. § 539. 1. Heb. 11: 13 ὁμολογῆσαντες ὅτι ξένοι καὶ π. εἰσιν. 1 John 4: 15. (Ael. V. H. 12. 2.) Seq. ὅτι as citing the express words, Matt. 7: 23. John 1: 20 bis. — Peculiar is the construction ὁμολογεῖν ἐν τινι, *to confess in one's case*, i. e. *to profess or acknowledge him*, see in Ἐν no. 3. c. a. Matt. 10: 32 bis. Luke 12: 8 bis. Comp. Winer § 32. 3. b. — By Hebraism, seq. dat. of pers. *to acknowledge in honour of any one*, i. q. *to give thanks, to praise*, Heb. 13: 15 χειλάων ὁμολογούντων τῷ νόματι αὐτοῦ. So Heb. הַמִּתְּנָה , Sept. ἐξομολογέω, Ps. 75: 2. 1 Chr. 29: 13. ἀνθομολογέω Ez. 3: 11. Comp. in Ἀνθομολογέω and Ἐξομολογέω no. 1.

b) *to accord with or to any one*, i. q. *to promise*, seq. dat. et infin. Matt. 14: 7 μεθ' ὁρκου ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται. — Jos. Ant. 8. 4. 3. Plut. Consol. ad Apoll. 5. ed. R. VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, ας, ῆ, (ὁμολογέω), *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21. — In N. T. *confession, profession*. 1 Tim. 6: 12, 13 τὴν καλὴν ὁμολογίαν, comp. in Ὁμολογέω a. In the sense of an adj. Buttm. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ἡμῶν κ. τ. λ. i. q. *your professed subjection*. Heb. 10: 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *the hope we have*

professed, i. e. the christian religion. — Hence meton. *profession* for 'the thing professed,' sc. the christian religion, Heb. 3: 1. 4: 14. Sept. for קָרָא Jer. 44: 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3: 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Oec. 1. 11.

Ὁμοίτηνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18: 3. — Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός,) *at the same place or time, together*, e. g. of place, John 21: 2; of time John 4: 36. 20: 4. Sept. of time for קָרָא Job 34: 29.—of place Aeschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3: 8. Comp. Rom. 12: 16.—Hes. Theog. 60. Anthol. Gr. IV. p. 34. So ὁμοφρονέω Plut. Otho 9.

Ὁμῶ, obsol. theme, see in Ὀμνμι.

Ὁμως, advers. part. (ὁμός,) i. q. Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*. E. g. as strengthened by μέντοι, John 12: 42 ὁμως μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*. —simpl. 2 Macc. 15: 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33. — In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. 14: 7 ὁμως τὰ ἄψυχα φωνὴν διδόντα κ. τ. λ. i. e. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. 3: 15 *yet even* a man's covenant, duly confirmed, no one annulleth, etc.

Ὀναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only καὶ

ὄναρ in *a dream* Matt. 1: 20. 2: 12, 13, 19, 22. 27: 19. Heb. חֲזֹן־הַלַּיְלָה, Sept. καὶ ὕπνον Gen. 20: 6. 31: 11. — καὶ ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Ael. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὀνάριον, ου, τό, (dim. of ὄνος,) *a young ass*, John 12: 14, coll. v. 15. — Athen. 13. p. 582. C.

Ὀνειδίζω, f. ἴσω, (ὄνειδος,) pp. to *defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile*, to assail with opprobrious words, in later usage seq. acc. of pers. Matt. 5: 11 μακάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27: 44. Mark 15: 32. Luke 6: 22. 1 Tim. 4: 10. 1 Pet. 4: 14. Rom. 15: 3, quoted from Ps. 69: 10 where Sept. for קָרָא, as also Ps. 42: 11. 2 Sam. 21: 21.—Eccclus. 22: 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with any thing*, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. 11: 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . . ὅτι οὐ μετενόησαν. Seq. acc. of thing for which, Mark 16: 14 τὴν ἀπιστίαν αὐτῶν. — So τινὰ διότι Luc. Tox. 61. τινὰ εἰς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινὰ Plato Phaedo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James 1: 5.—Eccclus. 41: 29. τινί τι Pol. 9. 31. 4.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. 15: 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζόντων σε, see in Ὀνειδίζω a. 1 Tim. 3: 7. Heb. 10: 33. 11: 26 τὸν ὀνειδ. τοῦ Χρ. *reproach like that of Christ*. 13: 13. Sept. for קָרָא Ps. 69: 10. v. 8, 11. Joel 2: 19.—Wisd. 5: 3. 1 Macc. 10: 70. Menand. Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὀνειδος, εος, ους, τό, pp. *fame, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phoen. 828 or 835 κάλλιστον ὄνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke 1: 25 ἀφελῆν τὸ ὄνειδος μου, sc. for sterility, in allusion to Gen. 30: 23 where Sept. for קָרָא, as also 2 Sam. 13: 13.

Prov. 6: 33. Comp. Is. 4: 1.—1 Macc. 4: 58. Diod. Sic. 1. 93. Xen. Ven. 13. 8. Also reproach in words, Luc. Alex. 45. Dem. 19. 8.

Ὀνημι, see Ὀνίνημι.

Ὀνήσιμος, ου, ὅ, (ὀνίνημι, pp. profitable,) Onesimus, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4: 9. Philem. 10.

Ὀνησίφορος, ου, ὅ, (ὄνησις, φέρω, pp. profit-bringing,) Onesiphorus, pr. n. of a Christian at Ephesus, 2 Tim. 1: 16. 4: 19.

Ὀνικός, ἡ, ὄν, (ὄνος,) pertaining to an ass, e. g. μύλος ὀνικός, an ass-millstone, i. e. turned by an ass, a large upper-millstone, Matt. 18: 6. Luke 17: 2. See in Μύλος.

Ὀνίνημι, f. ὀνήσω, to be of use, to profit, c. acc. Ael. V. H. 7. 14. Xen. An. 3. 1. 38. to gratify Xen. An. 6. 1. 32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, to have profit, to have joy, c. gen. of or from any one, Phil. 20 raí, ἐγὼ σου ὀραίμην. Buttm. § 132. 4. 2. d. Matth. § 327. 4.—Aristoph. Thesm. 469 ὀραίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὀνήμην or ὀνάμην, see Buttm. § 114. p. 294. Lob. ad Phr. p. 12 sq.

Ὀνομα, ατος, τό, name, i. e. the proper name or appellation of a person, etc. Heb. שֵׁם.

a) pp. and genr. Matt. 10: 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1: 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10: 20. Acts 13: 8. 1 Cor. 1: 13, 15 see below in d. β. Phil. 4: 3. Rev. 13: 1 ὄνομα βλασφημίας a blasphemous name. 17: 3. 21: 14. al. So Mark 6: 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ his name had become known abroad; others fame, but unnecessarily. The verb καλέω to call sometimes takes ὄνομα with the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23, 25. See in Καλέω no. 2. a. So Mark 3: 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν ἵνα τῷ ὀνόματι τούτῳ i. e. by this name, Luke 1: 61; κ. ἐπὶ τῷ ὀνόματι

after the name of any one, v. 59; see in Καλέω no. 2. a, and Ἐπὶ II. 3. c. η. Farther, οὗ τὸ ὄνομα [ἐστὶ] Mark 14: 32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1: 5. ὀνομά μοι, σοι, αὐτῷ, i. e. my, thy, his name, etc. Mark 5: 9. Luke 2: 25. John 1: 6. 3: 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . . τοῦνομα Ἰωσήφ sc. καλούμενος, Matt. 27: 57. (Palaeph. 40. 3 τοῦνομα. Ael. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . . ὀνόματι Σίμων Simon by name Matt. 27: 32. Mark 5: 22. Luke 1: 5. Acts 5: 1. Buttm. § 133. 3. 2. (Palaeph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα by name, severally, John 10: 3. 3 John 15.—Meton. name is put for the person or persons bearing that name, e. g. Luke 6: 22 καὶ ἐκβάλλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν, see in Ἐκβάλλω a. Acts 1: 15 ἦν τε ὁχλος ὀνομάτων κ. τ. λ. Rev. 3: 4. 11: 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for תַּיִם תַּיִם Num. 26: 53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβον τικτόμενα. Lat. 'nomen Caeninum' for Caeninenes, Liv. 1. 10. 'nomen Etruscum', the Tuscan nation, ib. 7. 17.

b) implying authority, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματί τινος, see Ἐν no. 3. c. β. p. 274. Acts 4: 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι κ. τ. λ. Matt. 21: 9 ὁ ἐρχόμενος ἐν ὄν. κυρίου. 23: 39. John 5: 43 bis. 10: 25 ἐν τῷ ὄν. τοῦ πατρὸς. Mark 16: 17 ἐν τῷ ὄν. μου δαιμόνια ἐκβαλοῦσι. Luke 10: 17. 24: 47. John 14: 26. Acts 3: 6 ἐν τῷ ὄν. Ἰ. Χρ. [λέγω σοί] ἔγειρε κ. τ. λ. 9: 27, 28. 1 Cor. 5: 4. 2 Thess. 3: 6. James 5: 14. αἰτεῖν ἐν τῷ ὄν. Ἰησοῦ John 14: 13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β. — So ἐπὶ τῷ ὀνόματί τινος, see in Ἐπὶ II. 3. c. α. p. 301. Mark 9: 39 ὃς ποιήσει δύναμιν ἐπὶ τῷ ὄν. μου. Luke 9: 49. So λαλεῖν v. διδάσκειν ἐπὶ τῷ ὄν. Ἰησοῦ, see in Ἐπὶ I. c. Acts 4: 17, 18. 5: 28, 40. Of impostors, Matt. 24: 5. Mark 13: 6. Luke 21: 8. — Dat. τῷ ὀνόματί τινος, Matt. 7: 22 τῷ σῷ ὀνόματι προσφειτούμεν κ. τ. λ. Mark 9: 38. Comp.

in *Δαιμόνιον* b. δ. — So ἐπὶ τῷ ὄν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

c) as implying character, dignity, i. q. name and dignity, honourable appellation, title. Matt. 10: 41 bis, ὁ δέχομενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. v. 42. See in *Εἰς* no. 3. e. Matt. 18: 5 ὃς ἐάν δεῖξηται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9: 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι οὗτου Χριστοῦ ἔστω. See in *Ἐπὶ* II. 3. c. α. So Eph. 1: 21 ὑπεράνω . . . παντός ὀνόματος κ. τ. λ. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πάντων ὀνομα. Acts 4: 12. Heb. 1: 4. Rev. 19: 16.—Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρησιν ὀνόματι.—Hence mere name, as opp. to reality, Rev. 3: 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρός εἶ, i. e. thou art said to live, thou livest in name only. — Jos. Ant. 8. 13. 6. opp. to ἔργον Eurip. Phoen. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) emphat. τὸ ὄνομα τοῦ θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. the name of God, of Christ, as periphrasis for God himself, Christ himself, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. 18: 20. Tholuck Bergpred. on Matt. 6: 9. E. g. genr. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, comp. below in β, and see in *Βαπτίζω* no. 2. a. β. — Spec. (α) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11: 2. 1: 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12: 28. 17: 6 ἐφάνησά σου τὸ ὄνομα τοῖς ἄνθρ. Rom. 9: 17. Heb. 2: 12. (comp. Sept. and πῦξ Ex. 9: 16.) After ἐπικαλέω to invoke, Acts 2: 21. 9: 14. Rom. 10: 13. also 2 Tim. 2: 19. So of praise, homage, Rom. 15: 9 τῷ ὀνόματι σου ψαλῶ. Heb. 6: 10. 13: 15. Rev. 11: 18. So Matt. 28: 19. Acts 15: 14 λαβῆν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here text. rec. has ἐπὶ, see in *Ἐπὶ* II. 3. c. ζ. John 17: 11, 12 ἡρεῖν

αὐτοὺς ἐν τῷ ὀνόματι σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2: 24 τὸ ὄν. τοῦ θεοῦ δι' ἡμῶς βλασφημεῖται κ. τ. λ. 1 Tim. 6: 1. (2 Macc. 8: 4.) So genr. Sept. and πῦξ Gen. 4: 26. Ps. 5: 12. 7: 18. 9: 3, 11. Is. 26: 8. saep. Comp. Gesen. Lex. πῦξ no. 2.—(β) Of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, invoked, and the like. Acts 19: 17 ἐμεγαλίνειτο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2: 10. 2 Thess. 1: 12. Rom. 1: 5. Rev. 2: 13. 3: 8. Matt. 12: 21 ἐν τῷ ὄν. αὐτοῦ ἔθνη ἑλλιοῦσι. John 1: 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 3: 18. Acts 3: 16. 1 John 3: 23. 5: 13. After ἐπικαλέω to invoke, 1 Cor. 1: 2. Acts 9: 21. 22: 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8: 16. 19: 5. Matt. 28: 19. β. ἐπὶ τῷ ὄν. Ἰ. Acts 2: 38. β. ἐν τῷ ὄν. τοῦ κ. Acts 10: 48. See in *Βαπτίζω* no. 2. a. β. comp. Rom. 6: 3 βαπ. εἰς Χριστόν. (Hence by antith. also βαπ. εἰς τὸ ὄν. Παύλου 1 Cor. 1: 13, 15.) Where benefits are said to be received in or through the name of Christ, John 20: 31 ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4: 10, 30. 10: 43. 1 Cor. 6: 11. 1 John 2: 12. Where any thing is done in his name i. e. in and through him, Eph. 5: 20 εὐχαριστοῦντες . . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ θεῷ καὶ πατρί, where it is i. q. δι' αὐτοῦ, e. g. Col. 3: 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ θεῷ καὶ π. δι' αὐτοῦ. Here can also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in b. — Espec. the name of Christ stands for Christ as the Head of the gospel dispensation, i. q. Christ and his cause, as Acts 8: 12 εὐαγγελιζόμενος τὰ . . . τοῦ ὄν. Ἰ. Χρ. 9: 15. Matt. 18: 20 συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, see in *Εἰς* no. 3. d. a. p. 237. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13: 13. John 15: 21. Rev. 2: 3. ἐν ὄν. Χρ. 1 Pet. 4: 14. ἕνεκεν τοῦ ὄν. Χρ. Matt. 19: 29. Luke 21: 12. ὑπὲρ τοῦ ὀνόμ. Χρ. Acts 5: 41. 9: 16. 21: 13. 3 John 7. al. Or where one opposes and blasphemes to

ὄνομα τοῦ Χρ. Acts 26: 9. James 2: 7.—
(γ) Of the Holy Spirit, Matt. 28: 19, see
above. AL.

ὀνομάζω, f. ἄσω, (ὄνομα,) to name,
to call by name, trans.

a) genr. and seq. ὄνομα, to name the
name of any one, to call or pronounce
his name, seq. ἐπὶ τῷ Acts 19: 13. Sept.
for נִקְרָא Lev. 24: 16. Also to call upon,
to invoke, to profess the name of any
one, 2 Tim. 2: 19 πᾶς ὁ ὀνομαζὼν τὸ
ὄνομα κυρίου. So Sept. for הִזְכִּיר Is.
26: 13. Jer. 20: 9. Josh. 23: 7. (Hdian.
5. 5. 13. Xen. Apol. Soc. 24.) Pass. to
be named, i. e. to be mentioned, heard of,
known, Rom. 15: 20 ὅπου ὀνομάσθη
Χριστός i. e. where Christ is already
known and professed. Eph. 1: 21. 5: 3
μηδὲ ὀνομαζέσθω ἐν ὑμῖν let it not be so
much as named among you, i. e. let it not
exist even in name. 1 Cor. 5: 1. Comp.
Sept. for נִמְצָא Esth. 9: 4. — Act. genr.
Luc. Halc. 5. Hdot. 1. 86. Xen. Conv.
6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of to call, i. e. to give
a name or appellation, c. dupl. acc.
Luke 6: 13, 14 ὃν καὶ ὠνόμασε Πέτρον.
Pass. 1 Cor. 5: 11. Seq. ἔκ τινος to be
named from or after any one, Eph. 3:
15. Sept. for קָרָא Gen. 26: 18. Jer.
25: 29. — Wisd. 2: 13. Palaeoph. 4. 3.
Hdian. 3. 10. 9. c. ἔκ τινος Xen. Mem.
4. 5. 12.

ὄνος, ου, ὅ, ἡ, an ass, male or
female, Matt. 21: 2, 5, 7. Luke 13: 15.
14: 5. John 12: 15. Sept. for הָבִיר
Gen. 12: 16. אֶתֵּן Judg. 5: 10.—Luc.
Asin. 51. Xen. An. 2. 1. 6.

ὄντως, adv. (ὦν, εἰμὶ,) really, truly,
in very deed, Mark 11: 32 ὅτι ὄντως
προφήτης ἦν. Luke 23: 47. 24: 34. John
8: 36. 1 Cor. 14: 25. Gal. 3: 21. 2 Pet.
2: 18 in text. rec. With the art. ὁ, ἡ
ὄντως as adj. real, true, 1 Tim. 5: 3, 5,
16. Buttm. § 125. 6. Sept. for אֱמֶת
Num. 22: 37. — Hdian. 4. 12. 9. Xen.
Conv. 9. 5. c. art. Jos. Ant. 15. 3. 5.
Ael. V. H. 2. 10.

ὀξος, εος, ους, τό, (ὀξύς,) pp.
sharp-wine, vinegar, Pol. 12. 2. 8. Xen.
An. 2. 3. 14. Also genr. vinegar, sour
wine, posca, vinum culpatum, i. e. cheap
poor wine, which mixed with water

constituted a common drink, espec. for
the poorer classes and soldiers; see
Adam's Rom. Ant. p. 393. Jahn § 144.
Sept. and ὕψι Num. 6: 3. Ruth 2: 14.
Plut. Cato Maj. 1 fin. ὕδωρ δ' ἔπινεν ἐπὶ
τῆς στρατείας, πλὴν ἔποιε διψήσας περι-
φλεγῶς ὄξος ἤτησεν. Comp. Ulpian 12.
38. Mingled with myrrh or bitter herbs
it was given to persons about to be ex-
ecuted in order to stupify them, Babyl.
Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit
R. Chasda: Qui ducitur ad mortem, ei
datur bibendum granum turis in poculo
vini, ut distrahatur mens ejus," in allu-
sion to Prov. 31: 6. Comp. Galen.
Simpl. Med. 15. 19.—So in N. T. genr.
Matt. 27: 48 λαβὼν σπόγγον, πλήσας τε
ὄξους. Mark 15: 36. Luke 23: 36. John
19: 29 bis, 30. Also Matt. 27: 34 ὄξος
μετὰ χολῆς μεμιγμένον, i. q. in Mark 15:
23 ἑσμυρνισμένον οἶνον.

ὀξύς, εἶα, ὅ, sharp, keen, i. e.

a) pp. having a sharp edge, e. g.
δομαία, δρεπανον, Rev. 1: 16. 2: 12,
14: 14, 17, 18 bis. 19: 15. Sept. for חָדָד
Is. 49: 2. Ez. 5: 1.—Luc. D. Deor. 8. 1
bis. Hdot. 3. 8.

b) quick, swift, since the idea of sharp-
ness, keenness, implies also eagerness,
vehemence. Rom. 3: 15 ὀξείς οἱ πόδες
αὐτῶν, comp. Is. 59: 7. So Sept. for
חָדָד Amos 2: 15. חָדָד Prov. 22: 28.—
Hdian. 1. 9. 20. Plut. Romul. 10. Xen.
Eq. 1. 13.

ὀπή, ἥς, ἡ, an opening, hole, e. g.
a fissure in the earth, rocks, etc. Heb.
11: 38; a fountain, James 3: 11. So
Sept. for חָדָד Ex. 33: 22. חָדָד
Obad. 3.—Jos. Ant. 9. 8. 2. Athen. 13.
p. 569. B. Ael. V. H. 4. 28.

ὀπισθεν, adv. (ὀπισ a looking
back,) pp. from behind, Buttm. § 116. 1.
In N. T. only of place, behind, after, at
the back of any person or thing. (In the
classics also of time, Hom. Il. 9. 515.
Od. 23. 249. Pind. Nem. 7. 149.)

a) absol. Mark 5: 27 ἐλθοῦσα ἐν τῷ
ὄχλῳ ὀπισθεν i. e. from behind. Matt.
9: 20. Luke 8: 44. Rev. 4: 6. 5: 1 βιβ-
λίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν,
a scroll written within and on the back.
— Arr. Alex. M. 1. 15. 12. Xen. An. 5.
6. 9.

b) seq. genit. as prep. Buttm. § 146. 2, *behind, after*, Matt. 15: 23 *κράζει ὀπίσθεν ἡμῶν*. Luke 23: 26. Sept. for *אחרי* Gen. 18: 10. Ruth 2: 7. — Palaeoph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὅπισω, adv. (ὀπισ, comp. Buttm. § 115. 6,) *behind, back, backwards*, of place and time.

a) absol. in N. T. only of place, Luke 7: 38 *στάσα ὀπίσω*. Matt. 24: 18 *μὴ επιστρέψάτω ὀπίσω*, sc. to his house. Sept. for *אחרי* 1 K. 18: 37. — Jos. Ant. 6. 1. 3. Luc. Asin. 51. Ael. V. H. 13. 3. — With the art. *τὰ ὀπίσω*, pp. *things behind*, and *εἰς τὰ ὀπίσω* i. q. *backward, back*, comp. Buttm. § 125. 6. So *ἀπέρχ. εἰς τὰ ὀπίσω* to go back, to fall back, pp. John 18: 6. trop. from a teacher, 6: 66. *βλέπω εἰς τὰ ὀπίσω*. Luke 9: 62. *στρέφομαι εἰς τὰ ὀπίσω* to turn back i. e. about, John 20: 14. *ἐπιστρέψάτω εἰς τὰ ὀπίσω* to turn back sc. to one's house, Mark 13: 16. Luke 17: 31. Trop. Phil. 3: 14 *τὰ ὀπίσω ἐπικανθανόμενος*, i. e. former pursuits and acquirements. Sept. *εἰς τὰ ὀπίσω* for *אחרי* 2 Sam. 1: 22. *אחרי* Gen. 19: 17, 26. — So *εἰς τοῦ ὀπίσω* Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. gen. as prep. Buttm. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (α) Of place, *behind, after*; e. g. place where, Rev. 1: 10 *ἤκουσα ὀπίσω μου φωνήν*, *behind me*. Sept. for *אחרי* Cant. 2: 9. Is. 57: 8. — With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10: 38. *δεῦτε ὀπίσω μου* 4: 19. Mark 1: 17. *ἐλθεῖν, ἀπελθεῖν*, Matt. 16: 24. Mark 1: 20. 8: 34. Luke 9: 23. 14: 27. John 12: 19. So Luke 19: 14. 21: 8. Acts 5: 37. 20: 30. Trop. 1 Tim. 5: 15. 2 Pet. 2: 10. Jude 7. Rev. 12: 15. Praegn. Rev. 13: 3, see in *Θαυμάζω* b. Sept. pp. for *אחרי* 1 Sam. 13: 7. 2 K. 6: 19. trop. Deut. 4: 3. 2 K. 13: 2. (Palaeoph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as *ὑπάγε ὀπίσω μου*, *get the behind me*, i. e. *away, avaunt thee*, Matt. 4: 10 in later edit. 16: 23. Mark 8: 33. Luke 4: 8. So Sept. and *אחרי* 1 K. 14: 9. Is. 38: 17. — (β) Of time, *after*, as *ὁ ὀπίσω μου*

ἐρχόμενος Matt. 3: 11. Mark 1: 7. John 1: 15, 27, 30. Sept. for *אחרי* Neh. 13: 19. *אחרי* 1 K. 1: 24. Ecc. 10: 4. Chald. *באחרי* Dan. 2: 19.

Ὀπλίζω, f. ἰσω, (ὄπλον,) to furnish out, to prepare, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, to equip, ib. 24. 190. Od. 17. 288. to equip with arms, to arm, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. to prepare oneself for a work, Il. 7. 417. to arm oneself, to take arms, Hom. Il. 8. 55. Hdian. 6. 9. 6. — In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 *ὑμεῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε*. Buttm. § 135. 4. — Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 *θράσος ὀπλίσθαι*.

Ὀπλον, ου, τό, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdian. 9. 115. In N. T. only plur. *τὰ ὅπλα*, instruments, implements, e. g.

a) of war, weapons, arms, armour, John 18: 3. trop. 2 Cor. 6: 7. 10: 4 *τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. Rom. 13: 12. Sept. pp. for *אחרי* Jer. 21: 4. *אחרי* Jer. 46: 3. *אחרי* 2 Chr. 23: 10. — Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. instruments, with which any thing is effected or done, Rom. 6: 13 bis, *ὅπλα ἀδικίας, ὅπλα δικαιοσύνης*. — Sept. Prov. 14: 7.

Ὅποῖος, οἷα, οἷον, relat. pron. correlat. to *ποῖος, τοῖος*, Buttm. § 79. 6, *what*, i. e. *of what kind or sort, qualis*, and with *τοιούτος*, i. q. *as*, Acts 26: 29 *τοιούτους, ὅποῖος κἀγὼ εἰμι* (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3: 13 *ἔργον ὁποῖόν ἐστι*. Gal. 2: 6. 1 Thess. 1: 9. James 1: 24. — Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὅποτε, compound relat. part. of time, (ὅτε,) *when, at what time*, see Buttm. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke 6: 3. Comp. Herim. ad Vig. p. 903, 917. Passow s. v. — Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὅπου, compound relat. adv. of place, (ποῦ,) pp. *where, in which or what place*, see Buttm. § 116. 4, comp. § 79. 4.

a) pp. and after express mention of a place. Seq. Indic. Matt. 6: 19, 20 ἐν οὐρανῷ, ὅπου οὐτε σῆς κ. τ. λ. Mark 9: 44. Luke 12: 33. John 1: 28, al. With ἐκεῖ added pleonast. Rev. 12: 6 ὅπου ἔχει ἐκεῖ τόπον. v. 14. or also ἐπ' αὐτῶν 17: 9. See in Ἐκεῖ a, and Αὐτός II. 1. b. Sept. for עַל עֲרֵב Judg. 18: 10. (Palaeph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark 14: 14. Comp. Herm. ad Vig. p. 741. — With ἐκεῖ emphat. in the corresponding clause. Matt. 6: 21 ὅπου γὰρ ἐστὶν ὁ θ. ἡμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ἡμῶν. Luke 12: 34. 17: 37. John 12: 26. — Simpl. and including the idea of a demonstrative, *there where*, Matt. 25: 24 θεριζὼν ὅπου οὐκ ἔσπιδας. v. 26. Mark 5: 40. John 3: 8. 7: 34. Rom. 15: 20. al.—Xen. Cyr. 1. 4. 16.—With ἄν, as ὅπου ἄν, *where-soever*, comp. in Ἄν I. 2. a. So seq. Subjunct. Mark 9: 18 ὅπου ἂν αὐτὸν καταλάβῃ. 14: 9. ὅπου ἂν id. Matt. 24: 28. Mark 6: 10. Seq. Indic. impf. Mark 6: 56.—Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3: 11 ὅπου οὐκ ἐν Ἑλλήν κ. τ. λ. 2 Pet. 2: 11. So c. ἐκεῖ emphat. James 3: 16. Simpl. i. q. *there where* Heb. 9: 16. 10: 18.—Sept. Prov. 26: 20. Xen. Cyr. 2: 3. 11. ib. 6. 1. 7. — So in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3: 3 ὅπου γὰρ ἐν ὑμῖν ζήλος . . . οὐχὶ σαρκικοί ἐστε; Comp. Buttm. § 149. p. 424. — Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Buttm. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John 8: 21, 22 ὅπου ἐγὼ ὑπάγω. 14: 4. Heb. 6: 20. So ὅπου ἂν c. Subjunct. Luke 9: 57 ὅπου ἂν ἀπέχῃ. James 3: 4. Rev. 14: 4. ὅπου ἂν id. Matt. 8: 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. AL.

Ὀλιάνω, see Ὅραω.

Ὀπιασία, ας, ἡ, (ὀπιάνω, ὀπιάζω,) a sight, appearance, espec. a vision, apparition, Luke 1: 22. 24: 23 ὀπιασίαν ἀγγέλων ἑωρακέναι. 26: 19. 2 Cor. 12: 1. Sept. for עֲרֵב Dan. 9: 23. 10: 1, 7, 8. —Anthol. Gr. I. p. 121. A later word for ὄψις, Passow s. v.

Ὀπιός, ἡ, ὄν, (ὀπιάω to roast,

etc.) roasted, broiled, cooked by fire, Luke 24: 42 ἡθύος ὀπιού μέρος. Sept. for עֲרֵב Ex. 12: 8, 9. Is. 44: 16.—Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

Ὀπιω, obsol. theme to fut. ὀφομαι, see in Ὅραω.

Ὀλώρα, ας, ἡ, pp. late summer, dog-days, that season of the year which succeeded τὸ θέρος, and in which Sirius or the dog-star is predominant, Hom. Il. 22. 27. Xen. H. G. 3. 2. 10. Comp. Il. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen. — Hence in N. T. meton. and collect. *fruits*, Rev. 18: 14 ἡ ὀλώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and עֲרֵב Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὅπως, pp. relat. adv. of manner, in what manner, how, Buttm. § 116. 4. It passes over also into a conjunction, in the manner that, so that, etc.

I. As relat. Adv. in what manner, how, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. I. d. Luke 24: 20 τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδοικαν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ. — Jos. B. J. proem. § 2 ὅπως κατέστρεψεν. Hom. Il. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. in such manner that, and then genr. so that, that, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, to the end that, in order that; but also ἐκβατικῶς, ecclastic, as marking the event, result, upshot of an action, so that it was or is so and so. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in Ἴνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386. — In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Buttm. § 139. 4.

1. τελικῶς, final, to the end that, in order that, and ὅπως μὴ in order that not, lest, c. Subjunct.

a) simpl. i. e. without ἄν. (α) preceded by the *present* or *aorist* of any mood except the *Indicative*; and then the *Subjunct.* marks what it is supposed will really take place; comp. in "Ἰνα no. 1. A. a. E. g. pres. Matt. 6: 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν . . . ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρ. v. [5], 16. Heb. 9: 15. impl. 1 Pet. 2: 9. Aor. Mark 5: 23 ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ. Luke 16: 28. John 11: 57. Acts 9: 12. 2 Cor. 8: 14. 2 Thess. 1: 12. ὅπως μή Acts 20: 16. 1 Cor. 1: 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the *imperative*, comp. in "Ἰνα no. 1. A. b. E. g. imper. aor. Matt. 2: 8 ἀπαγγεῖλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν κ. τ. λ. 6: 4. Acts 23: 15, 23. 2 Cor. 8: 11. ὅπως μή Matt. 6: 18.—Xen. Cyr. 1 4. 10. —(γ) preceded by the *future*, comp. in "Ἰνα no. 1. A. c. Acts 24: 26.—(δ) preceded by a *past* tense, see in "Ἰνα no. 1. A. d. Passow ὅπως B. 1. b. Matt. 26: 59 ἐξήτουν πενδομαρτυρίαν . . . ὅπως θανατάσωσιν αὐτόν. Acts 9: 17, 24. 25: 26. Rom. 9: 17 bis. Gal. 1: 4.—Hdian. 4. 5. 8. Thuc. 2. 3.

b) with ἄν, i. e. ὅπως ἄν, see in "Ἄν no. 1. 2. c. E. g. preced. *pres.* Matt. 6: 5 in later edit. Rom. 3: 4 impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. *imper.* Acts 3: 19 ὅπως ἂν ἐλθῶσι καιροὶ κ. τ. λ. *that at length the times etc. may come*, see Tittm. l. c. p. 63, 64. Preced. *ful.* Acts 15: 17. — c. praet. Xen. Cyr. 8. 3. 6.

2. ἐκβατικῶς, *ecbatic*, so *that*, so *as that*, c. *Subjunct.* see in "Ἰνα no. 2. E. g. (α) preced. *pres.* Matt. 5: 45 καλοῖς ποιεῖτε τοῖς μισοῦσιν ἡμᾶς καὶ προσεύχεσθε . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. l. c. p. 58. 5: 16. c. praet. as *pres.* Luke 16: 26 χάσμα μέγα ἐστήρικται, ὅπως κ. τ. λ. —Hdnt. 1. 8.—(β) preced. *ful.* Matt. 23: 35 διώξετε . . . ὅπως ἐλθῇ ἐφ' ἡμᾶς πᾶν αἷμα δίκαιον κ. τ. λ. —(γ) preced. *praet.* Heb. 2: 9 βλέπομεν Ἰησοῦν . . . ἐστεφανωμένον ὅπως χάριτι θεοῦ ὑπὲρ παντὸς γένηται θανάτου, *we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man.* Here belongs the phrase ὅπως πληρωθῇ

τὸ φηθέν κ. τ. λ. preceded by a *past* tense or by τοῦτο γέγονεν implied, Matt. 2: 23. 8: 17. 12: 17. 13: 35. It is wholly equivalent to ἵνα πληρωθῇ, which see in "Ἰνα no. 2. d.—(δ) Once ὅπως ἄν, Luke 2: 35. Comp. above in no. 1. b.

3. After verbs of *asking*, *entreating*, *exhorting*, and also of *deciding*, *commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative* conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. "Ἰνα no. 3. The same verbs often take after them the *infin.* or also ἵνα. E. g. δέομαι in *imperat.* Matt. 9: 38 δεήθητε οὖν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke 10: 2. Acts 8: 24. (Hdnt. 9. 117.) So c. *inf.* et c. ἵνα, see in "Ἰνα no. 3. a. β. After ἐρωτάω, *praet.* Luke 7: 3. 11: 37; *aor. inf.* Acts 23: 20; comp. in "Ἰνα l. c. εἴχομαι and προσεύχομαι, James 5: 16. Acts 8: 15. impl. Philem. 6. comp. in "Ἰνα l. c. παρακαλέω Matt. 8: 34, comp. "Ἰνα l. c.—After verbs of *deciding*, Matt. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ . . . ὅπως αὐτόν ἀπολέσωσιν. 22: 15. Mark 3: 6. comp. Matt. 27: 1 where it is ὥστε c. *inf.* See Tittm. l. c. p. 61. So after verbs or phrases implying *decision*, *authority*, *command*, as ἡτήσατο ἐπιστολὰς . . . ὅπως κ. τ. λ. Acts 9: 2. αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως κ. τ. λ. Acts 25: 3. Comp. in "Ἰνα no. 3. a. α.

"Ὅραμα, *ατος*, τὸ, (ὁράω,) pp. thing seen, a *sight*, *spectacle*, *genr.* Acts 7: 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. 17: 9, coll. Mark 9: 9. Sept. for פֶּסַח Ex. 3: 3. Deut. 28: 34. —Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66. —Spec. of a *supernatural appearance*, a *vision*, Acts 9: 10, 12. 10: 3, 17, 19. 11: 5. 12: 9. 16: 9, 10. 18: 9. Sept. for פֶּסַח Gen. 46: 2. גִּבְרִי Dan. 8: 2. מַלְאָכִי Gen. 15: 1. —Test. XII Patr. p. 569.

"Ὅρασις, *εως*, ἡ, (ὁράω,) pp. the *sight*, *sense* of seeing, Wisd. 15: 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. *appearance*, i. e.

a) pp. i. q. *aspect*, *external form*, Rev. 4: 3 bis, ὅμοιος ὁράσει λίθον ἰάσπιδι κ. τ. λ. i. e. in his *appearance* etc.—Ecclus. 11: 2.

b) i. q. *ὄραμα*, a sight, vision, presented to the mind, Rev. 9: 17. Acts 2: 17 *ὁράσεις ὁφονται*, quoted from Joel 3: 1 [2: 28] where Sept. for *יִרְיֶה*. Sept. for *יִרְיֶה* Is. 1: 1. Jer. 14: 14. — Tob. 12: 19.

Ὀρατός, ἡ, ὄν, (ὁράω,) seen, visible, Col. 1: 16 *ὁρατά καὶ τὰ ἀόρατα*. — Sept. Job 34: 26. 37: 21. Xen. Cyr. 1. 6. 2.

Ὀράω, ὦ, less freq. *ὀπιάνω*, f. ὀφομαι, aor. 1 *ὠπάμην* see below, aor. 1 pass. *ᾠφθην*; Aor. 2 *εἶδον*; perf. *ἑώρακα*, plupf. *ἑώρακειν*, for which double augm. see Buttm. § 84. n. 8. — Fut. ὀφομαι is from the obsol. theme *ΟΠΤΩ*, comp. Buttm. § 113. 4; for 2 pers. sing. ὀψει John 11: 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 *ὠπάμην* is late and rare, in Subjunct. Luke 13: 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. *ὀπιάνω* is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts 1: 3, also 1 K. 8: 8. Tob. 12: 19. — For the 3 plur. perf. *ἑώρακαν* instead of *ἑώρακασι*, in Mss. Luke 9: 36. Col. 2: 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz de Dial. Alex. p. 58. — Aor. 2 is made throughout by *εἶδον* q. v. in *Εἶδω* no. I. — *To see, to perceive with the eyes, to look at*, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from *βλέπω*. Comp. Tittm. de Synon. N. T. p. 114 sq.

a) pp. seq. accus. of person or thing, comp. in *Εἶδω* I. a. E. g. ὁράω, Luke 16: 23 *ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν*. 1: 22 *ὀπτασίαν ἑώρακεν*. 9: 36. 24: 23. John 4: 45. 5: 37. 6: 2. 9: 37. 20: 18, 25, 29. Acts 7: 44. 22: 15. 1 John 1: 1. al. ὀφομαι, Matt. 28: 7 *ἐκὲι αὐτὸν ὀψεσθε*. v. 10. Luke 3: 6 *ὀφεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ*, comp. Is. 40: 5. Luke 13: 28. John 11: 40. Acts 2: 17. (Joel 2: 28, or 3: 1.) Rev. 1: 7. al. c. acc. impl. John 1: 34. 1 Pet. 1: 8. Sept. for *יִרְיֶה*, ὁράω Ex. 2: 12. Gen. 13: 15. ὀφομαι Is. 33: 2. Jer. 4: 21. — ὁρ. Dem. 168. 1. Xen. Cyr. 5. 4. 31. ὀψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10. — So seq. acc. and particip. Buttm. § 144. 2, 4. b.

Heb. 2: 8 *οὐπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα*. Matt. 24: 30 *ὁφονται τὸν υἱὸν τοῦ ἀνθρ. ἐρχόμενον*. Mark 14: 62. Luke 13: 28. John 1: 52. So Sept. for *יִרְיֶה*, ὁρ. Ex. 2: 6, 11. — ὁρ. Hlian. 1. 4. 2. Xen. Cyr. 1. 2. 8. ὀψ. Luc. Tim. 6. Xen. H. G. 3. 2. 9. — Also in various modified senses: (α) *to look upon, to behold, to contemplate*, once seq. εἰς, John 19: 37 *ὁφονται εἰς ὃν ἐξεκέντησαν*, from Zech. 12: 10 where Heb. *יִרְיֶה*, Sept. *ἐπιβλέπομαι*. Sept. ὀψ. c. acc. for *יִרְיֶה* Ps. 8: 4. Is. 17: 8. — ὁρ. c. εἰς Hom. II. 24. 633. Xen. Conv. 5. 6. — (β) *to see sc. face to face, to see and converse with*, i. e. to have personal acquaintance and intercourse with, e. g. ὁράω, John 6: 36. 8: 57 καὶ Ἀβραάμ ἑώρακας; 14: 9 ὁ ἐώρακας ἐμέ. 15: 24. ὀφομαι John 16: 16, 17, 19. 1 John 3: 2. Seq. τὸ πρόσωπόν τινος, *to see one's face*, id. ὁρ. Col. 2: 1. ὀψ. Acts 20: 25. (Test. XII Patr. p. 636.) So *to see God, ὁρᾶν*, trop. for *to know him*, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John 1: 18. 6: 46. 14: 7, 9. 15: 24. 1 John 3: 6. 4: 20. 3 John 11. (Ecclus. 43: 31.) In a wider sense *to see God*, i. q. *to be admitted to his presence*, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in *Βλέπω* no. 2. a. Matt. 5: 8 *ὁφονται τὸν Θεόν*. Heb. 12: 14. Rev. 22: 4 *ὁφονται τὸ πρόσωπον αὐτοῦ*, see in *Βλέπω* I. c. Comp. 1 K. 10: 8. — In the sense of *to visit*, ὀψ. ἡμᾶς John 16: 22. Heb. 13: 23. So Heb. *יִרְיֶה*, Sept. *ידעין*, 2 Sam. 13: 5. 2 K. 8: 29. — (γ) *to see take place, to witness*, e. g. ὀψ. τὴν ἡμέραν τινός, Luke 17: 22, see in *Εἶδω* I. a. e.

b) trop. of the mind, *to see*, i. e. *to perceive with the mind, senses, etc.* (α) *genr. to be aware of, to observe*, c. accus. et particip. Acts 8: 23 *σύνδεσμον ἀδικίας ὁρᾷ σε ὄντα*. Seq. ὅτι James 2: 24. Sept. seq. ὅτι for *יִרְיֶה* Gen. 26: 28. — c. acc. et part. Diod. Sic. 13. 58. c. ὅτι M. Antonin. 9. 27. — (β) *of things, to see and know*, i. e. to come to know, to learn, John 3: 11 ὁ οἶδμεν λαλοῦμεν, καὶ ὁ ἐώρακαμεν μαρτυροῦμεν. v. 32. 8: 38. In the sense of *to understand*, Col. 2: 18 ἃ μὴ ἑώρακαμεν ἐμβατεύων. Rom. 15: 21, parall. with *συνήμην*. — Ecclus. 43: 32.

Eurip. Phoen. 752 or 757 εἰς ἀνὴρ οὐ πάνθ' ὀρεῖ. Xen. Mem. 4. 7. 3, 5.

c) by Hebr. *to see*, i. e. *to experience*, e. g. good, *to attain to*, *to enjoy*, as John 3: 36 οὐκ ὁψεται ζῶν. So Sept. οὐκ ὁψεται φῶς for הָרָא Ps. 49: 20. Comp. in Eὐδω I. c. — Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it*, *to take care*, *to take heed*, only in imperat. phrases.

(α) ὄρα, e. g. Heb. 8: 5 ὄρα γὰρ, φησί, ποιήσης πάντα κ. τ. λ. quoted from Ex. 25: 40 whence Sept. for הָרָא. Strictly for ὄρα ὅπως, comp. Matth. § 519. 7. p. 999. — Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὁρᾷτε μή, *take heed lest*, *beware*; seq. Subjunct. Matt. 8: 4 ὄρα, μηδενὶ εἰπῆς. Mark 1: 44. 1 Thess. 5: 15. Rev. 19: 10 ὄρα μὴ sc. ποιῆς. 22: 9. Seq. Imperat. Matt. 9: 30. 24: 6. — Epict. Ench. 19. Xen. Cyr. 3. 1. 27. — So before another like imperative, seq. ἀπό, i. q. *beware of*, Matt. 16: 6 ὁρᾷτε καὶ προσέχετε ἀπὸ τῆς ζήμης κ. τ. λ. Mark 8: 15. Luke 12: 15. — (β) Fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, *see thou to it*, *look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. 27: 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18: 15. — Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. 1 ὤφθην, once fut. 1 ὀφθήσομαι Heb. 9: 28, and once pres. part. ὀπιτανόμενος Acts 1: 3, c. dat. *to be seen by* any one, *to appear to* any one, Buttm. § 134. 4. (α) pp. and spoken of things, seq. ἐν of place, Rev. 11: 19 καὶ ὤφθη ἡ κιβωτός . . . ἐν τῷ ναῷ αὐτοῦ. 12: 1, 3. c. dat. of pers. Acts 2: 3 καὶ ὤφθησαν αὐτοῖς . . . γλῶσσαι ὥσεί πυρός. 16: 9. Sept. and הָרָא Gen. 8: 5. 9: 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke 1: 11 ὤφθη δὲ αὐτῷ ἄγγελος. 22: 43. Acts 7: 30, 35; of God Acts 7: 2; of persons dead, Matt. 17: 3 ὤφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark 9: 4. c. ἐν of manner, Luke 9: 31 οἱ ὀφθάντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24: 34. Acts 1: 3. 9: 17. 13: 31. 26: 16. 1 Cor. 15: 5, 6, 7, 8. 1 Tim. 3: 16; or in his second coming, Heb. 9: 28. So Sept. for הָרָא, of angels Ex. 3: 2. Judg. 6: 12. of God Gen. 12: 7. 17: 1. — Hdian. 2. 11. 5.

Luc. D. Mort. 23. 1. c. ὑπό τινος Ael. V. H. 2. 26. Xen. Ven. 12: 20. — (β) as Mid. *to shew oneself*, *to present oneself to or before* any one, Acts 7: 26 ὤφθη αὐτοῖς μαχομένοις. So Sept. for הָרָא 2 K. 14: 8. — Hdian. 1. 16: 8, 12. — (γ) Fut. 1 pass. ὀφθήσομαι as causat. Acts 26: 16 μάρτυρα ὧν τε εἶδες, ὧν [τούτων ἅ] τε ὀφθήσομαι σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 ἅ [ὅπλα] οἱ ὁ πάμπρος ἐπεποίητο. Better perhaps, *of those things [as to] which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. AL.

Ὀργή, ἡς, ἡ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse*, *impetus*, Hes. Op. 302 or 306. Hdot. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation*, *anger*, *wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Tittm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστίν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηέναι οὐ προσηκόντως.

a) pp. and genr. Mark 3: 5 περιβλεψάμενος αὐτούς μετ' ὀργῆς i. e. *indignantly*. Rom. 12: 19. Eph. 4: 31. Col. 3: 8. Also for *irascibleness*, *fretfulness*, 1 Tim. 2: 8. James 1: 19, 20, ἔστω πᾶς ἄνθρωπος . . . βραδύς εἰς ὀργήν. ὀργὴν γὰρ κ. τ. λ. Sept. for הָרָא 2 Sam. 12: 5. Job 16: 9. הָרָא Prov. 21: 14. מַעַב Deut. 32: 19. הָרָא Josh. 9: 20. — Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνου δ' ἐς ὀργήν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63. — Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. 9: 22 εἰ δὲ θελὼν ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν. Heb. 3: 11. 4: 3. So Sept. and הָרָא Ex. 4: 14. Deut. 29: 20. מַעַב Is. 10: 5. הָרָא Ex. 32: 11, al. saep. — Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4: 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται. 13: 4, 5. — Ecclus. 7: 16. Dem.

528. 4 τῷ δράσαντι δ' οὐκ ἴσθη τὴν ὀργὴν . . . ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3: 7. Luke 3: 7. 1 Thess. 1: 10. ὀργὴ Θεοῦ ἀπ' οὐρανοῦ Rom. 1: 18. ὀργὴ ἐν ἡμέρᾳ ὀργῆς 2: 5 bis. Rev. 6: 17. So Luke 21: 23. John 3: 36. Rom. 2: 8. 3: 5. 5: 9. 9: 22 σκεὺς ὀργῆς. Eph. 2: 3 τέκνα φύσει ὀργῆς. Eph. 5: 6. Col. 3: 6. 1 Thess. 2: 16. 5: 9. Rev. 6: 16. 11: 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ Θεοῦ, see in Θυμός. Rev. 14: 10. 16: 19. 19: 15.—Psalt. Salom. 15: 6 φλόξ πυρός καὶ ὀργὴ ἀδικῶν.

Ὁργίζω, f. ἴσω, (ὀργή,) to make angry, to provoke, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, acr. 1 ὀργισθῆν, to be or become angry, provoked, etc. absol. Matt. 18: 34. 22: 7. Luke 14: 21. 15: 28. Rev. 11: 18. Eph. 4: 26 ὀργίζεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. 4: 5. Seq. dat. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπὶ τινι, Rev. 12: 17. Sept. for הָרַף Gen. 31: 6. c. dat. Num. 25: 3. c. ἐπὶ Num. 32: 13. הָרַף, c. dat. Num. 31: 14. c. ἐπὶ Gen. 40: 2. הָרַף, c. dat. Is. 12: 1. c. ἐπὶ 1 K. 11: 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὁργίλος, η, ον, (ὀργή,) prone to anger, irascible, Tit. 1: 7. Sept. for שׂריר מְרִיר Prov. 22: 24. מְרִיר מְרִיר 29: 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

Ὁργυία, ας, ἡ, (ὀρέγω,) a fathom, pp. the space which one can measure by extending the arms laterally. Acts 27: 28 bis.—Ael. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὁρέγω, f. ξω, to reach or stretch out, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, to stretch oneself, to reach after any thing, and hence trop. to long after, to try to gain, to desire, seq. gen. Heb. 11: 16 πατρίδος κρείττονος ὀρέγεται. 1 Tim. 3: 1.—Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 851. Hes. Scut. 456.

—By impl. to indulge in, to love, 1 Tim. 6: 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὁρεινός, ἡ, ὄν, (ὄρος,) mountain, i. e. found on mountains, wild, e. g. χάρος Sept. for רָחַ Prov. 27: 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. mountainous, as ἡ ὄρεινὴ sc. χώρα mountainous country, Luke 1: 39, 65. Sept. for רָחַ Gen. 14: 10. Deut. 11: 11. —Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὁρεξίς, εως, ἡ, (ὀρέγομαι,) pp. a reaching after, trop. longing, lust, Rom. 1: 27.—Eccles. 23: 6. Hdian. 3. 13. 14.

Ὁρθοποδέω, ὤ, f. ἴσω, (ὀρθός, ποίς,) pp. to foot it straight, to walk straight, trop. to walk (live) uprightly, ἀπ. λεγομ. Gal. 2: 14.

Ὁρθός, ἡ, ὄν, straight, right, i. e.

a) pp. upright, erect, Acts 14: 10 ἀνάστηθι ὀρθός, comp. Butt. § 123. n. 3. —Esdr. 9: 46. Xen. Mem. 1. 4. 11.

b) horizontally, straight and level, not crooked or uneven, trop. Heb. 12: 13 τροχίας ὀρθὰς ποιῆσατε. So Sept. for רָחַ Prov. 12: 16. 16: 25. —pp. ὁδὸς ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὁρθοτομέω, ὤ, f. ἴσω, (ὀρθοτόμος, from ὀρθός, τέμνω,) to cut straight, to divide right, i. q. ὀρθὸς τέμνω in Athen. VII. p. 303. E. Hence ὀρθοτομεῖν ὁδόν, Lat. viam recte secare, pp. to cut a straight way, i. e. to make one's way straight and right, to direct him, Sept. for רָחַ Prov. 3: 6. 11: 5. comp. ὁδοὺς εἰςθεῖας ἔτιμε Thuc. 2. 100. Later also intrans. to make oneself a right way, i. e. to go straight or right, opp. κακῶς ὁδεύειν, Gregor. Nazienz. Orat. Apol. Fugae, p. 23, 28.—In N. T. trop. to go the right way, to proceed aright, 2 Tim. 2: 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, rightly proceeding as to the word of life, by impl. i. q. 'rightly and skillfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασι. Comp. Euseb. H. E. Tom. I. 8 τὴν εὐθεῖαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ Θεοῦ.

Ὁρθρίζω, f. ἴσω, (ὀρθρός,) to rise early, to do early in the morning, e. g. praegn. Luke 21: 38 πᾶς ὁ λαὸς ὥρ-

θελῶς πρὸς αὐτὸν ἐν τῷ ἱερῷ κ. τ. λ. *all the people came early in the morning to him in the temple.* So Sept. for עָרְבָה Gen. 19: 27. Judg. 19: 9. עָרְבָה Job 7: 21. — 1 Macc. 11: 67. Tob. 9: 4. The Attic form was ὀρθρεῖν, so Moeris p. 272 ὀρθρεῖν Ἀττικῶς, ὀρθρίζει Ἑλληνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὁρθρινός, ἡ, ὄν, (ὄρθρος,) *morning, early*, as ἀστήρ λαμπρός καὶ ὀρθρινός Rev. 22: 16 in text. rec. Sept. for עָרְבָה Hos. 6: 4. 13: 3. — Wisd. 11: 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρθριος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὁρθριος, α, ον, (ὄρθρος,) *morning, early, matutinus*, as adv. Luke 24: 22 γινόμεναι ὀρθριαί ἐπὶ τὸ μητρίον, comp. Buttm. § 123. n. 3. Sept. Job 29: 7. Jos. Ant. 7. 9. 1. Plato Protag. p. 313. B, ὄρθριος ἦκων. Comp. Lob. ad Phryn. p. 51.

Ὁρθρος, ου, ὅ, (kindr. with ὄρνυμι, ὄρθαι, orior, ortus,) *morning, day-break*, pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke 24: 1 ὄρθρου βαθείος, comp. John 20: 1. — Aristoph. Vesp. 216 ὄρθρος βαθύς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. ἔως or ἡώς, *morning twilight, dawn*, comp. Phryn. l. c. John 8: 2 ὄρθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν. Acts 5: 21. Sept. for עָרְבָה Judg. 16: 2. שָׁחַר Josh. 6: 15. Cant. 6: 9. Joel 2: 2.

Ὁρθῶς, adv. (ὀρθός,) *straight, right, i. e. erectly*, Xen. Eq. 7. 5. In N. T. of manner, *rightly, correctly*, pp. Mark 7: 35 ἐλάλει ὀρθῶς. Trop. in a moral sense, Luke 7: 43 ὀρθῶς ἔκρινας. 10: 28. 20: 21. Sept. for טָוֵב Gen. 40: 16. הָיָה Deut. 5: 28. — Wisd. 6: 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρίζω, f. ἴσω, (ὄρος,) *to bound, to make or set a boundary*, Sept. for גָּבַר Josh. 13: 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, *to mark out definitely*, i. e. *to determine, to appoint, to constitute*, seq. acc. of thing, Heb. 4: 7 πάλιν τινὰ ὀρίζει ἡμέραν. Acts 17: 26. Part. perf. pass. ὀρισμένος, η, ον, *determined, decreed*, Luke 22: 22. Acts 2: 23. — Jos. Ant. 6. 5. 3. Hdtian. 1. 10. 11. Xen. An. 7. 7. 36. — Seq. acc. of pers. as appointed to an office or station, Acts 17: 31 ἐν ἀνδρὶ ᾧ [ὄν] ὤρισε. Pass. with a noun of office etc. in apposition Acts 10: 42 αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὲ θεὸν ὤρισε.) So Rom. 1: 4 τοῦ ὀρισθέντος νόου θεοῦ κ. τ. λ. comp. Phil. 2: 8 sq. Eph. 1: 20 sq. Others here render, *declared, publicly set forth*, against the usus loquendi. (But Zonar. Lex. c. 1473 ὀρισθέντος ἀποδείχθεις, ἀποφανθέντος.) Seq. inf. Acts 11: 29 ὤρισεν ἕκαστος... πεμψαί κ. τ. λ.

Ὁριον, ου, τό, (dim. of ὄρος, in form only,) *a bound, border*, in N. T. only plur. τὰ ὅρια, *the borders*, i. e.

a) pp. *the borders of a land, the frontiers*, Matt. 4: 13. 19: 1 εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰσθμίου. Mark 10: 1. So Sept. for גָּבַר Gen. 10: 19. Num. 21: 13. — Ael. V. II. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, *region, territory, district*. Matt. 2: 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς. 8: 34. 15: 22, 39. Mark 5: 17. 7: 31 bis. Acts 13: 50. So Sept. and גָּבַר Gen. 23: 17. Ex. 8: 2. for שָׁחַר Judg. 20: 6.

Ὁρχίζω, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, c. acc. Sept. for הִשְׁבִּיעַ Gen. 50: 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. *to adjure*, c. dupl. acc. of person *whom* and *by whom*. Mark 5: 7 ὀρχίζω σε τὸν θεόν. Acts 19: 13. 1 Thess. 5: 27. Comp. Buttm. § 131. 4, and n. 1. Matth. § 413. 10. So Sept. ἐξορκίζω c. dupl. acc. Gen. 24: 3. — The Atticists condemn this word, though found in the best writers, and prefer ὀρκόω, see Phryn. et Lob. p. 360 sq.

Ὀρκος, ου, ὅ, an oath, Matt. 14: 7, 9. 26: 72. Mark 6: 26. Luke 1: 73. Acts 2: 30. Heb. 6: 16, 17. James 5: 12. Sept. for שְׁבֻעָה Gen. 24: 8. 26: 3.—1 Macc. 7: 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12.—Meton. what is promised with an oath, Matt. 5: 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὅρκους σου. Comp. Sept. and שְׁבֻעָה Num. 30: 3.

Ὀρκωμοσία, ας, ἡ, (ὀρκωμοτέω from ὀρκος, ὅμνυμι,) pp. the swearing of an oath, the taking of an oath, i. e. by impl. an oath, Heb. 7: 20, 21 bis, 28. Sept. for שְׁבֻעָה Ez. 17: 18, 19.—Esdr. 8: 93. Plato Phaedr. p. 241. A.

Ὀρμίσσω, ὦ, f. ἴσω, (ὀρμή,) to make rush on, to impel, to incite, trans. Hom. II. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. to rush on, to move forwards impetuously, seq. ἐπὶ τινα, Acts 7: 57 ὀρμησάν τε ὁμοθυμαδὸν ἐπ' αὐτόν. Seq. εἰς τι, Acts 19: 29 εἰς τὸ θέατρον. Matt. 8: 32. Mark. 5: 13. Luke 8: 33.—c. ἐπὶ 2 Macc. 12: 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἰς τινα Xen. Cyr. 7. 1. 17. εἰς τι Thuc. 1. 87.

Ὀρμή, ἥς, ἡ, (ὀρνημι,) a rushing on, onset, impetus, Acts 14: 5 ὡς δὲ ἐγένετο ὀρμή . . . ὑβρίσασθαι καὶ λιθοβολῆσαι αὐτούς.—Sept. Jer. 47: 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6.—Trop. of the mind, impulse, purpose, will, James 3: 4.—Epiet. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

Ὀρμημα, ατος, τό, (ὀρμάω,) pp. impetuous movement, a rushing on, Sept. Deut. 28: 49. 1 Macc. 6: 47. Hence by impl. impetus, violence, e. g. as dat. of manner, Rev. 18: 21 ὀρμηματι βληθήσεται, i. e. with violence.—Etyrn. Magn. 618. 10. Comp. Hom. II. 13. 356, 590.

Ὀρνεον, ου, τό, (dim. of ὄρνις, in form only,) a bird, fowl, e. g. carnivorous, Rev. 18: 2. 19: 17, 21. Sept. for הָיָה Gen. 6: 20. עֶבֶד Gen. 15: 11. Ez. 39: 4.—Luc. Demonax 66. Xen. An. 6. 1. 23.

Ὀρνις, ιως, ὁ, ἡ, a bird, fowl, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, the hen, gallina, Matt. 23: 37. Luke 13: 34.—Po. 12. 26. 1. Xen. An. 4. 5. 25.

Ὀροθεσία, ας, ἡ, (ὀροθετέω from ὄρος, τίθημι,) pp. a setting bounds, meton. a bound, limit, Acts 17: 26 ὀρίσας . . . τὰς ὀροθεσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdot. p. 174. ed. Wessel. οὐρον ὀροθεσία. Comp. Greg. Cor. p. 390. n. 58.

Ὀρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὀρέων Rev. 6: 15. Sept. Is. 13: 4, see Buttm. § 49. n. 3. Winer § 9. 2. c; a mountain, hill, Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος. v. 14. 8: 1. Mark 5: 5. Acts 7: 30. al. saep. So τὸ ὄρος τὸ καλ. ἐλαιῶν, Luke 19: 29. 21: 37. Acts 1: 12. See in Ἐλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, to remove mountains is i. q. 'to accomplish great and difficult things,' 1 Cor. 13: 2. Matt. 17: 20. 21: 21. So the Rabbins, comp. Buxt. Lex. 1653. Sept. for הָרָא Gen. 8: 4, 5. saep.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. AL.

Ὀρύσσω v. τιω, f. ξω, to dig, to dig out, c. acc. Matt. 21: 33 ὥρυσεν ἐν αὐτῷ λίθον. Mark 12: 1. absol. Matt. 25: 18. Sept. for הָצַב Is. 5: 2. הָפַר Gen. 21: 30. הָצַב Gen. 26: 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

Ὀρφανός, ἡ, ὄν, (kindr. with ὀρφνη, ὀρφνός,) orphan, bereaved, pp. of children bereaved of parents, James 1: 27 ὀρφανούς καὶ χήρας. Trop. of disciples without a master John 14: 18. Sept. for הָיָה Ps. 68: 6. Jer. 7: 5.—Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

Ὀρξέω, ὦ, f. ἴσω, (kindr. with ὀρνημι,) to take or lift up, to raise aloft, a rare and later form, i. q. μετεωρεῖν, Plato Cratyl. p. 406. E.—Earlier and more usual was Mid. ὀρξέομαι, f. ἴσομαι, to leap sc. by rule, to dance, intrans. Matt. 11: 17 et Luke 7: 32 ἡὺλίσμεν ὑμῖν καὶ οὐκ ὤρξήσασθε. Matt. 14: 6. Mark 6: 22. Sept. for הָרָא 1 Chr. 15: 29. Ecc. 3: 4.—Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

Ὄς, ἡ, ὅ, genit. οὗ, ἥς, οὗ, see Buttm. § 75. 2, originally a demonstrative pronoun, this, that, (like ὁ, ἡ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with μέν, δέ, as ὅς μὲν — ὅς δέ, *that one—this one, the one—the other*, etc. less frequent in Attic writers than ὁ μὲν — ὁ δέ q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herim. ad Vig. p. 706. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 οἷς μὲν . . . οἷς δέ, *to the one, . . . to the other*. Matt. 21: 35 ὃν μὲν ἔδειξαν, ὃν δέ ἀπέκτειναν, i. e. *one . . . another*. 13: 8 ὁ μὲν . . . ὁ δέ. 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, ὅς μὲν . . . ἄλλος δέ Matt. 13: 4 sq. ὅς μὲν . . . ἄλλος δέ . . . ἕτερος δέ 1 Cor. 12: 8 sq. ὁ μὲν . . . καὶ ἕτερον Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quae, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction*. a) As to *Gender*, the relat. agrees regularly with its antecedent, Matt. 2: 9 ὁ αὐτὴρ ὃν εἶδον. Luke 5: 3. John 6: 51. saepiss. So where it relates to a remoter antecedent, as 1 Cor. 1: 8 ὅς καὶ βεβαίωσει ὑμᾶς, i. e. ὁ θεός in v. 4, comp. v. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. 3: 16 σπέρματί σου, ὃς ἐστὶ Χριστός. Eph. 1: 14. 6: 17 μάχαιραν, ὃ ἐστὶ ὀψμα θεοῦ. 1 Tim. 3: 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C. — (β) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. 9:

23 sq. σκεῖν ἑλέους, ἃ προητοίμασεν . . . οὓς καὶ ἐκάλεσεν. Gal. 4: 19. Phil. 2: 15. 2 Pet. 3: 16 ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ. 2 John 1. Comp. Matth. § 434. 1. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. ὃ often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. 1: 23 Ἐμμανὴλ, ὃ ἐστὶ μεθερμηνεύμενον κ. τ. λ. 27: 33. Mark 3: 17. 12: 42 λεπτὰ δύο, ὃ ἐστὶ κοδράντης. 15: 16, 42. John 1: 39. Col. 1: 24. Heb. 7: 2. al. (Otherwise Acts 9: 39.) Also where neut. ὃ refers to a whole preceding clause, Mark 15: 34. 1 John 2: 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) Relat. Sing. after a plural antecedent, once Phil. 3: 20 ἐν οὐρανοῖς . . . ἐξ οὗ κ. τ. λ. where however οὗ may be taken as an adverb, see below in nō. 2. g. — (β) Relat. plur. after an anteced. sing. collect. Phil. 2: 15 ἐν μέσῳ γενεᾶς σχολιάς . . . ἐν οἷς φαίνεσθε κ. τ. λ. here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith 4: 8 ἡ γερονσία . . . οἱ ἐκάθητο. 2: 3. comp. Hom. II. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts 15: 36 κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ. 2 Pet. 3: 1 δευτέραν ἐπιστολήν, ἐν αἷς κ. τ. λ. i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John 1: 9 τὸ φῶς . . . ὃ φωτίζει πάντα ἄνθρ. v. 30 ἄνθρ, ὃς ἐμπροσθὲν μου γέγονεν. Acts 8: 27. Matth. 10: 26. saep. As object, Acc. Matth. 2: 9 ὁ αὐτὴρ, ὃν εἶδον. Acts 6: 3, 6. 22: 9. saepiss. Dat. Acts 8: 10 ἄνθρ . . . ὃ προσέειπον πάντες. Col. 1: 27. 1 Pet. 1: 12. 5: 9. al. But the departures from this rule are frequent, viz.

(α) by *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent

stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself, Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. 18: 19. John 4: 14 ὕδατος, οὗ ἐγὼ δώσω. 7: 31 τοῦτων, ὧν οὗτος ἐποίησεν. v. 39. Acts 1: 1. Acts 24: 21. Eph. 4: 1. Jude 15. (Sept. Zeph. 3: 11.) Rev. 1: 20. al. saep. Neglected, Heb. 8: 2 τῆς σκηνῆς, ἣν ἔπηξεν ὁ κύριος. (Sept. Jer. 51: 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7: 13. Luke 2: 20 ἐπὶ παῶσιν οἷς ἤκουσαν. 5: 9. John 4: 50 τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς. Acts 7: 16. 20: 38. 2 Cor. 12: 21. 2 Thess. 1: 4. al. saep. —Sept. Jer. 15: 14. Xen. An. 5. 4. 33. —Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which*, *he who*, etc. E. g. Luke 9: 36 οὐδὲν ὧν ἐωράκασιν for οὐδέν, τοῦτων, ὧν [ᾧ] ἐωράκασιν. 23: 41 ἄξια γὰρ [ἐκείνων] ὧν ἐπράξαμεν κ. τ. λ. Acts 9: 24. 22: 15. 26: 16. Rom. 15: 18. 2 Cor. 12: 17. al. saep. —Jos. Ant. 3. 8. 2 ὑπάρχονον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative. Matth. 21: 42 λίθον ὃν ἠπεδοκίμασαν, οὗτος κ. τ. λ. Luke 1: 73 ὄρκον [for ὄρκου] ὃν ὁμοσε. 20: 17. 1 Cor. 10: 16 τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία κ. τ. λ. See Buttm. § 151. 1. 4. Matth. § 474. Winer § 24. 2. a. — Hippoc. Morb. 4. 11 τὰς πηγὰς ἃς ὠνόμασα, αὗται κ. τ. λ. Plato Menon. p. 96. A, C ὠμολογήκαμεν δὲ γε, πράγματις οὐ μή-τε διδάσκαλοι μήτε μαθηταὶ εἶναι, τοῦτο διδασκὼν μὴ εἶναι. Comp. Virg. Aen. 1. 577 ‘urbem quam statuo, vestra est.’ — (2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark 6: 16 Ἠρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1: 4. Acts

21: 16 ἄγοντες παρ’ ᾧ ξενισθῶμεν, Μνάσωνι κ. τ. λ. for ἄγοντες Μνάσωνα κ. τ. λ. παρ’ ᾧ ξενισθῶμεν. Rom. 6: 17. Philem. 10. 1 John 2: 25. Rev. 17: 8 βλέπόντων for βλέποντες. — Soph. Trach. 676 sq. ᾧ ἔχριον . . . πόκω, τοῦτ’ ἡφάνισται. Xen. An. 1. 9. 19 ἧς ἄρχοι χώρας. — (3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John 11: 6 ἔμεινε ἐν ᾧ ἦν τόπος, for ἐν τόπῳ ἐν ᾧ ἦν. Matth. 7: 2 ἐν ᾧ κρίματι, ἐν ᾧ μέτρῳ, for ἐν τῷ κρίματι ᾧ etc. 24: 44. Mark 15: 22; comp. Buttm. § 131. 4, 5. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, καθ’ ὃν τρόπον, for κατὰ τὸν τρόπον ὅν, pp. in the manner which, in the same manner as, and hence i. q. *as*, Matth. 23: 37. Luke 13: 34. καθ’ ὃν τ. Acts 15: 11. Comp. Buttm. § 131. n. 3. § 115. 4. —Sept. Is. 14: 19, 24. 2 Mac. 15: 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. — No example occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) *genr.* Matth. 3: 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 10: 11. 11: 10 οὗτος γὰρ ἐστὶ, περὶ οὗ γέγραπται. Luke 1: 4. Rom. 10: 14. 1 Cor. 8: 6 bis, εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κ. τ. λ. —Xen. Mem. 2. 8. — (2) Sometimes the prep. which stands with the anteced. is repeated before the relative, John 4: 53 ἐν τῇ ὥρᾳ, ἐν ᾗ εἶπεν κ. τ. λ. Acts 7: 4. 20: 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705, B, ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matth. 24: 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke 1: 15. 12: 46. Acts 13: 2 εἰς τὸ ἔργον, ὃ προσέκλημα αὐτούς. v. 39. —Plato Phaedo 21. p. 76. B, διδόναι λόγον περὶ τοῦτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. — (3) By *attraction* the relative is put with the preposition belonging to the omitted an-

tecedent, comp. above in c. a. John 6: 29 ἵνα πιστεύσῃτε εἰς ὃν ἀπίστευεν ἐκεί-
νος, for εἰς τοῦτον ὃν κ. τ. λ. 19: 37.
Rom. 14: 22. 1 Cor. 7: 1. Gal. 1: 8, 9.
Heb. 5: 8. 2 Pet. 2: 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. 3: 11 οὐ οἶκ ἐμὲ ἱκανὸς τὰ ὑποδήματα βα-
σιλάσαι. v. 12 οὐ τὸ πῦρον. Mark 14: 32. Luke 13: 1 ὣν τὸ αἷμα. John 1: 27.
4: 46. 11: 2. Acts 16: 14. Rom. 2: 29.
Col. 1: 25. Rev. 13: 12. — Sept. Dan. 2: 11. Act. Thom. § 6. Hdian. 8. 3. 20
Ἀπόλλωνα, οὐ καὶ τὴν εἰκόνα ἑλεγόν τινες
κ. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. αὐτός, οὗτος, etc. follows; as Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. John 3: 26 ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζει. Heb. 13: 11. 2 Pet. 2: 19. Comp. Buttm. § 143. 2 fin. Matth. § 478.—In both these positions, the antecedent, espec. the demonstr. pron. αὐτός, οὗτος, ἐκεῖνος, is very frequently omitted; so that the relative then stands like Engl. *what*, for *that which*, *he who*, etc. comp. above in c. a. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matth. 13: 17 ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἡ. 14: 7. Mark 2: 24. Luke 8: 17. John 14: 22. al. saep. So in the inverted position, Matt. 7: 2. 10: 38 καὶ ὃς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος. 13: 12 καὶ ὃ ἔχει, ἀρθθήσεται. 19: 6. 25: 29. Mark 9: 40. Luke 4: 6. 12: 40. John 8: 33 bis, ἐγὼ ὃ ἐώρακα, λαλῶ κ. τ. λ. 13: 27. Rom. 2: 1. Heb. 2: 18. 1 John 1: 1, 3. Comp. Matth. § 478. — Here too belongs the elliptic use of neut. ὃ with its clause before another proposition, in the sense of *as to that*, *in that*, *quod attinet ad*, the corresponding τοῦτ ἐστι, τοῦτ ἐστι ὅτι, or the like, being omitted before the latter clause. Rom. 6: 10 bis, ὃ γὰρ ἀπέθανε, τῇ ἡμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. Gal. 2: 20. See Matth. § 478. Buttm. § 151. IV. 5. — Plato Euthyd. p. 271. C, ὃ δὲ σὺ ἐρωτᾷς τὴν

σοφίαν αὐτοῖν κ. τ. λ. Xen. Hi. 6. 12. Oec. 15. 4. An. 2. 3. 1.

2. *Signification* The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2: 9 ὃ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose*, *result*, *cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what*, *that which*, *he who*, see above in no. 1. d.

a) as a general connective, e. g. (α) genr. John 4: 46. 11: 2 ἣν δὲ Μαρία ἡ ἀλεῖψασα τὸν κύριον μύρω . . . ἥς ὁ ἀδελφός Α. ἡσθένει. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts 26: 7. Eph. 3: 11, 12. Col. 1: 13 sq. 24—29. 1 Pet. 1: 8, 10, 12. 2: 22 sq. 3: 19 sq. 4: 4, 5. 2 Pet. 2: 2, 3. 3: 16. al. Comp. Winer § 24. n. 2.—(β) Where it is equivalent to a demonstrative, and *this*, *these*; and *he*, *they*, etc. Luke 12: 24 οἷς οὐκ ἔστι ταμεῖον, i. q. *and they have no storehouse*, etc. Acts 6: 6 οἷς ἔστισαν, and *these*, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12. 2: 4. al. ἐφ' ᾧ Phil. 3: 12. ἐν οἷς i. q. ἐν τούτοις δὲ Luke 12: 1. εἰς ὃ i. q. εἰς τοῦτο δὲ Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447. — Apollodor. 1. 1. 3 Κρόνος κατέπινε Ἑστίαν, εἶτα Δήμητραν καὶ Ἥραν μεθ' αὖς Πλούτωνα κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A. — (γ) In the formula ὃν τρόπον, see above in no. 1. c. β. 2.

b) as implying *purpose*, equiv. to ἵνα. Matt. 11: 10 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου κ. τ. λ. Mark 1: 2. Luke 7: 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. ἔχ. Sept. ἵνα, Gen. 11: 7. 22: 14. Deut. 4: 40. comp. Gesen. Lehrs. p. 771. Lex. art. ἔχ. B. 2.—Xen. Mem. 2. 1. 14 ὅπλα πᾶνται, οἷς ἀμυνοῦνται τοὺς ἀδικοῦντας.

c) as marking *result*, *event*, etc. equiv.

to ὥστε. So after τίς, Luke 5: 21 τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; 7: 49 ὃς καὶ ἁμαρτίας ἀφίησι. Comp. Matth. § 479. a, and n. 1.—Judith 8: 12. Xen. Cyr. 6. 1. 14 τίς οὕτως ἰσχυρὸς, ὃς δύναται ἄν κ. τ. λ. Comp. Isocr. Epict. p. 408. D. Plato Rep. 2. p. 360. B. — Hither some needlessly refer also Luke 11: 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John 5: 7 οὐκ ἔχω ἵνα.

d) as implying *cause*, ground, a reason, etc. equiv. to οἷ, *because*. Luke 8: 13 οὗτοι ᾔδξαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, Lat. *ut qui*, i. q. *because*, since, etc. Luke 4: 18. So in the formulas ἀνθ' ὧν, ἐφ' ᾧ, see in Ἀντί no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Buttm. § 143. 1. Matth. § 480. c. So more freq. ὅστις q. v. no. 2. c. — Xen. Mem. 2. 7. 13.

e) once ἐφ' ὃ in direct interrog. for ἐπὶ τι, Matth. 26: 50 ἐταῖρος, ἐφ' ὃ πυρεῖ; —Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο; —This direct use belongs to the later Greek, although earlier writers employed ὃς indirectly like τίς, as Plato Meno p. 80. C, περὶ ἀρετῆς, ὃ ἐστὶν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1: 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke 7: 45. 2 Pet. 3: 4. See in Ἀπό II. b. So ἄχρι ἧς ἡμέρας, and ἄχρι οὗ, see in Ἀχρι II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἐως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, *where*, Matth. § 486. 1. (α) pp. Luke 4: 16 οὗ ἦν τεθραμμένος, 23: 53. Acts 1: 13 οὗ ἦσαν καταμένοντες. Col. 3: 1. Heb. 3: 9. Rev. 17: 15 τὰ ὕδατα . . . οὗ ἡ πόρνη κάθηται. trop. Rom. 4: 15. 5: 20. So with ἐκεῖ emphat. corresponding, Matt. 18: 20 οὗ γὰρ εἰσι δύο ἡ τρεῖς. . . ἐκεῖ κ. τ. λ. 2 Cor. 3: 17. —Sept. Gen. 13: 4. Ael. V. II. 3. 19. Xen. An. 2. 1. 6. c. ἐκεῖ Arr. Epict. 2. 2. 14.—With prepositions, as ἐπάνω οὗ Matth. 2: 9. ἐξ οὗ whence Phil. 3: 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—

(β) In attraction with verbs of motion, for *whither*, as in Engl. often *where*, see Buttm. § 151. I. 8. So Luke 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἐρχεσθαι. 22: 10. 24: 28. Matt. 28: 16. So οὗ ἐάν *whithersoever* 1 Cor. 16: 6, see ἐν Ἐάν I. 4. —Xen. Cyr. 5. 4. 15. οὗ ἐάν 1 Macc. 6: 36.

3. Connected with other particles: (α) ὃς ἄν, ὃς ἐάν, *whosoever*, comp. Buttm. § 139. 8. See in Ἐάν I. 2. a. p. 41. Ἐάν I. 4.—(β) ὃς γε, once Rom. 8: 32, see in Γέ I. b.—(γ) ὃς δήποτε, once John 5: 4, see in Δήποτε. —(δ) ὅσπερ, ἥπερ, ὅπερ, *who indeed, who namely*, i. q. ὃς but stronger and more definite; once Mark 15: 6 ἕνα δέσμιον, ὃνπερ ᾔτούντο, i. e. the very one whom they demanded. Buttm. § 75. 3. —Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.—(ε) ὅστις, see in its order. AL.

Ὅσάκις, adv. (ὅσος,) pp. *how many times, how often*, in N. T. only with ἄν, i. e. ὁσάκις ἄν, *however often, so often as*, 1 Cor. 11: 25, 26. ὁσάκις ἐάν Rev. 11: 6. See in Ἐάν I. 2. b. Ἐάν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

“Ὅς γε, see in Γέ I. b.

“Ὅσιος, α, ον, once perhaps of two endings ὁσίως, ὁ, ἡ, Winer § 11. 1. Matth. § 436. 2. Buttm. Ausf. Sprachl. § 60. n. 3; *holy, pure, sanctus*, pp. *right* as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὁσία. Hlian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, *holy*, e. g. of God, as the personification of holiness and purity, Rev. 15: 4 ὅτι μόνος ὁσιος. 16: 5, So Sept. for דְּקִיָּה Ps. 145: 17. דְּקִיָּה Dent. 32: 4. Of men, i. q. *pious, godly*, careful of all duties towards God; Tit. 1: 8 δεῖ γὰρ ἐπίσκοπον εἶναι . . . σώφρονα, δίκαιον, ὅσιον, κ. τ. λ. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὁσίον σου εἶδεν τὴν διαφθοράν, quoted from Ps. 16: 10 where Sept. for דְּקִיָּה, as also Deut. 33: 8. 2 Chr. 6: 41. Ps. 4: 4. —Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

b) of things, *holy*, e. g. 1 Tim. 2: 8 *ἐπαίροντας ὁσίους χεῖρας*, i. e. by impl. *pure, spotless*. Sept. *ὁσία καρδία* for *רִיבָה* Prov. 22: 11.—Acts 13: 34 *δώσω ὑμῖν τὰ ὁσία Δαβὶδ τὰ πιστά*, pp. *I will give you the holy [promises] of David, the sure promises*, i. e. the things inviolably promised of God to David; in allusion to Is. 55: 3 where Sept. for *רַחֲמֵי* *רַחֲמֵי*, mercies, favours promised.

Ὁσιότης, *τητιος*, ἡ, (ὁσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη* as *ὁσιος* from *δίκαιος*, see above in Ὅσιος. Luke 1: 75 *ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ*. Eph. 5: 24. Sept. for *רַחֲמֵי* Deut. 9: 5. *עַל* 1 K. 9: 4.—Wisd. 2: 22. Xen. Cyr. 6. 1. 47.

Ὁσιώς, adv. (ὁσιος,) *holily, piously, godly*, 1 Thess. 2: 10 *ὁσιώς καὶ δικαίως*, comp. above in Ὅσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὁσμὴ, ἡς, ἡ, (ὀσῶ,) *a smell, odour*, bad 2 Macc. 9: 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John 12: 3 *ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου*. Sept. for *רִיבָה* Cant. 1: 3, 11. 2: 13.—Ael. V. H. 14. 39 *ὀσμὴ τῶν ῥόδων*. Xen. Conv. 2. 3.—By Hebr. *ὀσμὴ εὐωδίας*, *odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5: 2. Phil. 4: 18. Comp. Butt. § 123. n. 4. So Sept. and *רִיבָה* Lev. 1: 9, 13, 17. 2: 2, 9. al. — Trop. 2 Cor. 2: 14 *τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν*. v. 16 bis *ὀσμὴ θανάτου*. . . *ὀσμὴ ζωῆς*, comp. the Rabb. *רִיבָה* *aroma* v. *pulvis mortis*, *רִיבָה* *aroma* v. *pulvis vitae*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. *λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὀσμῆς ἀποθνήσκειν*. Ael. H. N. 3. 7 *εὐωδία δὲ καὶ μύρον γυνὴν αἰτία θανάτου*.

Ὅσος, ἡ, ον, relat. pron. correl. to *τόσος*, in N. T. to *τοσοῦτος* or the like, expr. or impl. Butt. § 79. 3, 6; i. q. Lat. *quantus*, *a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. 21: 16 *τὸ μῆκος αὐτῆς [τοιούτων ἐστὶ text. rec.] ὅσον καὶ τὸ πλάτος*. — Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. ὅσον χρόνον Mark 2: 19. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1; and so ἐφ' ὅσον Matt. 9: 15, see in Ἐπὶ III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10: 37 *ἔτι μικρόν ὅσον ὅσον*, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin. —Aristoph. Vesp. 213 *οὐκ ἀπεκομήθημεν ὅσον ὅσον σίλῃν*. Arr. Indic. 29. 15.

c) of quantity, number, multitude, *how much, how many*, etc. (α) Sing. *as much as*, John 6: 11 *ἐκ τῶν ὀψαρίων [τοσοῦτον] ὅσον ἤθελον*.—Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. *τοσοῦτον* expr. Xen. Cyr. 2. 3. 6. — (β) Plur. ὅσοι, ὅσαι, *as many as, all who*; Neut. ὅσα, *as many as, all that or which, all what*, etc. Matt. 14: 36 *καὶ ὅσοι ἤγαντο, διεσώθησαν*. Mark 3: 10. Acts 4: 6, 34. Rom. 2: 12. 2 Cor. 1: 20. Gal. 3: 10. Rev. 2: 24. Neut. Luke 12: 3 *ὅσα ἐν τῇ σκοτίᾳ εἵπατε*. John 15: 14. Acts 9: 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by πάντες, where πάντες ὅσοι is i. q. ὅσοι, but stronger, Matt. 13: 46. 22: 10. Mark 12: 44. Luke 4: 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With οὗτος or αὐτός corresponding, Rom. 8: 14 *ὅσοι γὰρ . . . οὗτοι εἰσιν κ. τ. λ.* Gal. 6: 12. John 1: 12 *ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς κ. τ. λ.* Gal. 6: 16.—Xen. Cyr. 1. 4. 9. Hi. 4. 10. — With ἄν, as ὅσος ἄν, ὅσος ἐάν, *who-soever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. 18: 18 *ὅσα ἐάν δήσητε ἐπὶ τῆς γῆς*. Mark 6: 11 *ὅσοι ἂν μὴ δέξωται ὑμᾶς*. Luke 9: 5. John 11: 22. Rev. 3: 19. Strengthened by πάντες, Matt. 7: 12. Acts 3: 22. — Xen. Cyr. 1. 4. 5.—(γ) Neut. ὅσα by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts 9: 13 *ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου*. v. 16. 15: 12 *ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τ. λ.* So genr. of great or unusual deeds, Mark 6: 30. Luke 4: 23. 9: 10. John 21: 25; of benefits conferred, Mark 3: 8. 5: 19, 20. Luke 8: 39. Acts 14: 27. 15: 4. 2

Tim. 1:18. Comp. Buttm. § 150. p. 434.

Matth. § 445. c.

d) of measure, degree, extent. (α) before a comparative, as καθ’ ὅσον—κατὰ τοσοῦτον, *by how much—by so much*, Heb. 7: 20, 22. ὅσῳ—τοσοῦτῳ id Heb. 1: 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ *by how much*, c. τοσοῦτῳ impl. Heb. 8: 6. (Plut. Alex. M. 5.) With μᾶλλον omitted after ὅσῳ, Heb. 10: 25 καὶ τοσοῦτῳ μᾶλλον, ὅσῳ βλέπετε κ. τ. λ. Comp. Matth. § 455. n. 7. — (β) Absol. neut. ὅσον, *adv. how much, by how much*, Mark 7: 36 ὅσον δὲ αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον κ. τ. λ. Plur. ὅσα id. c. τοσοῦτον, Rev. 18: 7. ἐφ’ ὅσον, *inasmuch as*, Matt. 25: 40, 45. Rom. 11: 13. καθ’ ὅσον, *by how much, as*, seq. οὕτω, Heb. 9: 27. AL.

“Ὅσπερ, ἥπερ, ὅπερ, see in “Ὅς no. 3. δ.

“Ὅστέον, contr. ὁστούν οὐ, τό, Plur. uncontr. ὁστέα, gen. ὁστέων, comp. Winer § 8. 2. d; *a bone*, pl. *bones*, John 19: 36 ὁστούν οὐ συντριβήσεται. Luke 24: 39 σάρκα καὶ ὁστέα. Matt. 23: 27 γέμουσιν ὁστέων, and so Eph. 5: 30. Heb. 11: 22. Sept. for ὁστούν, ὁστούν Gen. 2: 23. Num. 9: 12. ὁστέα Lam. 3: 4. 4: 8, usually ὁστιά Gen. 50: 25. Ex. 13: 19. ὁστέων Gen. 2: 23. Prov. 16: 24.—Luc. Pisc. 36 ὁστούν. Luc. Amor. 46 ὁστέα, usually ὁστιά D. Mort. 18. 1. Xen. Eq. 1. 4, 5. ὁστέων Luc. Nocyom. 15. ὁστιά, ὁστέων, ὁστίων Plato Phaedo 47. p. 98. D.

“Ὅστις, ἥτις, ὅ, τι, compound relat. pron. i. e. ὅς strengthened by τις, Buttm. § 75. 3. § 77. 3; the neut. ὅ, τι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὗτινος etc. does not occur in N. T. but only gen. ὅτου in the phrase ἕως ὅτου, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἵτινες, αἵτινες, αἵτινα, and Acc. neut. ὅ, τι, αἵτινα. — Pp. *any one who, some one who, whoever, whatever*, differing from ὅς in referring to a subject only *generally*, as one of a class, and not *definitely*, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm.

§ 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. *who*, i. e. *one who, some one who, whoever*, etc. Matt. 2: 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. *one who*. 7: 24 ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε. v. 26. 13: 52. Luke 2: 10 χαρὰν μεγάλην, ἥτις ἔσται παντὶ τῷ λαῷ. 7: 37. 12: 1. Acts 16: 16 παιδίσκην τινὰ . . . ἥτις κ. τ. λ. 24: 1. Rom. 16: 6, 12. 1 Cor. 7: 13. Phil. 2: 20. Plur. Matt. 16: 28 εἰς τινες . . . οἵτινες οὐ μὴ κ. τ. λ. 25: 1. αἵτινα things which 1 Cor. 6: 20. Col. 2: 23. — Xen. Cyr. 1. 4. 16. — In 1 Cor. 3: 17 οἵτινες agrees with the subsequent ἡμεῖς instead of ναός.

b) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first, comp. in “Ὅς no. 1. d. (α) genr. c. Indic. Matt. 5: 39 ὅστις σε ῥαπίσει . . . στρέψον αὐτῷ κ. τ. λ. v. 41. 13: 12. 23: 12. Mark 8: 34. Luke 14: 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matt. 18: 4, perh. because of ἄν impl. from v. 3; see Winer § 43. 3. b, fin. Plur. Mark 4: 20 καὶ οὗτοί εἰσιν . . . οἵτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke 8: 15. Gal. 5: 4. Rev. 1: 7.—Xen. Cyr. 1. 5. 11. — (β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντες ὅσοι and not πάντες οἵτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. 7: 24 πᾶς οὗν ὅστις κ. τ. λ. 10: 32. Col. 3: 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἂν κ. τ. λ. Acts 3: 23. comp. Dent. 1: 39. — Jos. Ant. 14. 9. 4.—(γ) With ἄν, which strengthens the indefiniteness, Passow l. c. comp. in “Ἄν I. 2. a; *whosoever, whatsoever*, in N. T. only with the Sing. c. Subjunct. Matt. 10: 33 ὅστις δ’ ἂν ἀρνήσῃται με. Luke 10: 35. John 2: 5. 1 Cor. 16: 2. Gal. 5: 10. al. So ὅ, τι ἐάν Col. 3: 23. ὃ ἐάν τι for ὅ, τι ἐάν Eph. 6: 8. Comp. “Ἐάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2: 4 εἰς πόλιν Δαβὶδ, ἥτις καλεῖται Βηθλέεμ. John 8: 53. Acts 11: 28. 16: 12. Rev. 1: 12. 11: 8. But in all these instances the ultimate reference

may perhaps be to a *general* idea, as in Luke 2: 4 to a city of David, one which is called Bethlehem; and so of the rest. John 8: 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, Abraham, a man who is dead. Comp. Passow ὅστις g. Matth. § 483, p. 906. — Hom. II. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ὑπατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result*, *cause*, or the like, where a conjunction might also stand; comp. in Ὀς no. 2. Buttm. § 143. 1. Matth. § 477.

a) as a general connective. Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου· οἵτινες πληρωθήσονται κ. τ. λ. 23: 19. John 21: 25. Rom. 9: 4. Gal. 4: 24. Heb. 2: 3. 8: 5. 10: 11. al. Comp. in Ὀς no. 2. a.

b) as marking *result*, event, etc. equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5: 1 τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὀς no. 2. c. Matth. § 479. n. 1. — Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying *cause*, ground, or reason, etc. equiv. to ὅτι because. Comp. in Ὀς no. 2. d. Matth. § 480. c. So Matth. 7: 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἵτινες ἔρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. *ut qui, as those who*, i. e. because such, *for such* come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ἥτις Col. 3: 5, 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Buttm. § 143. 7. Comp. in Ὀς no. 1. a, b. Eph. 3: 13 μὴ ἐκκακεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα ὑμῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως οὗ, *until when, until*, see in Ὤς II. 1. b. β. Comp. in Ὀς no. 2. f. Matth. § 480. b, and note. AL.

Ὀσιράκιος, η, ον, (ὄστρακον shell, burnt-clay,) *earthen*, 2 Tim. 2: 20. Trop. as an emblem of frailty, 2 Cor. 4: 7. Sept. for שֶׁרָחֵל Lev. 6: 28. 15: 12. — Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὀσφρησις, εως, ἡ, (ὀσφραίνομαι

to smell,) *the smell*, sense of smell, 1 Cor. 12: 17. — Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὀσφύς, ὄσος, ἡ, and plur. αἱ ὀσφύες, *the loins*, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδού σου τοὺς ὤμους, τοὺς μηρούς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. T. only as corresponding to Heb. מִצְנֶפֶת and מִצְנֵה, *the loins*, viz.

a) external, i. q. *the hips*, where the girdle is worn, Matt. 3: 4 et Mark 1: 6 ζῶν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ. — The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to *have the loins girded*, is i. q. *to be in readiness, prepared* for any thing, Luke 12: 35. Eph. 6: 14. trop. 1 Pet. 1: 13; comp. in Ἀναζώννυμι. Comp. Sept. and מִצְנֵה Ex. 12: 11. 2 K. 4: 29. 9: 1. מִצְנֵה Job 38: 3. 40: 7.

b) internal, as the seat of procreative power in men. Heb. 7: 5 ἐξέρχεσθαι ἐκ τῆς ὀσφύος τινός, see in Ἐξέρχομαι b. Heb. 7: 10. Acts 2: 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. 30: 2. Ps. 132: 11. — Sept. for מִצְנֵה Gen. 35: 11. 2 Chr. 6: 9.

Ὀϊαν, adv. (ὅτε, ἄν,) i. e. *when*, with the accessory idea of uncertainty, possibility, i. q. *whensoever, if ever, in case that, so often as*, etc. Buttm. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Buttm. l. c. Matth. § 521. p. 1005. Winer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the Subjunctive, as above. a) in general propositions, c. Subj. pres. Matt. 15: 2 ὅταν ἄγον ἐσθίωσιν. Luke 11: 21. John 16: 21. 2 Cor. 13: 9. al. Aor. Matt. 5: 11 ὅταν ὀνειδίωσιν ὑμᾶς. Mark 4: 15, 16. John 2: 10. 1 Tim. 5: 11. Rev. 9: 5. al. — pres. Luc. D. Deor.

11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.—So in general exhortations, c. pres. Matt. 6: 5, 6 *σὺ δὲ ὅταν προσεύχῃ*. Mark 11: 25. Luke 14: 12. Aor. i. q. Lat. fut. exact. Luke 14: 8 *ὅταν κληθῇς ὑπὸ τινος*. 17: 10. — In a general comparison, c. pres. Luke 11: 36 *ὡς ὅταν κ. τ. λ.* Matth. l. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26: 29 *ἕως τῆς ἡμ. ἐκ. ὅταν αὐτὸ πίνω μεθ' ὑμῶν κ. τ. λ.* Mark 13: 4. John 7: 27. Rev. 10: 7. 18: 9. c. τότε corresp. 1 Thess. 5: 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19: 28 *ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ.* Mark 8: 38. Luke 13: 28. John 5: 7. 15: 26. Acts 23: 35. 1 Cor. 16: 2, 3, 5. Rev. 12: 4. al. c. τότε corresp. Matt. 9: 15. 24: 15. John 8: 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. 34: 14. Thuc. 4. 60. — Once c. Indic. fut. Rev. 4: 9 *καὶ ὅταν δώσουσι τὰ ζῶα κ. τ. λ.* where Mss. read δῶσι and δώσωσι. See Winer § 43. 5. n. Fritzsche IV Evang. II. p. 86.

2. With the Indic. imperf. in narrating an actual event, once Mark 3: 11 *καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει*, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801. — Sept. Gen. 37: 9 *ὅταν εἰσ-ἤρχετο*. Dan. 3: 7. — For Rev. 4: 9, see in no. 1. b.

3. By impl. ὅταν is put like Engl. *since, while*, in assigning a cause, reason, i. q. *because, in that*, seq. Subj. John 9: 5 *ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι κ. τ. λ.* Rom. 2: 14. 1 Cor. 15: 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 *μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄντων*. Plato Euthydem. § 56. Heind. So ὅτε in Greek writers, Passow in ὅτε. Herm. ad Vig. p. 918. AL.

“Οτε, adv. of time, *when, correl.* with *ποτε, τότε*, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general propositions, John 9: 4 *νῦν, ὅτε οὐδεὶς δύναται ἐργάσθαι*. Heb. 9: 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark 11: 1, coll. Matt. 21: 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14: 12 *ὅτε τὸ πάσχα ἔθνον*. 15: 41 *ὅτε ἦν ἐν τῇ Γαλιλαίᾳ*. John 17: 12 where Jesus speaks by anticipation. 21: 18. Rom. 6: 20. 1 Cor. 13: 11. Jude 9. c. *ποτε* corresp. 1 Cor. 3: 7. 1 Pet. 3: 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7: 28 *ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους*. 12: 3. Mark 1: 32. Luke 2: 21 sq. 22: 14. John 1: 19. 6: 24. Acts 1: 13. 1 Cor. 13: 11. Gal. 2: 11 sq. Rev. 1: 17. 6: 3. al. saep. So c. τότε corresp. Matt. 21: 1. John 12: 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13: 11 *ὅτε δὲ γέγονα ἀνήρ*.

c) of future time; so seq. Indic. fut. Luke 17: 22 *ἐλεύσονται ἡμέραι, ὅτε ἐπι-θυμήσετε κ. τ. λ.* John 4: 21, 23. 5: 25. 16: 25. Rom. 2: 16. 2 Tim. 4: 3. Comp. Passow ὅτε no. 3. — Hom. Od. 18. 272. Il. 17. 728. al.—Once c. Subjunct. Aor. instead of Indic. fut. Luke 13: 35 *ἕως ἄν ἤξη ὅτε εἴπητε κ. τ. λ.* — Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq.

“Οτε, ἦτε, τότε, i. e. the prepositional art. with τε, so written to distinguish it from the adverbs ὅτε, τότε, etc. It thus expresses simply the article in connexion with the different senses of τε, for which see in Τε.

“Οτι, conjunct. demonstrative and causal, like Engl. *that*, originally i. q. neut. of ὅστις. As *demonstrative* it stands pp. for τοῦτο ὅτι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. διὰ τοῦτο ὅτι, and assigns the cause, reason, motive, ground of any thing, *that, because, etc.* Construed in N. T. with the Indicative; once by anacoluthon before the infin. Acts 27: 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. *demonstrative*, see

above. a) pp. after a demonstr. pron. as *τοῦτο* or the like expr. or impl. John 3: 18 *αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κ. τ. λ.* Rom. 2: 3. 2 Cor. 5: 14. Rev. 2: 6 *ἀλλὰ τοῦτο ἔχεις, ὅτι κ. τ. λ.* impl. v. 4. So *ἐν τούτῳ . . . ὅτι*, 1 John 3: 16. 4: 9, 10, 13 *ἐν τούτῳ . . . ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.* Also John 16: 19 *περὶ τούτου . . . ὅτι εἶπον· κ. τ. λ.* Impl. Matt. 16: 7 *διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν.* v. 17 *τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε;* Mark 8: 16, 17. Comp. Mark 2: 8.

b) after a pron. interrog. e. g. *τίς, τί*, as John 14: 22 *τί γέγονεν, ὅτι ἡμῖν μέλεις κ. τ. λ.* So *τί ὅτι* for *τί ἐστι ὅτι*, pp. what cause is there that etc. Mark 2: 16. Luke 2: 49. Acts 5: 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4: 41 *τίς ἄρα οὗτος ἐστι, ὅτι κ. τ. λ.* Luke 8: 25. Heb. 2: 6 *τί ἐστὶν ἄνθρωπος, ὅτι μιμνήσκη αὐτοῦ;* i. e. what cause is there in man, that etc. quoted from Sept. Ps. 8: 5. 144: 3. Comp. Ex. 16: 7 *ἡμεῖς δὲ τί ἐσμεν, ὅτι κ. τ. λ.* Num. 16: 11. Job 15: 14. — Also after *ποταπός* Matt. 8: 27. Mark 4: 41.

c) most freq. *ὅτι* c. indie. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Buttm. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed *ὅτι* in preference to an infinitive; see Winer l. c.

(α) after verbs signifying *to say, to speak*, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. ‘I say *that* it is so,’ or ‘I say it *to be* so.’ E. g. after *λέγω* Matt. 3: 9. 12: 6. Mark 3: 28. Luke 10: 24. 2

Cor. 11: 21 *ὡς ὅτι*. 1 Tim. 4: 1. al. For the attract. in John 8: 54. 9: 19, see Buttm. § 151. I. 6. After *εἶπον* Matt. 28: 7, 13. John 7: 42. 1 Cor. 1: 15. al. Also after *ἀναγγέλλω* Acts 14: 27. *γράφω* Mark 12: 19. 1 John 2: 12, 13. *διάσκω* 1 Cor. 11: 14. *διηγέομαι* Acts 9: 27. *μαρτυρέω* Matt. 23: 31. John 4: 44. *μάρτυρα ἐπικαλοῦμαι* 2 Cor. 1: 23. *ὁμνῶ* Rev. 10: 6. *ὁμολογέω* Heb. 11: 13. *σφραγίζω* John 3: 33.—Sometimes *λέγω* or the like is implied in the preceding verb or words; e. g. *παρακαλέω* Acts 14: 22. John 7: 35 *ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εὑρήσομεν αὐτόν;* comp. Winer § 42. 4. c. p. 248. Acts 1: 5. So after a Heb. formula of swearing, like *יְהוָה*, e. g. *ζῶ ἐγώ, ὅτι* Rom. 14: 11, in allusion to Is. 45: 23, comp. 49: 18. Comp. Gesen. Lex. *יְהוָה* B. 1. Here also belongs *οὐχ ὅτι*, *not that*, at the beginning of a clause, i. q. *οὐ λέγω ὅτι*, used by way of explanation or limitation of something previously said, and equiv. to *although*. John 6: 46 *οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν.* 7: 22. 2 Cor. 1: 24. Phil. 3: 12. 4: 11, 17. So *οὐχ οἷον δὲ ὅτι* Rom. 9: 6, see in *ὅιος*. Comp. Buttm. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying *to shew, to make known*, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. ‘I shew *that* it is so,’ or ‘I shew it *to be* so.’ E. g. after *δεικνύω* Matt. 16: 21. John 2: 18. *ἀποδείκνυμι* 2 Thess. 2: 4. *δηλόω* 1 Cor. 1: 11. *δῆλον ὅτι* 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. (Xen. Cyr. 3. 3. 24.) Also after *ἀποκαλύπτω* 1 Pet. 1: 12. *εμφανίζω* Heb. 11: 14. *φανερῶ* 2 Cor. 3: 3. 1 John 2: 19.

(γ) after verbs signifying *to hear, to see, and trop. to perceive, to know*, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after *ἀκούω* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. af. (Xen. Cyr. 3. 3. 18.) After *βλέπω* Rev. 17: 8. 2 Cor. 7: 8. James 2: 22. *εἶδον* Mark 9: 25. John 6: 22. Matt. 2: 16. *ὁράω* James 2: 24. *θεαύομαι* John 6: 5. *θεωρῶ* John 9: 8. Acts 27: 10 *θ. ὅτι . . . μέλλειν ἔσεσθαι τὸν πλοῦν,*

where for *ὅτι* c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matt. 21: 45. Mark 12: 12. Luke 10: 11. al. *γνωστόν ἐστι* Acts 28: 28. *ἀναγινώσκω* Matt. 12: 5. 19: 4. *ἐπιγινώσκω* Mark 2: 8. Luke 1: 22. *οἶδα* Matt. 6: 32. Mark 2: 10. 2 Cor. 11: 31. Also after *ἀγνοέω* Rom. 6: 3. 7: 1. *ἐπίσταμαι* Acts 15: 7. *καταλαμβάνω* Acts 4: 13. 10: 34. *νοέω* Matt. 15: 17. *συνήμι* Matt. 16: 12.

(δ) after verbs signifying to remember, to care for, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after *μυνησκόω* Matt. 5: 23. John 2: 22. *ὑπομνήσκω* Jude 5. *μνημονεύω* John 16: 4. *μέλει μοι* Mark 4: 38. Luke 10: 40.

(ε) after verbs signifying to hope, to believe, to think, to consider, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke 24: 21. Acts 24: 26. al. *πιστεύω* Matt. 9: 28. Mark 11: 23. Luke 1: 45. *πίποιθα*, *πέπεισμαι*, Phil. 2: 24. Rom. 8: 38. 15: 14. (Xen. Oec. 15. 6.) Also after *δοκέω* Matt. 6: 7. 26: 53. *λογίζομαι* Heb. 11: 19. *διαλογίζομαι* John 11: 50. *νομίζεις* Matt. 5: 17. *οἶμαι* James 1: 7. *ὑπολαμβάνω* Luke 7: 43.

δ) *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying to say etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matt. 2: 23 τὸ ῥηθὲν . . . ὅτι Ναζωραῖος κληθήσεται. 5: 31. 7: 23. 26: 74. Mark 3: 21, 22. 9: 28 οἱ μαθ. ἐπηρώτων αὐτὸν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ᾔδυνήθημεν ἐμβαλεῖν αὐτό; where Mss. read *διατί* and *ὅτι διατί*, comp. Matt. 17: 19. Fritzsche IV Ev. II. p. 378. Luke 1: 25, 61. John 1: 20, 32. Acts 11: 3. 15: 1. Heb. 10: 8. Rev. 3: 17. al. So Sept. and Heb. *כִּי* Gen. 29: 33. Josh. 2: 24. comp. Gesen. Lehrs. p. 846. Lex. art. *כִּי* B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as *τοῦτο* or the like, *that, because*, e. g. *διὰ τοῦτο ὅτι*, Matt. 13: 13. John 8: 47. 10: 17. 12: 39. 1 John 3: 1. *ἐν τούτῳ ὅτι*, Luke 10: 20.

Also *οὕτως ὅτι* Rev. 3: 16.—comp. *τούτῳ v. ταύτῃ ὅτι* Xen. Hi. 1. 17. Oec. 18. 10.

b) after a pron. interrog. as *τίς, τί*, e. g. *διατί, ὅτι*, Rom. 9: 32. 2 Cor. 11: 11. So *χάριν τίνος, ὅτι*, 1 John 3: 12.—Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. *ὅτι* is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for*, etc.—(α) After verbs or words signifying an emotion of the mind, as wonder, joy, pity, sorrow, e. g. *θαυμάζω* Luke 11: 38. John 3: 7. Gal. 1: 6. al. (Xen. Ven. 1. 3.) *ἐξίσταμαι* Acts 10: 45. *χαίρω* q. v. Luke 10: 20. John 14: 28. 2 Cor. 7: 9. al. *συγχαίρω* Luke 15: 6, 9. *σπλαγχνίζομαι* Matt. 9: 36. Mark 6: 34. *κλαίω* Rev. 5: 4. *κλαίω καὶ πενθέω* Rev. 18: 11.—(β) After verbs or words expressing praise, thanks, and the like, e. g. *ἐπαινέω* Luke 16: 8. 1 Cor. 11: 17. (Xen. Mem. 1. 2. 41.) *οὐκ ἐπαινέω* 1 Cor. 11: 2. *ἐξομολογέω* Matt. 11: 25, 26. *εὐχαριστέω* Luke 18: 11. *χάρις ὅτι* Rom. 6: 17. 1 Tim. 1: 12.—Xen. Cyr. 8. 7. 3. Oec. 8. 16.—(γ) Genr. Matt. 2: 18 οὐκ ᾔθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ. Mark 1: 27. 5: 9 λεγεὼν ὄνομά μοι· ὅτι πολλοὶ ἔσμεν. Luke 4: 36. 11: 42 οὐαὶ ὑμῖν, ὅτι κ. τ. λ. v. 43 sq. 16: 3. 23: 40 οὐδὲ φοβῆ σὺ τὸν θεόν, ὅτι κ. τ. λ. i. e. *seeing that* etc. John 1: 30, 51. Acts 1: 17. Rom. 6: 15. 1 Cor. 3: 13. 2 John 7. Rev. 3: 4, 8. al. saep. Ellipt. 1 John 3: 20 ὅτι, ἐὰν ἡ καρδία ἡμῶν . . . ὅτι μείζων ἐστὶν ὁ θ. i. e. *for if our own heart condemn us* [God will also condemn us,] *for God* etc.—Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. Al.

“Οιου, see in “Οστις init. and no. 2. d.

Οὐ adv. *where*, see in “Ος no. 2. g.

Οὐ, also *οὐκ* or *οὐχ* before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written *οὐ* when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

objective; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under Μή init. and in the authors there cited. E. g.

a) before a verb, where it then renders the verb and proposition negative in respect to the *subject*. (α) genr. Matt. 1: 25 καὶ οὐκ ἐγίνωσκεν αὐτήν. Mark 3: 25 οὐ δύνανται σταθῆναι ἡ οἰκία ἐκείνη. v. 26. 14: 68. Luke 6: 43, 44. John 1: 10, 11. 7: 8. 8: 50. Acts 2: 15 οὐ γὰρ οὗτοι μεθύουσιν. v. 34. Rom. 3: 11. Rev. 2: 2, 3. al. saepiss.—(β) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6: 5 οὐκ ἔση ὡςπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke 4: 12, comp. Deut. 6: 16. Acts 23: 5, comp. Ex. 22: 28. 1 Cor. 9: 9, comp. Deut. 25: 4. So from the decalogue, Matt. 5: 21 οὐ φονεύσεις. v. 27, 33. Rom. 7: 7. 13: 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrs. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in e. β), but with the verb; here by Hebraism πᾶς . . . οὐ, or also οὐ . . . πᾶς, is equiv. to οὐδεῖς, *not one, none*; see Winer § 26. 1. comp. Heb. כֹּל לֹא Gesen. Lehrs. p. 831. Lex. כֹּל no. 3. So Matt. 24: 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, pp. *all flesh would not be saved*, i. e. no flesh. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. Eph. 5: 5 πᾶς πόρνος . . . οὐκ ἔχει. Luke 1: 37 οὐ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 2 Pet. 1: 20. 1 John 2: 21. Rev. 22: 3. For 1 Cor. 15: 51, see below in e. γ. So Sept. and כֹּל לֹא Ps. 49: 18. כֹּל יָחַד Ecc. 1: 9. — Also εἷς . . . οὐ, *not one, none*, Matt. 10: 29 ἐν ἐξ αὐτῶν οὐ πτεοῖται. Luke 12: 6. So Sept. and לֹא אֶחָד Is. 34: 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. *μίαν οὐκ ἂν εὗροι τις σελίδα* κ. τ. λ.

Aristoph. Thesm. 549. Dem. 873. 11.—

(δ) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ . . . ἀλλά, pp. Matt. 9: 12 οὐ χρειαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 15: 11. John 7: 16. 1 Cor. 7: 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. 10: 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ. i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John 12: 44. al. See more in b. Comp. Winer § 59. 7. Also οὐχ ὅτι . . . ἀλλ' ὅτι, John 6: 26. 12: 6. 1 John 4: 10.—

(ε) Sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, see fully in Μή I. a. —

(ς) As strengthened by other negative particles; e. g. μὴ οὐ only in interrog. see in Μή III. b. οὐ μὴ as an intensive negative, see in Μή I. h. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ *not even*, Luke 18: 13 οὐκ ἤθελε οὐδέ τοὺς ὀφθ. ἐπαῖραι. Rom. 3: 10 οὐκ οὐδεῖς, οὐκ οὐδέν, *no one whatever, nothing at all*, Mark 5: 37 καὶ οὐκ ἀφῆκεν οὐδένα κ. τ. λ. Luke 4: 2. John 6: 63. 8: 15. 2 Cor. 11: 8. al. οὐκ οὐδέπω οὐδεῖς Luke 23: 53. οὐκ οὐκίτι Acts 8: 39. See Buttm. § 148. 6. Winer § 59. 8. b. — Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12: 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. For Acts 4: 20, see in Μή I. d. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the proposition negative in respect to the object; e. g. genr. Matt. 9: 13 ἔλεον θείω, καὶ οὐ θυσίαν. 1 Cor. 4: 15. Heb. 2: 16. More freq. as followed by ἀλλά, i. e. οὐ . . . ἀλλά, see above in a. δ. Mark 9: 37 οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ. τ. λ. Acts 5: 4. 10: 41. 1 Cor. 1: 17. 14: 22. Eph. 6: 12. 1 Thess. 4: 8. al. So οὐκ ὅτι . . . ἀλλ' ὅτι, 2 Cor. 7: 9. Also οὐχ ἵνα as marking object, purpose; John 6: 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ. 2 Cor. 2: 4. 8: 13. For οὐχ ὅτι at the beginning of a clause, by way of

limitation etc. see in "Οτι no. 1. c. α.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. 3: 3 οὐ μέλανι, ἀλλὰ πνεύματι κ. τ. λ. 2 Pet. 1: 21. 2 Cor. 5: 7. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θς. Gal. 2: 16. James 2: 25. 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ κ. τ. λ. Acts 5: 26. Before an *adject.* as *adv.* Rom. 8: 20 οὐχ ἐκούσα, comp. Buttm. § 123. n. 3. So before an *adverb*, 1 Cor. 5: 10 ἔγραψα ὑμῖν . . . οὐ πάντως, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John 7: 10 οὐ φανερώς, ἀλλά. 2 Cor. 8: 5, 12.—Spec. οὐ μόνον . . . ἀλλὰ ν. ἀλλὰ καὶ, *not only . . . but also*, expressing a gradation of meaning, comp. in Μόνος c; so pp. as referring to place, time, manner, etc. Acts 19: 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. 9: 24. 2 Cor. 7: 7. Eph. 1: 21. 1 Thess. 1: 8. 1 John 5: 6. Also as referring to the subject, Acts 19: 27. Rom. 1: 32. 1 Tim. 5: 13. al. or to the object, Acts 21: 13. Rom. 4: 12. 2 Cor. 8: 10. al. — Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. 4: 8 θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, κ. τ. λ. Gal. 4: 27. Eph. 5: 4. Phil. 3: 3. Heb. 11: 35. 1 Pet. 1: 8. 2: 10.—Luc. Philopseud. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (α) With *verbs*, as οὐκ ἀγαπάω *to not love*, i. q. *to be careless of*, Rev. 12: 11. οὐκ ἄγνοῶ i. q. *to know well*, 2 Cor. 2: 11. οὐκ ἐάω i. q. *to restrain*, Acts 16: 7. (Hom. Il. 5. 256.) οὐκ ἀμελέω i. q. *to be careful*, 2 Pet. 1: 12. οὐ θέλω, *to be unwilling*, Matt. 23: 37. 1 Cor. 10: 1. οὐκ εἰμὶ ἄξιος v. *ἱκανός, to be unworthy*, etc. Matt. 3: 11. Acts 13: 25. — (β) With *nouns*, as οὐκ

ἔθνος, οὐ λαός, q. d. *a non-people*, 1 Pet. 2: 10 οἱ ποτὲ οὐ λαός, νῦν δὲ λαός Θεοῦ. Rom. 9: 26. 10: 19. So Heb. נֶחֱם, Sept. οὐ, Hos. 2: 25. Deut. 32: 21. Comp. Gesen. Lehrs. p. 832. Lex. נֶחֱם no. 4. b. Buttm. § 148. n. 3. Winer § 58. l. n. — Thuc. 1. 137 ἡ οὐ διάλυσσις. — (γ) With *adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. *not every one, not all*, Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. But πᾶς . . . οὐ, i. q. *no one*, see above in α. γ. Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15: 51. See Winer § 26. l. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσημος *not mean*, i. q. *renowned*, Acts 21: 39. οὐκ ὀλίγοι *no few*, i. e. *many*, Acts 17: 4, 12. al. οὐ πολλαὶ ἡμέραι, *not many*, i. e. *a few*, Luke 15: 13. John 2: 12. Acts 25: 6. — (δ) With adverbs, οὐ μετρίως Acts 20: 12. οὐκ εὐθέως Luke 21: 9.

f) in negative answers, *no, nay, not*, i. q. *not at all*. Matt. 13: 29 ὁ δὲ ἔφη. οὐ. John 1: 21. 2 Cor. 1: 17. James 5: 12. οὐ οὐ intens. Matt. 5: 37. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1: 17. James 5: 12. Comp. in Ναί c.—Strengthened by other particles, as οὐ γὰρ Acts 16: 37, see in Γάρ I. c. β. οὐ πάντως *not at all* Rom. 3: 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Haer. 38. 6. οὐ πᾶν Xen. An. 6. 1. 26.

g) in negative questions, *nonne? is not? are not?* where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12: 3, 5. Mark 4: 13, 21. John 6: 42. 1 Cor. 6: 2, 3. So οὐκ ἀποκρίνη οὐδέν; Mark 14: 60. 15: 4. — Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21: 38, see in Ἄρα I. b. οὐ μή, see in Μή I. h. α. μή οὐ, see in Μή III. b. ἀλλ' οὐ, Heb. 3: 16 *who now* were they that *did provoke* God? ἀλλ' οὐ, *yea, were they not all those* etc. comp. in Ἀλλά no. 2. b. AL.

Οὐά, interj. *ah! aha!* Lat. *vah!*

uttered in derision, Mark 15: 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Οὐαί, interj. *wo! alas!* Lat. *vae*, Heb. וָיָה, וָיָה, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. 11: 21 οὐαὶ σοι, Χοραζίν. 23: 13 sq. Mark 13: 17. Luke 6: 24 sq. Jude 11. Rev. 12: 12. c. dat. impl. Luke 17: 1. Thrice repeated intens. οὐαὶ οὐαὶ οὐαὶ Rev. 8: 13, comp. Gesen. Lehrs. p. 670. Before ἡ πόλις as voc. c. σοὶ impl. Rev. 18: 10, 16, 19. Sept. genr. for וָיָה Num. 21: 29. וָיָה Is. 10: 1, 5. וָיָה Ecc. 10: 16. —Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. 9: 16 οὐαὶ μοι ἐστὶ, Engl. *wo is me!* So Sept. οὐαὶ αὐτοῖς ἐστὶ for וָיָה Hos. 9: 12, comp. Prov. 23: 29.—Hence c. art. fem. ἡ οὐαί, *a wo, calamity*, Rev. 9: 12. 11: 14. Here one might expect the neut. τὸ οὐαί, like τὸ Ἄγαρ Gal. 4: 25; but the writer assigns the gender *ad sensum*, as if i. q. ἡ θλίψις, ἡ ταλαιπωρία, etc. Comp. Winer § 27 fin. AL.

Οὐδαμῶς, adv. (οὐδαμός for οὐδὲ ἀμός,) *in no wise, by no means*, Matt. 2: 6. — 3 Macc. 1: 11, 12. Xen. Mem. 2. 3. 15.

Οὐδέ, conjunct. (οὐ, δέ,) denying absolutely and objectively, and differing from μηδὲ as οὐ from μή, pp. continuative, *and not, also not*, and hence *nor, neither, not even*, usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (α) *and not, nor, neither*, genr. preceded by οὐ, Matt. 5: 15. 6: 20 οὐποῦ κλέπτει οὐ διορίσσωσιν, οὐδὲ κλέπτουσιν. v. 26 ὅτι οὐ σπεύρουσιν, οὐδὲ θεορῶσιν, οὐδὲ συναγοῦσιν κ. τ. λ. v. 28. Mark 4: 22. Luke 12: 33. John 1: 13. 6: 24. Acts 8: 21. Gal. 1: 1. Rev. 21: 23. al. (Xen. Mem. 1. 2. 5.) οὐ . . . οὐδὲ οὔτε 1 Thess. 2: 3. οὐπω . . . οὐδὲ interrog. Mark 8: 17. Matt. 16: 9 sq. Preced. by οὐδεὶς, Matt. 9: 17. Rev. 5: 3; so in apposit. with οὐδεὶς, e. g. οὐδὲ . . . οὐδὲ, *neither . . . nor* Mark 13: 32. ἵνα μή . . . οὐδὲ Rev. 9:

4. Once οὐδὲ μή, preceded. by οὐ, οὐδὲ, Rev. 7: 16. — (β) *also not, neither*, in a stronger transition or antithesis, e. g. preceded. by οὐ, Matt. 21: 27 οἷα οἶδαμεν . . . οὐδὲ ἐγὼ λέγω ὑμῖν κ. τ. λ. Mark 12: 21 coll. v. 20. Luke 16: 31 εἰ M. οὐκ ἀκούουσιν, οὐδὲ . . . πεισθήσονται. John 15: 4. Rom. 4: 15. 1 Cor. 15: 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) οὐδεὶς . . . οὐδὲ John 8: 11. 1 Tim. 6: 16. οὐδεὶς . . . οὐδὲ οὐκείῃ Matt. 22: 46. ἐὰν μή . . . οὐδὲ Matt. 6: 15. So with preceded. neg. impl. in ἀπιστέω, Mark 16: 13 οὐδὲ ἐκείνοις ἐπίστευσαν. — With γάρ and ἀλλά, after a preceded. neg. expressed or implied in the context; e. g. οὐδὲ γάρ, *for not also, for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John 7: 5 οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον κ. τ. λ. Acts 4: 34. Rom. 8: 7; strengthened by οὐδεὶς, John 5: 22 οὐδὲ γάρ ὁ πατὴρ κρίνει οὐδένα. Gal. 1: 12 οὐδὲ γάρ . . . οὔτε. (Xen. Cyr. 1. 4. 12.) So ἀλλ' οὐδέ, *yea neither*, where ἀλλά merely strengthens the negation, comp. in Ἀλλὰ no. 2. b. Matth. § 613. Luke 23: 15 οὐδὲν εὔρον . . . ἀλλ' οὐδὲ Ἡρώδης. 1 Cor. 3: 2. Gal. 2: 3. — Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully οὐ μόνον . . . ἀλλ' οὐδὲ Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as*, e. g. (α) in the middle of a clause, comp. Buttm. Matth. l. c. Matt. 6: 29 λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ κ. τ. λ. Mark 6: 31. Luke 7: 9. John 21: 25. 1 Cor. 5: 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening οὐ, i. e. οὐκ οὐδὲ Luke 18: 13, comp. in Οὐ α. ζ. For οὐδὲ εἰς, see in Εἰς α. — Also ἀλλ' οὐδέ, *yea not even*, comp. above in α. β. Acts 19: 2 ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιόν ἐστι, ἠκούσαμεν. 1 Cor. 4: 3. — Hdian. 2. 13. 13. — (β) In interrog. Mark 12: 10 οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke 6: 3. 23: 40. Comp. in Οὐ γ. AL.

Οὐδεὶς, οὐδεμία, οὐδέν, (οὐδέ, εἷς,) decl. like εἷς q. v. Later form neut. οὐθέν once 1 Cor. 13: 2 in text. rec. Sept. Gen. 41: 44. Is. 41: 28; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adjunct. denying absolutely and objectively, and differing from μηδεὶς as οὐ from μή, genr. *no one, nothing*, i. e. none

at all; pp. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, etc. see in *Εἷς* a. Buttm. l. c.

a) as adj. c. subst. *no one, no*, Luke 4: 24 οὐδεὶς προφήτης. John 16: 29 παρομιαν οὐδεμίαν. 18: 38. 1 Cor. 8: 4. al. Neut. Luke 23: 4 οὐδὲν αἰτιον. John 10: 41. Acts 17: 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partitively, seq. gen. of a whole, Buttm. § 132. 4. 2. Matth. § 318. So Luke 4: 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδεὶς αὐτῶν. Acts 5: 13. 18: 17 οὐδὲν τούτων. 1 Cor. 1: 14. 9: 15. So οὐδεὶς ἐξ αὐτῶν John 7: 19. 17: 12. 18: 9.

b) absol. as subst. οὐδεὶς, *no one, no man, no person*, Matt. 6: 24 οὐδεὶς δύναται δυοὶ κύριους δουλεῖν. Mark 5: 4. Luke 5: 36, 37, 39. John 5: 22 ὁ πατήρ κρίνει οὐδένα. Acts 9: 8. Eph. 5: 29. Rev. 2: 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Buttm. § 148. 6. E. g. after οὐ, Matt. 22: 16 οὐ μέλει σοι περὶ οὐδένοιο. John 8: 15. Acts 4: 12. 2 Cor. 11: 8. (comp. Xen. An. 1. 6. 11.) οὐδέπω οὐδεὶς Luke 23: 53. οὐδεὶς οὐκέτι Mark 12: 34.

c) Neut. οὐδὲν absol. *nothing*, genr. Matt. 10: 26 οὐδὲν γὰρ ἐστι κεκαλυμμένον. 27: 24. Luke 22: 35. John 8: 28. Acts 15: 9. Gal. 2: 6. Heb. 2: 8. al. saep.—With other negatives for strength, Buttm. § 148. 6. E. g. after οὐ, Mark 14: 60 οὐκ ἀποκρίνη οὐδέν; Luke 4: 2. John 3: 27. Acts 26: 26. (Xen. Mem. 2. 6. 36.) οὐκέτι . . . οὐδὲν Mark 7: 12. οὐδέπω οὐδὲν 1 Cor. 8: 2. οὐδὲν . . . οὐ μή Luke 10: 19. — Accus. οὐδὲν adv. i. e. *in no way, in no respect*, Acts 25: 10 Ἰουδαίους οὐδὲν ἡδίκησα. 1 Cor. 13: 3. 2 Cor. 12: 11. Gal. 4: 12. c. οὐ, John 6: 63 οὐκ ὠφελεῖ οὐδέν.—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matth. § 437. n. 1. So Matt. 23: 16 ὅς ἂν ὁμῶς ἐν τῇ ραῦ, οὐδὲν ἐστίν. v. 18. John 8: 54. 1 Cor. 7: 19. 13: 2. 2 Cor. 12: 11. al. So εἰς οὐδὲν γίνεσθαι *to come to nought* Acts 5: 36. εἰς οὐδὲν λογισθῆναι *to be set at nought*, to be contemned, Acts 19: 27. Comp. in *Εἷς* no. 3. a. — Sept. Is. 14: 23. Plato Rep. 8. p. 556. D, ἄνδρες οἱ

ἡμέτεροι πλούσιοι εἰσὶν οὐδέν. Xen. II. G. 4. 8. 4 οὐδὲν ἐσμεν. Al.

Οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in Οὐ init. So seq. pres. in general propositions, 1 Cor. 13: 8 ἡ ἀγάπη οὐδέποτε ἐκπλεῖ. Heb. 10: 1, 11.—Hom. Od. 10. 464.—Seq. praet. comp. Passow s. voc. Loh. ad Phr. p. 457 sq. Buttm. § 149. p. 430. Matt. 7: 23 οὐδέποτε ἔγνων ὑμᾶς. 9: 33. Mark 2: 12. Luke 15: 29 bis. John 7: 46. 10: 14. 11: 8. 14: 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. l. c. Matt. 26: 33.—In interrog. Matt. 21: 16 οὐδέποτε ἀνέγρωτε; κ. τ. λ. v. 42. Mark 2: 25. Comp. in Οὐ g.

Οὐδέπω, adv. (οὐδέ, enclit. πω,) pp. *also not ever, i. q. not ever yet, not yet, never*, seq. praet. John 7: 39 οὐδέπω ἐδοξάσθη. 20: 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1. — Strengthened with οὐδεὶς Buttm. § 148. 6. E. g. οὐδέπω οὐδεὶς Luke 23: 53. John 19: 41. οὐδέπω οὐδὲν 1 Cor. 8: 2. Comp. Οὐδεὶς b, c.

Οὐθεὶς, οὐδεμία, οὐθέν, see in Οὐδεὶς.

Οὐκ, see Οὐ.

Οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see Οὐ init. So genr. Matt. 19: 6 ὥστε οὐκέτι εἰσὶ δύο. Mark 10: 8. Luke 15: 19. John 4: 42. Rom. 7: 17, 20. 2 Cor. 1: 23. Rev. 10: 6. — Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5. — With other negatives for strength, Buttm. § 148. 6. E. g. οὐκ . . . οὐκέτι Acts 8: 39. οὐδέ . . . οὐκέτι Matt. 22: 46. οὐδεὶς . . . οὐκέτι Rev. 18: 11. οὐκέτι . . . οὐδεὶς Mark 7: 12. 15: 5. Luke 20: 40. So οὐκέτι οὐ μή intens. Mark 14: 25. Luke 22: 16. Rev. 18: 14. Al.

Οὐκοῦν, adv. (οὐκ οὖν,) pp. *interrog. nonne ergo? Germ. nicht wahr? not so then?* implying an affirmative answer, comp. in Οὐ g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Buttm. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John 18: 37 οὐκοῦν βασιλεὺς εἶ σὺ, either *interrog. not so then? thou art a king; or*

without interrog. *thou art then a king.* Comp. Winer § 61 fin.—Interrog. Xen. Mem. 2. 2. 1. genr. Ael. V. II. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μή, see in *Μή* I. h.

Οὐν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other. See Passow s. voc. Matth. § 625. Buttm. § 149. p. 428. Winer p. 372, 380.

1. As marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow οὐν no. 1. Matth. § 625. p. 1274.

a) genr. Luke 6: 9 εἶπεν οὐν ὁ Ἰ. πρὸς αὐτοῦς, *then said Jesus unto them.* John 12: 1, 9. 18: 11, 16. 19: 29 σκεῦος οὐν ἔκειτο ὃζους μεστόν *now there was set a vessel etc.* 21: 5. Rom. 11: 1, 11. 15: 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matth. 13: 18. Luke 20: 29 ἐνταῦθα οὐν ἀδελφοί ἦσαν, comp. v. 28. John 4: 5. 19: 40. Acts 2: 33. 1 Cor. 7: 26. — Palaeph. 32. 11.—Also μὲν οὐν, comp. in *Μέν* a, b. E. g. with δέ following, Mark 16: 19 ὁ μὲν οὐν κύριος . . . ἐκείνοι δέ, *so then the Lord*, etc. Acts 1: 6 sq. 8: 4 sq. 19: 38 sq. 23: 18, 31. al. (Diod. Sic. 16. 31 pen.) Without δέ, Acts 23: 22. 26: 4, 9. 1 Cor. 6: 4. Heb. 7: 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. ὅταν οὐν Matth. 21: 40; but otherwise Matth. 6: 2. Luke 11: 34. ὅτε οὐν John 2: 22. 19: 6, 8, 23, 30. ὡς οὐν John 4: 1, 40. 20: 11. (Plato Protag. 19. p. 316. A.) Also ἐξαντῆς οὐν Acts 10: 33. νῦν οὐν ibid. πάλιν οὐν, οὐν πάλιν, John 8: 12, 21. 10: 7, 19, 31, 39. τότε οὐν John 11: 14. 20: 8.—Hdian. 1. 15. 11 οὐν ποτε. — So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb. John 6: 14 οἱ οὐν ἄνθρωποι ἰδόντες κ. τ. λ. *then those men, when they had*

seen etc. v. 15. 11: 17. 19: 13. Acts 15: 2. Rom. 15: 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the *internal* connexion of two sentences, that the one follows *from* the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where any thing is said to be done etc. *in consequence* of what is previously narrated. (α) genr. Luke 15: 28 ὡργίσθη δέ, καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ οὐν πατὴρ αὐτοῦ ἐξελθὼν κ. τ. λ. John 9: 7. 19: 24. Acts 17: 20. Rom. 9: 19. Eph. 4: 1. 1 Tim. 5: 14. 1 Pet. 2: 7. al. So frequently, espec. in John, in the phrases εἶπεν οὐν, εἶπον οὐν, John 4: 33. 8: 13. 11: 12. 21: 7. al. But such passages may often be referred to no. 1. a. —Diod. Sic. 16. 91 εἰς οὐν θυντίας κ. τ. λ.—(β) In *exhortations* founded on what precedes. Matth. 5: 48 ἔσεσθε οὐν ὑμεῖς τέλειοι. Mark 13: 35 γρηγορεῖτε οὐν. Luke 6: 36. Acts 3: 19. 13: 38. Rom. 11: 22. 1 Cor. 16: 11. Col. 3: 5. Heb. 4: 1. James 5: 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a conditional or causal clause, e. g. εἰ οὐν οὐν *if therefore* Matth. 5: 23. Luke 4: 7. Rom. 2: 26. John 6: 62, see in *Εάν* I. 1. a. εἰ οὐν Matth. 6: 23. Luke 16: 11. John 18: 8. εἴτε οὐν 1 Cor. 10: 31. So ἐπεὶ οὐν Heb. 2: 14. 4: 6. (Xen. Mem. 3.9.5.) Likewise with participles equiv. to ἐπεὶ with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts 17: 29 γίνος οὐν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κ. τ. λ. Rom. 5: 1. 2 Cor. 7: 1. Heb. 4: 14. 1 Pet. 4: 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matth. 3: 10 ἡ ἀξίνη . . . κείται· πᾶν οὐν δένδρον κ. τ. λ. Mark 10: 9. Luke 20: 44. John 3: 29. 8: 38. Rom. 6: 4. Heb. 9: 23. James 4: 17. 3 John 8. al. So in ἄρα οὐν, for which see in *Ἄρα* I. c.—Xen. Mem. 1. 2. 10. —(β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow οὐν no. 2. a. Matth. § 625. p. 1272. So Matth. 1: 17 πᾶσαι οὐν αἱ γενεαὶ ἀπὸ Ἀβραάμ κ. τ. λ. John 7: 43. 12: 17, comp. v. 9 sq. So Luke 3:

18. John 20: 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in *Ei* I. 2. g. β. p. 223. Matt. 7: 11 εἰ οὖν ὑμεῖς οἰδατε κ. τ. λ. John 13: 14. Acts 11: 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow οὖν no. 2. b. Matth. 1. c. p. 1273 sq. Winer p. 372. So Matt. 7: 24 πᾶς οὖν ὁσὺς κ. τ. λ. comp. v. 21. 10: 32, coll. v. 22. Mark 3: 31, coll. v. 21. John 6: 24, coll. v. 22. 18: 12, coll. v. 3. 1 Cor. 8: 4, coll. v. 1. Gal. 3: 5, coll. v. 2. Heb. 4: 11, comp. v. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. genr. Matt. 13: 28 θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17: 10 τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ. where οὖν prob. refers to the circumstances of the transfiguration, comp. v. 3, 4, and see Olshausen's Comm. in loc. Matt. 19: 7. Mark 12: 9. Luke 3: 10. John 1: 21. Rom. 3: 1. 4: 1. 1 Cor. 14: 15, 26. al. πόθεν οὖν. Matt. 13: 27, 56. πῶς οὖν Matt. 12: 26. 26: 54. John 6: 42. 9: 19. Rom. 10: 14. — πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. AL.

Οὐλῶ, adv. (οὐ, enclit. πω,) *not even yet, not yet*, comp. Οὐ init. Seq. pres. Matt. 24: 6 ἀλλ' οὐπω ἐστὶ τὸ τέλος. John 2: 4. 8: 57. Heb. 2: 8. Seq. praet. John 3: 24. 7: 39. 11: 30. Heb. 12: 4. οὐπω οὐδεὶς Acts 8: 16.—c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12. c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15: 17 οὐπω ροιεῖτε; οὔ κ. τ. λ. 16: 9. Mark 8: 17. Comp. in Οὐ g. AL.

Οὐρά, ᾤς, ἡ, *tail of an animal*, Rev. 9: 10 bis, 19 bis. 12: 4. Sept. for צָוֶּ Deut. 28: 13. Job 40: 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) *heavenly, celestial*, i. e. dwelling in heaven, as ὁ πατὴρ ὁ οὐράνιος, *heavenly Father*, Matt.

6: 14, 26, 32. 15: 13. στρατιά οὐράνιος *heavenly host*, angels, Luke 2: 13, comp. in Οὐρανός d. Also as coming from heaven, ὀπτασία οὐρ. Acts 26: 19. — 2 Macc. 7: 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts 14: 17. 26: 13. — Hom. II. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, οῦ, ὁ, plur. οὐρανοί, ὄν, οἱ, in imitation of Heb. שָׁמַיִם, *heaven, the heavens*. The plur. οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐρανῶν, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10: 20. 11: 2. 12: 33. 21: 26. Acts 2: 34. 7: 56; and not at all in the writings of John including the Apocalypse, nor in James. — Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, שָׁמַיִם, Sept. στερέωμα, the firmament, Gen. 1: 8, 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 20, 26. In N. T.

a) pp. and genr. as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8: 5 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. Heb. 12: 26. 2 Pet. 3: 5. Also ὁ οὐρανὸς καὶ ἡ γῆ, *heaven and earth*, i. q. the universe, Matt. 5: 18. Mark 13: 31. Luke 10: 21. Acts 4: 24. Rev. 10: 6. 14: 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1: 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. So Sept. and שָׁמַיִם וְאֶרֶץ Gen. 1: 1. 2: 1. So τὰ ἄκρον οὐρανῶν, τὰ ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24: 31. Mark 13: 27. ὑπὸ τὸν οὐρανὸν *under heaven* i. e. on earth Acts 4: 12.

οἱ ὑπὸ τὸν οὐρ. Acts 2: 5. Col. 1: 23. (Plato Tim. p. 23. D.) ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke 17: 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοὶ 2 Pet. 3: 7, and ὁ πρῶτος οὐρανός Rev. 21: 1, the present heavens, which are to be destroyed at the final consummation of all things, after which new heavens are to appear, καιροὶ οὐρανοὶ 2 Pet. 3: 13. Rev. 21: 1. Sometimes more than one heaven is spoken of, Eph. 4: 10. Heb. 4: 14. 7: 26; see more fully below in d. — Hom. Il. 18. 483. Hes. Theog. 517. Xen. Oec. 19. 9. — Trop. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad coelum efferri*, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. 11: 23. Luke 10: 15. So praegn. κολᾶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18: 15 in later edit. Comp. ἀρθῆναι πρὸς τὸν οὐρ. Plut. de Idot. Malig. 31 fin. Mor. V. p. 207. Tauchn. — More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark 13: 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11: 12. Sept. and עֲרֵבָה Gen. 1: 14, 15, 17. — Hom. Il. 6. 108. Xen. Mem. 4. 3. 8. — Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7: 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24: 29. Mark 13: 25. Luke 21: 26, the host or hosts of heaven, i. e. the sun, moon, and stars; so Sept. and עֲרֵבָה Is. 34: 4. Jer. 33: 22. Zeph. 1: 5. Comp. Gesen. Lex. art. עֲרֵבָה. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24: 29. Rev. 6: 13. 8: 10. 9: 1. Comp. Is. 34: 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. 40: 22. Ps. 104: 2, is likewise said to be rolled together as a scroll, Rev. 6: 14. Comp. Heb. 1: 10 sq. Is. 1. c. — Trop. Luke 10: 18 ἐδεώρουν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ παρόντα, where the form of expression is in allusion to Is. 14: 12, the lightning being emblematic of swiftness; for the sense, q. d. the power of Satan is broken, comp. John 12: 31. Rev. 12: 7 sq. 20:

2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἀήρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. 16: 2 πνέουσι γὰρ ὁ οὐρ. v. 3. Luke 12: 56. Matt. 24: 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26: 64. Mark 14: 62; of rain and hail, Rev. 16: 21; of lightning or fire from heaven, Luke 9: 54. 17: 29. Rev. 20: 9; of signs, prodigies, Matt. 16: 1. Mark 8: 11. Luke 11: 16. 21: 11. Acts 2: 19. Rev. 12: 1, 3. So of birds, Matt. 6: 26 εἰς τὰ πτεινὰ τοῦ οὐρανοῦ. 8: 20. Luke 8: 5. 9: 58. Comp. Gen. 1: 20, 26, 28, 30. — Thuc. 2. 77 ὕδωρ πολὺ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15. — Trop. κλεῖσαι τὸν οὐρανόν to shut up the heavens, i. e. to withhold rain, Luke 4: 25. Rev. 11: 6, i. q. עָצַר עֲרֵבָה Sept. συνέχειν τὸν οὐρ. Deut. 11: 17. 2 Chr. 6: 26. 7: 13. Comp. Gen. 7: 11. Is. 24: 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (α) genr. e. g. of God, Matt. 5: 34 μήτε ἐν τῷ οὐρανῷ, οὐθι θεός ἐστι τοῦ θεοῦ. 23: 22. Acts 7: 49. Heb. 8: 1. al. Hence God is called ὁ θεός τοῦ οὐρ. Rev. 11: 13. 16: 11. (1 Macc. 3: 18.) κύριος τοῦ οὐρ. Matt. 11: 25. Luke 10: 21. (Sept. Gen. 24: 3.) κ. ἐν τοῖς οὐρ. Eph. 6: 9. Col. 4: 1. ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5: 16, 45, 48. 6: 1. 10: 32. Mark 11: 25, 26. Luke 11: 2. al. ὁ πατὴρ ὁ ἐξ οὐρανοῦ Luke 11: 13. Of the Messiah, the Son of God, as coming from heaven, John 3: 13, 31. 6: 33, 38, 41. al. or as returning thither after his resurrection, Mark 16: 19. Luke 24: 51. Acts 1: 10, 11. al. whence he will again come to judge the world, 1 Thess. 1: 10. 4: 16. 2 Thess. 1: 7. Of the Holy Spirit, Matt. 3: 16. John 1: 32. 1 Pet. 1: 12. [1 John 5: 7.] Of angels, Matt. 18: 10. 24: 36. Mark 12: 25. Luke 22: 43. Gal. 1: 8. al. (Gen

21: 17. 22: 11.) Hence called τὰ σιγα-
 τεύματα τὰ ἐν οὐρανῷ Rev. 19: 14, comp.
 Heb. מַשְׁכָּנֵי הַשָּׁמַיִם and Sept. of angels,
 1 K. 22: 19. 2 Chr. 18: 18. Ps. 148: 2.
 Of the righteous after death, as the seat
 of their final and glorious reward, Matt.
 5: 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρα-
 νοῖς. 6: 20 θησαυρὸς ἐν οὐρανῷ. Luke
 10: 20. 12: 33. 2 Cor. 5: 1. Col. 1: 5.
 1 Pet. 1: 4. al. In heaven also is the
 spiritual temple with its sacred utensils,
 Heb. 9: 23, 24. Rev. 11: 19. 14: 17. 15:
 5. 16: 17; and there also the new Je-
 rusalem is prepared and adorned, Rev.
 3: 12. 21: 2, 10. — Hence to be or to be
 done ἐν τῷ οὐρανῷ, i. q. among or by
 those who dwell in heaven, Luke 15: 7
 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6: 10
 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ
 καὶ ἐπὶ τῆς γῆς. Matt. 16: 19. 18: 18.
 Luke 11: 2. τὰ ἐν τοῖς οὐρανοῖς, i. q.
 the higher spiritual world, Eph. 1: 10.
 Col. 1: 16, 20; and so Eph. 3: 15 πᾶσα
 πατρία ἐν οὐρανοῖς. So poetically, where
 the heavens are said to rejoice, Rev. 12:
 12. 18: 20. comp. Sept. and Heb. Is.
 49: 13. Ps. 96: 11. — In various phrases
 etc. e. g. (1) to look up to heaven, as
 the abode of God, ἀναβλέπειν εἰς τὸν
 οὐρ. Matt. 14: 19. Mark 6: 41. 7: 34. al.
 ἀπενδύειν εἰς τὸν οὐρ. Acts 1: 10. 7: 55.
 ἐμβλέπειν εἰς τὸν οὐρ. Acts 1: 11. ἐπαί-
 ρος τοὺς ὀφθ. εἰς τὸν οὐρ. Luke 18: 13.
 John 17: 1. — (2) to ascend or be taken
 up into heaven, ἀναβαίνειν εἰς τὸν οὐρ.
 John 3: 13. Acts 2: 34. ἀναληφθῆναι
 εἰς τὸν οὐρ. Mark 16: 19. Acts 10: 16.
 ἀνασπᾶσθαι Acts 11: 10. ἀπέρχεσθαι
 Luke 2: 15. πορεύεσθαι 1 Pet. 3: 22.
 — (3) to come or be sent from heaven,
 ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1: 12. ἔρ-
 χεσθαι ἐκ οὐρ. John 3: 31. καταβαίνειν
 ἐκ v. ἀπ' οὐρ. John 6: 33, 38. 1 Thess.
 4: 16. al. καθίεσθαι ἐκ τοῦ οὐρ. Acts
 11: 5. So with γίνεσθαι expr. or impl.
 τὸν ἀπ' οὐρανῶν Heb. 12: 25. φωνὴ ἐκ
 τῶν οὐρανῶν Matt. 3: 17, coll. Mark 1:
 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3: 22.
 al. — (4) Also heaven is said to be opened,
 so as to let pass in or out, to lay open
 the interior, etc. e. g. οἱ οὐρ. ἀνεύχθη-
 σαν, ὁ οὐρ. ἀνεῳγός, οἱ οὐρ. ἀνεῳγμένοι,
 Matt. 3: 16. Luke 3: 21. John 1: 52.
 Acts 7: 56. 10: 11. Rev. 4: 1. 19: 11.
 οἱ οὐρ. σχιζόμενοι Mark 1: 10.

(β) ἕως τρίτου οὐρανοῦ, unto the
 third heaven, 2 Cor. 12: 2, prob. in allu-
 sion to the three heavens as above
 specified, viz. the lower, the middle or
 firmament, and the superior; hence
 i. q. the highest heaven, the abode of
 God and angels and glorified spirits,
 the spiritual paradise, v. 4. Comp. Eph.
 4: 10. Heb. 4: 14. 7: 26. Comp. also
 Heb. מַשְׁכָּנֵי שָׁמַיִם, Sept. ὁ οὐρανός τοῦ
 οὐρανοῦ, Deut. 10: 14. 1 K. 8: 27. Ec-
 clus. 16: 18. So the spurious Lucian
 makes a Christian say, εἰ τρίτον οὐρα-
 νὸν ἀεροβατήσας Luc. Philopatr. § 12.
 — Others suppose the apostle refers to
 the views of the later Rabbins, who
 describe seven heavens, of which the
 first is below the clouds; the second is
 the region of clouds and tempests and
 the abode of evil spirits; in the third
 are the hosts of heaven, the stars; while
 the other four above this are assigned
 to the saints, the various orders of an-
 gels, and the throne of God; see Test.
 XII Patr. in Fabric. p. 546. Wetstein
 ad 2 Cor. 12: 2. But then ὁ τρίτος οὐ-
 ρανός could not well be i. q. ὁ παράδει-
 σος in v. 4.

(γ) meton. and from the later Heb.
 οὐρανός, οὐρανοί, like Engl. heaven, as
 being the abode of God; is often put
 for God himself; e. g. εἶναι ἐξ οὐρανοῦ
 i. q. ἐκ τοῦ θεοῦ, Matt. 21: 25. Mark 11:
 30, 31. Luke 20: 4, 5. δεδομένον ἐκ τοῦ
 οὐρ. John 3: 27. ἡμαρτον εἰς τὸν οὐρα-
 νόν Luke 15: 18, 21. Also in the for-
 mula so freq. in Matthew ἡ βασιλεία
 τῶν οὐρ. Matt. 3: 2. 4: 17. 5: 3, 10. al.
 elsewhere ἡ βασι. τοῦ θεοῦ etc. see in
 Βασιλεία c. So Chald. מַלְכֻתָּא, Sept.
 ἐξουσία οὐράνιος, Dan. 4: 23 [26]. Comp.
 Buxtorf. Lex. Ch. 2440. Wetstein ad
 Matt. 21: 25. Luke 15: 18. AL.

Οὐρβανός, οὐ, ὁ, Urban, pr. n. of
 a Christian at Rome, Rom. 16: 9.

Οὐρίας, ου, ὁ, Urias, Heb. יְהוֹיָדָא
 (flame of Jehovah) Uriah, pr. n. of the
 husband of Bathsheba, Matt. 1: 6. Comp.
 2 Sam. 11: 3 sq.

Οὐς, ὠτός, τό, an ear, plur. τὰ ὠτα
 the ears, Mark 7: 33 ἔβαλε τοὺς δακτ.
 αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. 8: 18. Luke 22:
 50. Acts 7: 57. 1 Cor. 12: 16. Sept.

for ἡ, ὡς, Ex. 29: 20. Deut. 15: 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5. —In phrases, e. g. ὁ ἔχων ὦτα ν. εἴ τις ἔχει οὐς ἀκούειν, ἀκούειτω, i. e. whoever can hear and understand, let him hear and attend! Matt. 11: 15. 13: 9, 43. Mark 4: 9, 23. 7: 16. Luke 8: 8. 14: 35. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. τιθέναι εἰς τὰ ὦτα to let sink into the ears, to fix deep in the mind, Luke 9: 44, comp. Ex. 17: 14. Also to come εἰς τὰ ὦτα τινος to or into the ears of any one, to be heard, Luke 1: 44. Acts 11: 22. James 5: 4. (Sept. Ps. 18: 7. Is. 5: 9.) λαλεῖν ν. ἀκούειν εἰς τὸ οὐς, to speak or hear in the ear, i. e. privately, Luke 12: 3. Matt. 10: 27. (Ex. 11: 2.) So to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4: 21. (Sept. Josh. 20: 4. Judg. 17: 2.) ὦτα εἰς δέ-ησιν, i. q. ὦτα τοῦ θεοῦ ἔστιν εἰς δ. i. e. God listens to prayer, 1 Pet. 3: 12, quoted from Ps. 34: 16 where Sept. for ὡς, comp. 2 Chr. 6: 40. 7: 15. Neh. 1: 6. For Matt. 13: 15 bis, and Acts 28: 27 bis, see in Βαρέως. Rom. 11: 8 see in Μή I. d. β. Acts 7: 51 see in Ἀπειρημένος. —Poetically, οὐς as the organ of hearing is put for the person who hears, Matt. 13: 16 μακάριοι . . . τὰ ὦτα ἑμῶν, ὅτι ἀκούει. 1 Cor. 2: 9. Comp. in Καρδία a. γ.

Οὐσία, ας, ἡ, (εἰμί, part. ὄν, οὐσα,) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1. being, life, Soph. Trach. 911 or 913 ἅπαις οὐσία. In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15: 12, 13.—Tob. 14: 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Οὐτε, conj. (οὐ, enclit. τε,) a continuative referring usually rather to a part of a proposition or clause, and not, also not, i. e. neither, nor, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, neither, nor, e. g. οὐτε γάρ, Luke 20: 36. Acts 4: 12. (Hdian. 3. 5. 11.) οὐτε . . . καί, as John 4: 11 κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ φεῖμα κ. τ. λ. 3 John 10. Comp. espec. in Καί no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε . . . οὐτε, neither . . . nor, before differ-

ent parts of a clause, Matt. 6: 20. Luke 20: 35. John 5: 37. Acts 15: 10. Gal. 5: 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts 25: 8. Rom. 8: 38, 39. 1 Cor. 6: 9, 10. Rev. 9: 20, 21.—After another negative, as οὐ . . . οὐτε John 1: 25. Rev. 20: 4. 21: 4. οὐδέ . . . οὐτε Gal. 1: 12. 1 Thess. 2: 3.

b) in the sense of not even; Mark 5: 3 καὶ οὐτε ἀλύσειν οὐδεις ἡδύνατο αὐτὸν δῆσαι. Luke 12: 26. 1 Cor. 3: 2 in text. rec. — Hdian. 4. 6. 1 οὐδέ τις ἦν φειδῶν ἡλικίας, οὐτε μέχρι νηπιῶν.—But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. AL.

Οὗτος, αὐτῇ, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. this, that, pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, this same, Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow οὗτος no. 1. Matth. § 470. 1. — (α) pp. to that next preceding, Luke 1: 32 Ἰησοῦν· οὗτος ἔσται μέγας. 2: 25. John 1: 2 θεὸς ἦν ὁ λόγος· οὗτος ἦν ἐν ἀρχῇ κ. τ. λ. 3: 2. 6: 71. Acts 1: 14. 10: 36. Rom. 14: 18 ἐν τούτοις. 1 Tim. 6: 8. 2 Pet. 2: 20. 1 John 5: 6, 20. al. saep. — Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.—Neut. plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12: 4. [John 15: 17.] So κατὰ ταῦτα i. q. οὕτω Luke 6: 23, 26, where later edit. read κατὰ ταῦτά. Comp. Winer p. 140.—Xen. An. 7. 6. 11.—(β) Sometimes οὗτος refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. 3: 3 οὗτος γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13: 2, coll. v. 1. John 1: 42. 11: 37 καὶ οὗτος even this man, Lazarus. 21: 24. Acts 4: 11 οὗτος ἐστὶν ὁ λίθος, sc. Χριστός. 7: 19. Gal. 4: 26. 2 John 7.—Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους τούτους. Mark 4: 13, coll. v. 2 sq. Luke 1: 29. 24: 21. John 2: 11. Acts 19: 17. Rom. 11: 27.—1 John 2: 1, 26.—Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. this,

i. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3: 17 τοῦτο δὲ λέγω· διαθήκη κ. τ. λ. 1 John 4: 2; or c. subst. Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2: 12. Acts 8: 32 ἡ δὲ περιοχὴ . . . ἦν αὕτη· ὡς κ. τ. λ. 1 Cor. 9: 3. Or by a noun simply, as the predicate, 2 Cor. 13: 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John 5: 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24: 16. 26: 16. James 1: 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. 14: 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. 2: 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Oec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12: 24. ἐν τούτῳ 2 Cor. 5: 2.—Also before οὗτι and ἵνα, comp. in "Οτι no. 1, and "Ἰνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John 21: 23 ἐξηλθεν οὖν ὁ λόγος οὗτος . . . ὅτι ὁ μαθητὴς κ. τ. λ. Acts 20: 29. Rom. 6: 6. 1 Cor. 1: 12. 1 John 1: 5. al. saep. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14: 9. 1 Pet. 3: 9. 4: 6; διὰ τοῦτο ἵνα John 1: 31. 2 Cor. 13: 10. 1 Tim. 1: 16; or after a word of command, John 15: 17 comp. above in a, α, fin. 1 John 3: 23. 4: 21; or genr. John 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεῦσῃτε κ. τ. λ. v. 39, 40. 17: 3 αὕτη ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κ. τ. λ. 1 John 4: 17. 5: 3. al.

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4. Matth. § 471. 12. (α) genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. 17: 5. Mark 9: 7. Luke 9: 35. Matth. 17: 20. 26: 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14: 22, 24. 1 Cor. 11: 24, 25. al. Mark 12: 43. 14: 69. John 1: 15. 7: 46. Acts 2: 7. Matth. 8: 9 ἡ σοφία αὕτη. 26: 34 ἐν ταύτῃ τῇ νυκτί. Luke 12: 26 καιρὸν τοῦτον. 21: 6. Acts 1: 5. al. saep. Comp. Winer p. 140. So Sept. for הַי 1 Sam. 29: 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in "Δγω no. 2. a. 2 Cor. 13: 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp.

Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for תְּרִיטָן וְשֵׁשׁ הָיָה Num. 22: 28, 32, 33.—Luc. D. Mort. 13. 3 ἐν Βαβυλῶνι κέμαι τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. — (β) In admiration, Matt. 8: 27 ποταπός ἐστιν οὗτος, ὅτι κ. τ. λ. 12: 23. Luke 4: 22. John 6: 14.—(γ) More usually in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow no. 4. Matt. 9: 3 οὗτος βλασφημεῖ. 12: 24. 13: 54. Mark 6: 2, 3. Luke 5: 21. John 6: 42. Acts 7: 40. al. So τοῦτο 1 Cor. 5: 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

d) inserted for emphasis: (α) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί ἐσιν οἱ υἱοί κ. τ. λ. See below in k. 21: 42 λίθον ὄν . . . οὗτος ἐγενήθη κ. τ. λ. see in "Ὁς no 1. c. β. Luke 8: 21. Acts 4: 10. Rom. 7: 10. 1 Cor. 6: 4. 1 Pet. 2: 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matt. 5: 19 ὃς ἂν ποιήσῃ . . . οὗτος μέγας κληθ. κ. τ. λ. where in the preced. clause οὗτος is omitted. Mark 3: 35. Luke 9: 24. John 1: 33. Rom. 8: 30. Phil. 4: 8. al. saep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matt. 13: 20 ὁ δὲ . . . σπαρεῖς . . . οὗτός ἐστιν κ. τ. λ. Mark 12: 40. Luke 9: 48. John 6: 46. Acts 17: 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. 8: 8 εἰ δὲ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3: 17. Philem. 18. James 3: 2. 1 Pet. 2: 20. Comp. Winer § 139. 3. Matth. § 610 fin. —(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts 7: 35 bis, τοῦτον τὸν Μωϋσῆν . . . τοῦτον ὁ Θεός κ. τ. λ. comp. v. 31. So v. 37, 38.—Ael. V. H. 3. 17 Ξενοφῶν . . . οὗτος ἐκεῖνος ἦν.

e) where οὗτος is followed by a relative sentence, οὗτος—ὅς, i. q. *this who, he who, that which*, Luke 9: 9 τίς δὲ ἐστιν οὗτος, περὶ οὗ κ. τ. λ. 1 Pet. 5: 12. 1 John 5: 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it and stands for *he who, that which*, Engl. *what*; see in "Ὁς II. 1. d. Matth. § 473. b.

f) as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι *these men themselves*, δεικτικῶς for 'they themselves,' Acts 24: 15, 20. Oftener neut. αὐτὸ τοῦτο, τοῦτο αὐτό, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2: 3 ἐγραψα ὑμῖν τοῦτο αὐτό. Eph. 6: 18. c. relat. ὃ . . . αὐτὸ τοῦτο Gal. 2: 10, comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows, seq. τό c. inf. 2 Cor. 7: 11. ὅτι Phil. 1: 6. ἵνα Eph. 6: 22. Col. 4: 8. ὅπως Rom. 9: 17. — Also αὐτὸ τοῦτο i. q. *on this very account, for this very reason*, i. q. διὰ ταῦτα, 2 Pet. 1: 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. — Xen. An. 1. 9. 21. αὐτὰ ταῦτα Plato Protag. p. 310. E.

g) after καὶ as καὶ οὗτος, often genr. in the foregoing senses, e. g. *and this man, and he*, Luke 16: 1; *he also* 20: 30; δεικτικῶς Luke 22: 56, 59. — But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καὶ, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. 2: 2 εἰ μὴ Ἰ. Χριστὸν, καὶ τοῦτον ἐστανρωμένον. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. καὶ τοῦτο, Rom. 13: 11 καὶ τοῦτο εἰδότες, coll. v. 8. 1 Cor. 6: 6. Eph. 2: 8. καὶ ταῦτα, 1 Cor. 6: 8 ἀλλὰ ὑμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδελφοί. Heb. 11: 12. — plur. Jos. Ant. 10. 4. Luc. D. Deor. 8 med. Xen. Oec. 11. 3.

h) in distribution, τοῦτο μὲν . . . τοῦτο δέ, pp. *as to this . . . as to that*, i. q. partly . . . partly, Heb. 10: 33. Comp. in Μέν c. β. Matth. § 288. n. 2. Passow no. 10. — Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. ταῦτα acc. as adv. *so, thus*, i. q. οὕτως, comp. Matth. § 471. 13. Passow no. 14. b. So after καθώς John 8: 28. c. οὕτως altern. Mark 3: 8. ταῦτα εἶναι, *to be thus, such*, 1 Cor. 6: 11. As referring to what follows, Luke 18: 11 ταῦτα προσήγγετο· ὁ Θεός, κ. τ. λ. — Soph. Ajax 1346. Hom. Il. 11. 694.

k) In gender etc. the use of οὗτος exhibits some anomalies of syntax, e. g. (α) Where οὗτος refers in sense to a preceding noun, it yet sometimes takes the

gender and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ κ. τ. λ. comp. above in d. Luke 8: 14, 15. So Matt. 7: 12. Gal. 4: 24. — (β) By Hebraism, the fem. αὐτὴ stands twice for neut. τοῦτο, Matt. 21: 42 et Mark 12: 11 παρὰ κυρίου ἐγένετο αὐτὴ, i. e. τοῦτο, quoted from Ps. 118: 23 where Sept. for Heb. קִנְיָ. For the Heb. idiom, see Gesen. Lehrs. p. 661. Stuart § 436. AL.

Οὕτως, also οὕτω before a consonant, demonstr. adv. (οὗτος) *in this manner, on this wise*, i. e. *so, thus*, to which corresponds relat. ὥς etc. Buttm. § 116. 7, and n. 7. On the moveable final s, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. — (α) With a preced. relat. adv. *as . . . so*, e. g. καθάπερ . . . οὕτως, Rom. 12: 5, coll. v. 4. 1 Cor. 12: 12 καθάπερ γὰρ τὸ σῶμα ἓν ἐστὶ . . . οὕτω καὶ ὁ Χριστός. 2 Cor. 8: 11. (Plut. de Sanit. tuend. 10. T. I. p. 296. Tauchn.) καθὼς . . . οὕτως, Luke 11: 30. John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. ὥς . . . οὕτως Acts 8: 32. Rom. 5: 15 οὐχ ὥς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. 2 Cor. 7: 14. 1 Thess. 2: 7, 8. (Xen. Cyr. 8. 2. 12.) ὥσπερ . . . οὕτως Matth. 12: 40. John 5: 21. Rom. 6: 4. 1 Cor. 11: 12. al. Further, καθ' ὅσον . . . οὕτως Heb. 9: 27, 28. ὃν τρόπον . . . οὕτως 2 Tim. 3: 8. κατὰ τὴν ὁδὸν . . . οὕτως Acts 24: 14. ἃ [ὥς] . . . οὕτως Acts 3: 18, comp. Matth. § 480. c. p. 899. — (β) Alone, and as referring generally to the preceding discourse, Matt. 3: 15 οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ. i. e. by being baptized, comp. v. 13. Matt. 5: 12. 6: 30, coll. v. 29, 30. Matt. 9: 33. 17: 12. 18: 14. Luke 1: 25. John 11: 48. 1 Cor. 2: 11. 7: 26, 40, comp. v. 24. Rev. 2: 15. al. saep. Interrog. John 18: 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So εἰ ταῦτα οὕτως ἔχει i. e. *so as they appear, are reported, etc.* Acts 7: 1. 17: 11. comp. in ἔχω f. — Cebet. Tab. 4. Xen. An. 7. 7. 51. — (γ) In emphatic affirmation or prohibition, οὕτως ἐσται, *so shall it be*; Matt.

12: 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ.
13: 49. 24: 39. οὐχ οὕτως ἔσται ἐν ὑμῖν
Matt. 20: 26. Mark 10: 43. c. ἔσται impl.
Luke 12: 21. 22: 26. Comp. Passow
οὕτως no. 1. c. — Hom. Od. 16. 31. ib.
21. 257.

b) as referring to and introducing
what follows; in complete sentences
followed by a relat. adv. or adverbial
word.—(α) With a following relat. adv.
so . . . as, e. g. οὕτως . . . καθώς, Luke
24: 24 καὶ εὔρον οὕτω καθώς καὶ αἱ γυ-
ναῖκες εἶπον. Rom. 11: 26. οὕτως . . .
ὡς, John 7: 46 οὐδέποτε οὕτως ἐλάλησεν
ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ. 1 Cor. 4: 1.
James 2: 12. (Xen. Cyr. 2. 3. 3.) οὕτως
. . . ὥστε c. inf. Acts 14: 1. Xen. Mem.
1. 2. 1.) οὕτως . . . ὃν τρόπον Acts 1: 11.
καθ' ὃν τρ. 27: 25. — (β) Alone, e. g. as
followed by direct narration or quota-
tion, Matt. 1: 18 τοῦ ἱ. Χρ. ἡ γένεσις οὕ-
τως ἦν· Μνηστειθείσης κ. τ. λ. 2: 5 οὕτω
γὰρ γέγραπται . . . Καὶ σὺ Βηθλεὲμ. John
21: 1. Heb. 4: 4. Rev. 9: 17. Or seq.
infin. 1 Pet. 2: 15. Also seq. ὅτι of
quotation, Luke 19: 31. Acts 7: 6. 13:
34. comp. in Ὅτι no. 1. d. Seq. ἵνα,
1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε.

c) used δεικτικῶς, see in Οὕτως c.
Acts 21: 11 τὸν ἄνδρα . . . οὕτω δήσουσιν
ἐν Ἱερουσ. κ. τ. λ. Rom. 9: 20. With the
idea of aversion, 1 Cor. 5: 3 τὸν οὕτω
τοῦτο κατεργασάμενον, comp. in Οὕτως c. γ.

d) inserted for emphasis: (α) af-
ter participles, before the following verb,
like οὕτος, see in Οὕτος d. α. Matth.
§ 610. p. 1235. Buttm. § 144. n. 6. E. g.
Acts 20: 11 ὁμιλήσας ἄχρις αὐγῆς, οὕτως
ἐξῆλθεν. 27: 17. So prob. John 4: 6
ὁ οὖν Ἰησοῦς κεκοπιακῶς . . . ἐκαθέζετο
οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο.
—Hdot. 6. 104 fin. Plato Gorg. p. 457. a.
Xen. Cyr. 2. 1. 1.—(β) In apodosis, af-
ter εἰ, ὅτι, comp. Matth. l. c. So after
εἰ, 1 Thess. 4: 14. Rev. 11: 5 εἴ τις αὐ-
τοὺς θέλει ἀδικῆσαι, οὕτω δὲ αὐτὸν
ἀποκτανθήναι. But both these passages
may be perhaps better referred to α. β,
above. (Xen. Cyr. 8. 1. 3 in most edit.)
With ὅτι causal, Rev. 3: 16 οὕτως, ὅτι
χλιαρὸς εἶ, . . . μέλλω σε ἐμίσαι ἐν τοῦ
στόματός μου, for ὅτι . . . οὕτως μέλλω
κ. τ. λ.—Hdot. 9. 6 c. ἐπεὶ.

e) spoken of degree, extent, so, so
much, to such a degree, in such a man-

ner; so with adjectives and adv. Heb.
12: 21 οὕτω φοβερόν ἦν τὸ φανταζόμενον.
Rev. 16: 18. οὕτω ταχέως Gal. 1: 6. In-
terrog. Mark 7: 18 οὕτω καὶ ὑμεῖς ἀσύνε-
τοί ἐστε; 4: 40 τί δειλοί ἐστε οὕτω; Gal.
3: 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2.
2. 16. c. adv. Xen. Mem. 3. 11. 7. —
With a verb, 1 John 4: 11 εἰ οὕτως ὁ
θεὸς ἡγάπησαν ἡμᾶς. Seq. ὥστε c. in-
dic. John 3: 16. Interrog. Matt. 26: 40
οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορή-
σαι; are ye then so unable? 1 Cor. 6: 5.
—Xen. Cyr. 1. 3. 11. seq. ὥστε Luc.
D. Deor. 2. 1. interrog. ib. 5. 2. AL.

Οὐχ, see in Οὐ.

Οὐχί, adv. *not*, a strengthened
form of οὐ, used espec. by the Attics for
emphasis, Buttm. § 117. 2.

a) genr. John 13: 10 ἀλλ' οὐχὶ πάντες
but not all, i. e. by no means all. v. 11.
1 Cor. 6: 1. οὐχί . . . ἀλλά 1 Cor. 10: 29.
2 Cor. 10: 13. — Luc. D. Meretr. 12. 3.
Xen. Athen. 2. 18.

b) in neg. answers, *no*, *no*, *by no*
means, comp. in Οὐ f; only seq. ἀλλά
Luke 1: 60 ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί·
ἀλλά κ. τ. λ. 12: 51. 13: 3. Rom. 3: 27.
So Sept. for כִּי נֶחָד Gen. 18: 15. 19: 2.
—Xen. Cyr. 1. 3. 4.

c) often in neg. questions, *nonne?*
is not? *are not?* etc. implying an af-
firmative answer, comp. in Οὐ g. Matt.
5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦ-
σι; 20: 13. Luke 12: 6. 17: 17. John
11: 9. Rom. 3: 29. al. Luke 17: 8 ἀλλ'
οὐχὶ ἐρεῖ αὐτῷ; yea will he not rather
say to him? see Ἀλλά no. 2. b. Sept.
for כִּי Gen. 40: 8. Judg. 4: 6. — Xen.
Cyr. 8. 3. 46. ἀλλ' οὐχί ib. 2. 2. 19.
AL.

Ὀφειλέτης, ου, ὁ, (ὀφείλω,) a
debtor.

a) pp. Matt. 18: 24 εἰς ὄφ. μυρίων
ταλάντων. Trop. of one indebted for
favours, Rom. 15: 27.—Hesych. ὀφειλέ-
της· χρεώσις.

b) metaph. *debtor*, one morally bound
to the performance of any duty; seq.
infin. Gal. 5: 3 ὀφειλέτης ἐστὶν ὅλον τὸν
νόμον ποιῆσαι, i. e. he is bound to keep
the whole law. Seq. dat. et inf. Rom.
8: 12. So Rom. 1: 14 Ἑλλησί τε καὶ
βαρβάρους . . . ὀφειλέτης εἰμὶ sc. εὐαγ-
γελίσσασθαι.—Soph. Ajax 590.

c) from the Aramaean, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. 6: 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. *a transgressor, sinner*, i. q. ἁμαρτωλός, Luke 13: 4, coll. v. 2. — Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. דְּבִירֵי דְּחַיִּיבֵי debitors for Heb. חַיִּיבֵי sinners, Ps. 1: 1. Onk. חַיִּיבֵי for חַיִּיבֵי Gen. 18: 23. See Buxt. Lex. Ch. 715.

Ὁφειλή, ἥς, ἥ, (ὀφείλω,) *indebtedness, debt*. Matt. 18: 32 πᾶσαν τὴν ὀφειλὴν ἀφήκα σοι. Metaph. *a due, duty, obligation*, Rom. 13: 7. 1 Cor. 7: 3 in later edit. — Etymol. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὁφείλημα, αἰος, τό, (ὀφείλω,) pp. 'what one owes,' *a debt*, Sept. Deut. 24: 10. 1 Macc. 15: 8. Phryn. ed. Lob. p. 463, ὀφείλημα ὃ ἐδανείζετό τις. In N. T. metaph.

a) *a due, duty, obligation*. Rom. 4: 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. — Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramaean, *delinquency*, i. e. *a fault, sin*. Matt. 6: 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11: 4. So Targ. דְּבִירֵי debt, for Heb. חַיִּיבֵי sin, Ps. 25: 18. al. Comp. Buxt. Lex. Chald. 715, and in Ὁφειλέτης c. — Greek writers said only ἀφίημι τινὶ τὰ χρεῖα, Luc. Satural. 5. Ael. V. H. 14. 24.

Ὁφείλω, f. ὀφειλήσω, *to owe, to be indebted*.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18: 28 bis, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, x. τ. λ. Luke 7: 41. 16: 5, 7. Rom. 13: 8. Phil. 18. Sept. for חַיִּיבֵי Hiph. Deut. 15: 2. Is. 24: 2. — Luc. D. Mort. 4. 1. Xen. Ag. 4. 4. — Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. 18: 30, 34. — Xen. An. 7. 7. 34.

b) metaph. *to be bound, to be obligated*, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23: 16 ὃς ἂν ὁμολῇ . . . ὀφείλει sc. ἀποδοῦναι. v. 18.

Elsewhere c. inf. Luke 17: 10 ὃ ὀφείλομεν ποιῆσαι, πεποιθήκαμεν. John 13: 14. 19: 7 ὀφείλει ἀποθανεῖν *he ought to die*. Rom. 15: 1, 27. 2 Cor. 12: 14. Eph. 5: 28. 2 Thess. 1: 3. 2: 13. 1 John 2: 6. 3: 16. 4: 11. 3 John 8. Particip. 1 Cor. 7: 3 in text. recs. — Wisd. 12: 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. 4. 19. — Also of what the circumstances of time, place, person, etc. render proper, i. q. *to be fit and proper, I ought*, Acts 17: 29. 1 Cor. 7: 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11: 7, 10. 2 Cor. 12: 11. Heb. 2: 17. 5: 3, 12. Or of what is from the nature of the case necessary, 1 Cor. 5: 10 ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελθεῖν. 9: 10.

c) by impl. and from the Aramaean, *to fail in duty, to be delinquent, to be in fault towards any one*, c. dat. Luke 11: 4. See in Ὁφειλέτης c, and Ὁφείλημα c.

Ὁφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὥς, εἰ, εἴθε, Hom. Il. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Buttm. § 114. p. 295. § 150. p. 437. — In later writers and N. T. ὄφελον is an indec. participle of wishing, or interject. *Othat! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Buttm. l. c. and § 115. n. 7. So 1 Cor. 4. 8 καὶ ὄφελόν γε ἐμβασιλεύσατε. 2 Cor. 11: 1. Gal. 5: 12. Rev. 3: 15. Sept. for חַיִּיבֵי Ex. 16: 3. חַיִּיבֵי Num. 14: 2. 20: 3. חַיִּיבֵי 2 K. 5: 3. — Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὁφελος, εος, ους, τό, (ὀφείλω to further,) *furtherance, profit, advantage*. 1 Cor. 15: 32 τί μοι ὄφελος; James 2: 14, 16. Sept. for חַיִּיבֵי Job 15: 3. — Diod. Sic. 13: 53. Xen. Mem. 3. 1. 9.

Ὁφθαλμοδοουλεία, ας, ἥ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph 6: 6. Col. 3: 22. — Not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὄφθαλμος, part. aor. ὀφθαλμός,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.

a) pp. and (α) genr. Matt. 5: 29 ὁ ὀφθ. σου ὁ δεξιός. v. 38. Mark 8: 25. Luke 24: 16. Acts 9: 18. 1 Cor. 12: 16. 15: 52 ἐν ὁπῇ ὀφθαλμοῦ. Rev. 3: 18. al. Sept. for 𐤀𐤓𐤔 Gen. 29: 17. 48: 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5. — (β) In phrases: ὀφθ. ἀπλούς, ὀφθ. πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. 6: 22, 23; but ὀφθ. πονηρός see also below in γ. For acc. τοὺς ὀφθαλμοὺς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορίσσω, ἐπαίρω, καμνύω, see under these verbs respectively. For 1 Pet. 3: 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. 2: 14, see in Μοιχάλις. For Heb. 4: 13, see Γυμνός d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. 13: 16 μακάριοι οἱ ὀφθ. Luke 2: 30 εἶδον οἱ ὀφθ. μου κ. τ. λ. 10: 23. Rev. 1: 7. Sept. and Heb. Deut. 3: 21. Is. 30: 20. saep. — Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. 20: 15 ὁ ὀφθ. σου πονηρός ἐστίν, οὗ ἐγὼ ἀγαθός εἰμι; Mark 7: 22 ὀφθ. πονηρός, *evil eye*, i. e. *envy*. So Heb. 𐤀𐤓𐤔, Sept. βάσκανος, Prov. 23: 6. 28: 22. Comp. Gesen. Lex. 𐤀𐤓𐤔 no. 1. h, sq. — Eccles. 14: 10 ὀφθ. πονηρός φθονερός.

b) trop. *eye of the mind*, the power of perceiving and understanding; so ὀφθ. τῆς διανοίας Eph. 1: 18 in text. rec. others ὀφθ. τῆς καρδίας. Elsewhere absol. Luke 19: 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26: 18, comp. in ἀνοίγω e. So John 12: 40. Rom. 11: 8, 10. al. — Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμούς.—So by Hebraism, ἐν ὀφθαλμοῖς τινος Matt. 21: 42 et Mark 12: 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθ. see in Ἀπέναντι b. AL.

”Οφίς, εὖως, ὁ, a *serpent*, Matt. 7: 10 μὴ ὄφιν ἐπιδώσει αὐτῷ; Mark 16: 18 et Luke 10: 19, comp. Ps. 91: 13. Luke 11: 11. 1 Cor. 10: 9. Rev. 9: 19. Of the brazen serpent, John 3: 14. Sept. for 𐤀𐤓𐤔 Gen. 3: 1. Ex. 4: 3. — Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.—As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10: 16; in a bad sense, 23: 33. Comp. Gen. 3: 1.

Psalt. Salom. 4: 11 ὡς ὄφίς διαλύσαι σοφίαν.—Hence symbolically for *Satan*, 2 Cor. 11: 3, in allusion to Gen. 3: 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2: 23, 24. Act. Thom. § 31, 32. So Rev. 12: 9 ὁ ὄφίς ὁ ἀρχαῖος . . . ὁ Σατανᾶς. v. 14, 15. 20: 2. Comp. in Δράκων.

”Οφρὺς, ὕος, ἡ, brow, pp. *eye-brow*, Sept. Lev. 14: 9. Xen. Mem. 1. 4. 6. In N. T. brow of a mountain, edge of a precipice, Luke 4: 29. See in Ναζαρέθ.—Hom. II. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

”Οχλέω, ὦ, f. ἡσω, (ὄχλος,) pp. to harass with crowds, tumults, to mob, c. acc. Hdot. 5. 41. In N. T. genr. to harass, to vex, only pass. Luke 6: 18 ὀχλοῦμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5: 16.—Tob. 6: 7. Act. Thom. § 12. Hdian. 6. 3. 9.

”Οχλοποιέω, ὦ, f. ἡσω, (ὄχλος, ποιέω,) to gather a crowd, to raise a mob, intrans. Acts 17: 5. — Not found elsewhere.

”Οχλος, ου, ὁ, a crowd, throng, multitude, pp. a confused multitude, opp. to δῆμος a regular assembly.

a) pp. sing. Matt. 9: 23 ἰδὼν . . . τὸν ὄχλον θορυβούμενον. v. 25. Mark 2: 4. Luke 5: 1. John 5: 13. Acts 14: 14. al. saep. So πολὺς ὄχλος Matt. 14: 14. Mark 6: 34. ὄχλος πολὺς Matt. 20: 29. Mark 4: 1. ὁ πολὺς ὄχλος Mark 12: 37. ὁ πλεῖστος ὁ. Matt. 21: 8. πάντοτε ὁ. Mark 8: 1. πᾶς ὁ ὁ. Matt. 13: 2. Mark 4: 1. ὁ τοσοῦτός Matt. 15: 33. ὁ ἱκανός Mark 10: 46. οἱ μυριάδες τοῦ ὁ. Luke 12: 1. Sept. for 𐤀𐤓𐤔 1 K. 20: 13. Dan. 10: 6. 𐤀𐤓𐤔 Num. 20: 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὁ. ib. 6. 1. 1. ὁ πᾶς ὁ. Ael. V. H. 2. 6. — Plur. οἱ ὄχλοι intens. in the same sense, like Engl. *crowds*, *multitudes*. Matt. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 7: 28. Mark 10: 1. Luke 4: 42. 5: 3. John 7: 12. Acts 8: 6. al. So ὁ πολλοί Matt. 4: 25. Luke 5: 15. πάντες οἱ ὁ. Matt. 12: 23. Sept. for 𐤀𐤓𐤔 Ez. 16: 40. — Ael. V. H. 14. 8. Hdian. 7. 12. 11. — Once plur. οἱ ὄχλοι of *throng*s or *multitudes* out of different nations, and thus i. q. *nations*, *tribes*, Rev. 17: 15 λαοὶ καὶ ὄχλοι

εἰσι, καὶ ἔθνη καὶ γλῶσσαι. — Hdian. 7. 7. 2.

b) spec. for the common people, the rabble, plebs. Matt. 14: 5 ἐφοβήθη τὸν ὄχλον. 21: 26. Mark 12: 12. John 7: 12, 49 coll. 48. Acts 16: 22. 24: 12. Plur. οἱ ὄχλοι Matt. 21: 46. Acts 17: 13.—Eccclus. 7: 7. Luc. Herod. 8. Xen. H. G. 1. 4. 13.

c) genr. a multitude, a great number; seq. genit. of class, Luke 5: 29 ὄχλος τελωνῶν πολὺς. 6: 17. Acts 1: 15. 6: 7. Seq. ἐκ c. gen. John 12: 9. δ. ἱκανός Acts 11: 24, 26. 19: 26. — c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

d) by impl. tumult, uproar, Luke 22: 6 αἶτο ὄχλου. Acts 24: 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλον· ταραχῆς. Xen. H. G. 4. 4. 11. AL.

Ὀχύρωμα, ατος, τό, (ὀχυρώω, ὀχυρός fast, firm, fr. ἔχω,) a fastness, fortress, strong-hold, pp. Sept. for מְצֻרָה Josh. 19: 29. Is. 34: 13. מְצֻרָה 2 K. 22: 2. Xen. H. G. 3. 2. 3.—In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. 10: 4. So Sept. for מְצֻרָה Prov. 21: 22. מְצֻרָה Prov. 10: 29.

Ὀψάριον, ου, τό, dimin. only in form from τὸ ὄψον, Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7: 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for דָּג Num. 11: 22. Plut. Sympos. 4. qu. 4. 2, πολλῶν ὄντων ὄψων, ἐκνεύνηκεν ὁ ἰχθύς μόνον, ἢ μάλιστα γε, ὄψον καλεῖσθαι. Thuc. 1. 138.—Hence in N. T. ὀψάριον a fish, John 6: 9 δύο ὀψάρια (comp. Luke 9: 13.) John 6: 11. 21: 9, 10, 13. —Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἰχθύος μεγάλου . . . καὶ εἰπόντος τινὸς ἡδιστον εἶναι ὀψάριον κ. τ. λ.

Ὀψέ, adv. (ὅπρις, ὅπισς,) late, i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὀψέ· μετὰ πολλὴν χρόνον, βραδείως. Seq. gen. ὀψέ ἡλικίας late in life Ael. V. H. 2. 23. ὀψέ τῆς ἡμέρας Thuc. 4. 93. Absol. also late sc. in the day or evening, late evening, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἐσπέρα, ἡ μετὰ τὴν δύσιν ἡλιου ὥρα· ὀψέ δέ, ἡ μετὰ πολὺ τῆς δύσεως,

καὶ καθόλου μετὰ πολλὴν χρόνον.—Hence in N. T.

a) absol. late evening, Mark 11: 19 καὶ ὅτε ὀψέ ἐγένετο. Put for the evening watch, Mark 13: 35, see in Φυλακή. Sept. for עֶרְבַּי Gen. 24: 11. Comp. above.

b) seq. genit. i. q. at the end of, at the close of, after. Matt. 28: 1 ὀψέ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. at the end of the sabbath, i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark 16: 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b.—Philostr. Vit. Apoll. 4. 18 ὀψὲ μυστηρίων after the mysteries. Philostr. de Ludis Pythiis, εἶτα τὴν ἀγωνίαν παρέχειν τὴν γυμνήν, ὀψὲ τούτων. ib. ὀψὲ τῶν Τρωϊκῶν.

Ὀψιμος, ου, ὁ, ἡ, adj. (ὀψέ,) late, latter. James 5: 7 ἕως ἂν λάβῃ ὑπερὸν πρωῒμον καὶ ὀψιμον, the early and latter rain, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for מְצֻרָה דְּמַלְקִי Deut. 11: 14. Jer. 5: 24. Joel 2: 23.—Hom. Il. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Oec. 17. 4, 5. It is strictly poetic for ὀψιος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὀψιος, α, ον, (ὀψέ,) late, i. e.

a) pp. Mark 11: 11 ὀψίας ἤδη οὕσης τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψέ. — Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὀψία sc. ὥρα, as subst. evening, pp. late evening. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. 14: 15 with v. 23. Hence, the Heb. phrase בֵּין הָעֶרְבַּיִם between the evenings, when the passover was to be killed and the evening sacrifice offered, denoted strictly the time of sunset, as is expressly said in Deut. 16: 6, comp. Ex. 12: 6. Lev. 23: 5; also Ex. 29: 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. עֶרְבַּי. In N. T. ἡ ὀψία appears to denote the former evening

in Matt. 8: 16. 14: 15. 27: 57. Mark 4: 35. 15: 42; and the latter in Matt. 14: 23 coll. v. 15. 16: 2. 20: 8. 26: 20. Mark 1: 32. 6: 47. 14: 17. John 6: 16. 20: 19. — This latter the Greeks called *ὄψια δειλη*, see Polyb. Demosth. Thuc. as cited above.

Ὀψις, εως, ἡ, (ὄψομαι,) the sight, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. a sight, appearance, thing seen, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. aspect, looks, etc.

a) i. q. the visage, face, countenance, John 11: 44 ἡ ὄψις αὐτοῦ σονδαρίω περιεδέειτο. Rev. 1: 16. Sept. for מַרְאֵה Gen. 24: 16. 29: 17.—Ael. V. H. 4. 28. Dem. 413. pen.

b) external appearance, shew, John 7: 24 μὴ κρίνετε κατὰ ὄψιν. — Jos. B. J. 3. 5. 2. Thuc. 6. 46.

Ὀψώνιον, ου, τό, (ὄψων, ὠνέομαι to buy,) Lat. *opsonium*, pp. 'whatever is bought to be eaten with bread,' see in Ὀψάριον, and comp. ὄψωνέω Ael. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Caes. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὄψώνιον, a stipend, wages, pp. of soldiers, Luke 3: 14 ἀρχεῖσθε τοῖς ὄψωνοις ἡμῶν. 1 Cor. 9: 7. — 1 Macc. 3: 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. wages, recompense, 2 Cor. 11: 8. Rom. 6: 23 τὰ ὄψ. τῆς ἁμαρτίας.

II.

Παγιδεύω, f. εύσω, (παγίς,) to lay snares for, to snare, to trap, pp. Sept. Ecc. 9: 12. In N. T. trop. to ensnare, to entangle, e. g. by difficult questions etc. c. acc. Matt. 22: 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. — Symm. Prov. 6: 2 ἐπαγιδεύθης ἐν ῥήμασι στόματός σου, for Heb. מִכְרֹמֶיךָ. Comp. Sept. 1 Sam. 28: 9.

Παγίς, ἰδος, ἡ, (πήγνυμι,) pp. 'whatever makes fast or holds fast;' hence a snare, trap, gin.

a) pp. Luke 21: 35 ὡς παγίς γὰρ ἐπιλεύσεται, as a snare shall it come upon them, i. e. suddenly, unexpectedly. Sept. for פֶּתַח Ecc. 9: 12. Am. 3: 5. — Eccclus. 27: 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγίς τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9. —Also by impl. for cause of destruction, Rom. 11: 9 γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for פֶּתַח, as also Josh. 23: 13. Is. 24: 18. מִכְרֹמֶיךָ Prov. 18: 7.—1 Macc. 5: 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' suffering, i. q. πάθος.

a) pp. evil suffered, affliction, distress; once sing. Heb. 2: 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36.—Elsewhere only plur. τὰ παθήματα, sufferings, calamities, Rom. 8: 18. 2 Cor. 1: 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. v. 6, 7. Phil. 3: 10. Col. 1: 24. 2 Tim. 3: 11. Heb. 2: 10. 10: 32. 1 Pet. 1: 11. 4: 13. 5: 1, 9. — Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. passion, i. e. affection of mind, emotion. Gal. 5: 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7: 5.—Plato Phaedo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, οῦ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to suffering, as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. destined to suffer; Acts 26: 23 λέγων . . . εἰ παθητός ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 86.

Πάθος, εος, ους, τό, (πάσχω, παθεῖν,) *suffering*, e. g. *affliction, calamity*, Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion*, i. e. *affection* of mind, *emotion*, espec. *lust, concupiscence*. Rom. 1: 26 πάθη ἀτιμίας *infamous lusts*, comp. Buttm. § 123. n. 4. Col. 3: 5. 1 Thess. 4: 5. — Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

Παιδαγωγός, οὔ, δ, (παῖς, ἄγω, ἄγωγι,) *a pedagogue*, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511. — In N. T. genr. *an instructor, school-master*, with the idea of authority, 1 Cor. 4: 15. Trop. of the Mosaic law, Gal. 3: 24, 25.

Παιδάριον, ἱόν, τό, (dimin. of παῖς,) *a boy, lad*, John 6: 9. Matt. 11: 16 in text. rec. Sept. for יָלֵד Gen. 42: 22. 2 Sam. 12: 18. יָלֵד Gen. 22: 5, 12. — 1 Macc. 2: 46. Pol. 10. 47. 7, 9. of a servant boy Ael. V. H. 2. 2.

Παιδεία, ας, ῆ, (παιδεύω,) pp. *training of a child*, and hence genr. *education, discipline, instruction*, as consisting in teaching, admonition, rewards, punishment, etc.

a) genr. Eph. 6: 4 ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . . κυρίου, i. e. such training as the Lord approves. 2 Tim. 3: 16 π. ῆ ἐν δικαιοσύνῃ. — Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction, chastisement*, Heb. 12: 5, 7, 8, 11. So Sept. and מוֹסֵר Prov. 3: 11. 22: 15. — Eccclus. 18: 14.

Παιδευτής, ου, δ, (παιδεύω,) *an instructor, preceptor, master*, pp. of boys, Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. 2: 20 παιδευτὴν ἀφρόνων. — Eccclus. 13: 19.

b) by synecd. *a corrector, chastiser*, Heb. 12: 9. So Sept. for מוֹסֵר Hos. 5: 2. — Psalt. Salom. 8: 35.

Παιδεύω, f. εὔσω, (παῖς,) pp. *to train up a child*, and hence genr. *to educate, to discipline, to instruct*, trans. comp. above in Παιδεία.

a) genr. c. dat. of thing, Acts 7: 22 ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων. c. κατὰ 22: 3, see in Ἀκριβεία. — Jos. c. Apion. 1. 4 γράμμασιν ἐπαιδεύθησαν. c. acc. rei Diod. Sic. 1. 81. Xen. Mem. 4. 2. 23. — In the sense of *to teach, to admonish*, by word or deed, 2 Tim. 2: 25 ἐν πραότητι παιδεύοντα. Tit. 2: 12. Pass. c. inf. 1 Tim. 1: 20 ἵνα παιδευθῶσι μὴ βλασφημεῖν, comp. Sept. Ps. 2: 10. — Wisd. 6: 25. Ael. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct, to chastise, to chasten*, e. g. as children, Heb. 12: 7, 10. So Sept. and מוֹסֵר Prov. 19: 18. 29: 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. 11: 32. 2 Cor. 6: 9. Rev. 3: 19. Heb. 12: 6, comp. Prov. 3: 12. So Sept. and מוֹסֵר Lev. 26: 18. Jer. 10: 24. Hence of prisoners, *to scourge*, Luke 23: 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω. Comp. Acts 16: 22. — This use of the word seems to occur only in Sept. and N. T. So Phavorin. παιδεύειν· ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ῥητόρων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θεῷ γραφῇ τοῦτο εὐρίσκεται. Thom. Mag. sub πολλάκις. Winer p. 23.

Παιδιόθεν, adv. (παῖς, παιδίον,) *from a child, from childhood*, Mark 9: 21. — Not found elsewhere; though there occurs a later form παιδόθεν, Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was ἐκ παιδός Xen. Cyr. 5. 1. 2, or ἐκ παιδίου Sept. Is. 46: 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phr. p. 93.

Παιδίον, ου, τό, (dim. of παῖς,) *a little child*, either male or female; plur. τὰ παιδιά, *little children*.

a) pp. and genr. e. g. of a child or children recently born, *a babe, infant*, Luke 18: 16, 17 τὰ παιδιά, comp. v. 15 where it is τὰ βρέφη. Matt. 19: 13, 14. Mark 10: 13, 14, 15. John 16: 21. Also of those more advanced, Matt. 11: 16 in later edit. 14: 21. 15: 38. 18: 2, 3, 4, 5. Mark 7: 28. Luke 7: 32. 9: 47, 48. 11: 7.

So Sept. for רָךְ Gen. 30: 26. 1 Sam. 1:2. רָךְ Gen. 45: 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, *boy*, e. g. recently born, Matt. 2: 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke 1: 59, 66, 76, 80. 2: 17, 21, 27, 40. Heb. 11: 23. (Sept. for רָךְ Ex. 2: 8, 9.) Also more advanced, Mark 9: 24, 36, 37. John 4: 49, comp. v. 47. So Sept. for רָךְ Gen. 21: 14, 15. רָךְ Gen. 21: 17, 18. —Ael. V. H. 1. 34. Xen. Cyr. 2. 3. 10. —Of a female child, *girl*, *maiden*, sc. partly grown, Mark 5: 39, 40 bis, 41.

b) trop. 1 Cor. 14: 20 *μή παιδία γίνεσθε φρεσίν*, *be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2: 13, 14, comp. Is. 8: 18. So in direct address, i. q. *carissimi*, John 21: 5. 1 John 2: 13, 18.

Παιδίσκη, ἡς, ἥ, (dim. from $\eta\ \pi\alpha\iota\varsigma$), *a girl, young maiden*, free-born Sept. Ruth 4: 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. *a bond-maid, female slave or servant*, Matt. 26: 69. Mark 14: 66, 69. Luke 12: 45. 22: 56. John 18: 17. Acts 12: 13. 16: 16. Gal. 4: 22 *ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρου*. v. 23, 30 bis, 31. So Sept. for פִּדְיָהּ Gen. 21: 10. 30: 3. פִּדְיָהּ Gen. 16: 1, 2. 25: 12. espec. 1 Sam. 25: 41.—Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

Παίζω, f. *παίζομαι*, ($\pi\alpha\iota\varsigma$), aor. 1 *ἔπαισα*, later form *ἔπαιξα*, Buttm. § 114; pp. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. *to play*, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. 10: 7 *ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν*, quoted from Ex. 32: 6 where Sept. for רָךְ . See also Sept. for רָךְ Judg. 16: 25. 2 Sam. 6: 5. 1 Chr. 13: 8. 15: 29.—Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 or 410.

Παῖς, παιδός, ὁ, ἡ, *a child, male or female; a boy, youth; a girl, maiden*; plur. *οἱ παῖδες* *children* etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. 2: 16 with Acts 20: 12, coll. v. 9.

a) pp. and genr. Matt. 2: 16 *ἀνέιλς*

πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ . . . ἀπὸ διετοῦς καὶ κατωτέρω. 21: 15. Sing. $\delta\ \pi\alpha\iota\varsigma$ Matt. 17: 18. Luke 2: 43. 9: 42. John 4: 51 $\delta\ \pi\alpha\iota\varsigma\ \sigma\upsilon\upsilon\ \zeta\eta$. Acts 20: 12, coll. v. 9 where it is *νεανίας*. Also $\eta\ \pi\alpha\iota\varsigma$ Luke 8: 51, 54, comp. v. 42 where it is *θυγάτηρ ὡς ἐτῶν δώδεκα*. Sept. genr. for רָךְ 2 K. 2: 24. $\delta\ \pi$. for רָךְ Prov. 4: 1. $\eta\ \pi$. for רָךְ Ruth 2: 6. רָךְ Gen. 24: 28, 57. 34: 12. — Jos. Ant. 9. 7. 5 *καὶ ἄλλοι ἀντὶ καὶ θηλείαι παῖδες ἐγένοντο*. Xen. Mem. 4. 4. 20. $\delta\ \pi\alpha\iota\varsigma$ Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1. $\eta\ \pi\alpha\iota\varsigma$ Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. *boy*, Lat. *puer*, put for *servant*, e. g. (α) pp. and genr. i. q. *δοῦλος a servant, slave*, Matt. 8: 6, 8, 13, comp. v. 9 where it is *δοῦλος*. Luke 7: 7, coll. v. 3. 12: 45. 15: 26. So Sept. for רָךְ Gen. 9: 26, 27. 24: 2. 26: 15. —Ael. V. H. 4. 22. Xen. Mem. 3. 13. 6. —(β) of an *attendant, minister*, as of a king, Matt. 14: 2 *εἶπεν [Ἡρώδης] τοῖς παῖσιν αὐτοῦ*. So Sept. and רָךְ Gen. 41: 38. Jer. 36: 24.—1 Macc. 1: 6. Diod. Sic. 17. 36. —(γ) $\delta\ \pi\alpha\iota\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$, *the servant of God*, i. q. יְהוָה רָךְ , see Gesen. Lex. רָךְ no. 2; spoken of a *minister or ambassador of God*, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke 1: 69. Acts 4: 25; of Israel, Luke 1: 54, comp. Sept. and רָךְ Is. 41: 8, 9. 44: 1, 2. 45: 4. Also of Jesus the Messiah, Matt. 12: 18 *ἴδου ὁ παῖς μου*, in allusion to Is. 42: 1 where Sept. and רָךְ . So Acts 3: 13, 26. 4: 27, 30. Sept. and רָךְ Is. 49: 6. 50: 10. 52: 13.

Παίω, f. *παίσω*, *to strike, to smite*, c. acc. e. g. with the fist, a rod, sword, etc. Matt. 26: 68. Luke 22: 64. Mark 14: 47 et John 18: 10 *ἔπαισε τὸν δούλον*. Sept. for רָךְ Num. 22: 28. 2 Sam. 20: 10. — Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12. —Of a scorpion, *to strike, to sting*, Rev. 9: 5.

Πακατιανή, ἡς, ἥ, *Pacatiana*, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subcription 1 Tim. 6: 22. See Rosemn.

Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

Πάλαι, adv. *long ago, of old, formerly*.

a) pp. and genr. Matt. 11: 21. Luke 10: 13. Heb. 1: 1 *πάλαι ὁ θεὸς λαλήσας τοῖς πατράσιν*. Jude 4. Hence οἱ *πάλαι* as adj. *old, former*, 2 Pet. 1: 9, comp. Buttm. § 125. 6. — Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark 15: 44 ὁ δὲ *Πιλάτος* . . . ἐπρωτήσεν αὐτὸν εἰ *πάλαι* ἀπέθανεν. — Hdian. 7. 5. 1. Plat. Phaedo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

Παλαιός, ἄ, ὄν, (*πάλαι*), *old, not new*, viz.

a) in age or time, *old, former, not recent*, e. g. οἶνος Luke 5: 39 bis. ζυμὴ 1 Cor. 5: 7, 8. *διαθήκη* 2 Cor. 3: 14. ἐντολὴ 1 John 2: 7 bis. ὁ *παλ. ἄνθρωπος* Rom. 6: 6. Eph. 4: 22. Col. 3: 9; see in *Ἀνθρώπος* no. 1. b. β. Sept. for *יָשָׁר* Lev. 25: 22. — 2 Macc. 6: 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. ἱμάτιον Matt. 9: 16. Mark 2: 21 bis. Luke 5: 36 bis. ἄσκοι Matt. 9: 17. Mark 2: 22. Luke 5: 37. genr. Matt. 13: 52. Sept. for *יָשָׁר* Josh. 9: 4, 5. Jer. 38: 11. — Soph. Oed. R. 290. Lys. 179. 37.

Παλαιότης, *τηνος*, ἡ, (*παλαιός*), *oldness, antiquatedness*, Rom. 7: 6 [ἐν] *παλαιότητι γράμματος*, i. q. ἐν *γράμματι τῷ παλαιῷ*, comp. in *Γράμμα* a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aeschin. 33. 34.

Παλαιόω, ὦ, f. ὥσω, (*παλαιός*), *to let grow old, Pass. to wax old, to become old*, pp. in age, Act. Sept. Job 9: 5. Pass. Athen. I. p. 33. A, οἶνος *πεπαλαιωμένος*. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke 12: 33 *βαλάντια μὴ παλαιούμενα*, Heb. 1: 11 quoted from Ps. 102: 27. Heb. 8: 13 τὸ δὲ *παλαιούμενον καὶ γηράσκον*, comp. Sept. Lam. 3: 4. So Sept. Pass. for *יָשָׁר* Deut. 29: 5. Josh. 9: 13. Ps. 102: 27. Is. 50: 9. — Metaph. *to make antiquated, to render obsolete*,

i. q. to abrogate, Heb. 8: 13 *πεπαλαίωκας τὴν πρώτην* sc. *διαθήκην*. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

Πάλῃ, *ης, ῆ*, (*πάλλω* to vibrate,) a *wrestling*, pp. Ael. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. 6: 12.

Παλιγγενεσία, *ας, ῆ*, (*πάλιν, γένεσις*), *regeneration, reproduction, renewal*.

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life, Tit. 3: 5. Comp. in *Ἀνακαίνωσις, Ἀναγεννάω, Γεννάω*.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to ἀποκατάστασις q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in *Βασιλεία* c. Matt. 19: 28 ἐν *τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρ.* ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts 3: 21. See Olshaus. Comm. in loc. — Jos. Ant. 11. 3. 9 *παλιγγ. τῆς πατρίδος* i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune *παλιγγενεσία*.

Πάλιν, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insepar. partic. *re*. Comp. Passow s. voc.

a) pp. e. g. of place, espec. after verbs of motion. Mark 2: 1 καὶ *πάλιν* εἰσῆλθεν εἰς *Καπ.* 5: 21. John 6: 15 ἀνεχώρησεν *πάλιν* εἰς τὸ ὄρος. — 11: 7. 14: 3 *πάλιν* ἔρχομαι i. q. I will return. Acts 18: 21. 2 Cor. 1: 16. 13: 2 ἐὰν ἔλθω εἰς τὸ *πάλιν*. Phil. 1: 26 διὰ τῆς ἐμῆς παρουσίας *πάλιν* πρὸς ὑμᾶς. Gal. 1: 17. 4: 9. al. — Hom. II. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20. — So λαμβάνειν *πάλιν* to take back again John 10: 17, 18. Acts 10: 16. (Xen. An. 4. 2. 13.) Also Acts 11: 10. οἰκοδομεῖν *πάλιν* Gal. 2: 18.

b) of time, *again, another time, once more*. (a) genr. Matt. 4: 8 *πάλιν* παραλαμβάνει αὐτὸν ὁ διάβολος. 20: 5. Luke

23: 20. John 4: 13. 16: 16. Acts 27: 28. Rom. 8: 15. Heb. 5: 12. 6: 6. James 5: 18. al. saep. Pleonast. *πάλιν ἐκ δευτέρου*, Engl. *again the second time*, Matt. 26: 42. Acts 10: 15. — Ael. V. H. 1. 4. Hdtian. 6. 7. 1. Xen. Cyr. 1. 3. 15.—In the sense *at another time*, genr. John 1: 35. 8: 12, 21. Acts 17: 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4: 7. John 12: 39. Rom. 15: 10, 11, 12. Heb. 2: 13.—(β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. 5: 33 *πάλιν ἠκούσατε*. 13: 44 sq. 18: 19. Luke 13: 20. John 12: 22. 1 Cor. 12: 21. Heb. 1: 5, 6. 2: 13. al.—Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18. — So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4: 7. 2 Cor. 10: 7. Gal. 5: 3. 1 John 2: 8.—Hdtian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. AL.

Παμπληθεΐ, adv. (pp. dat. of *παμπληθής*, fr. *πᾶς*, *πλήθος*), *the whole multitude together, all at once*, Luke 23: 18. — Suid. *παμπληθεὶ καὶ παμπληθές*, ἀντὶ τοῦ πολὺ. Comp. *παμπληθής* 2 Macc. 10: 24. Dem. 347. 8. Xen. Vect. 4. 7.

Πάμπολυς, *παμπόλλη*, *πάμπολυ*, (*πᾶς*, *πολύς*), *very much, very great, vast*, Mark 8: 1 *παμπόλου ὄχλου ὄντος*.—Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

Παμφυλία, *ας*, ἡ, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2: 10. 13: 13. 14: 24. 15: 38. 27: 5.

Πανδοχεῖον, *ου*, τό, (*πανδοχεύς*), pp. 'place where all are received,' i. e. *an inn*, in the East a *menzil*, *khan*, *caravanserai*, Luke 10: 34. See Calmet p. 10, 278 sq. Jahn § 110. Harmer's Obs. II. p. 194. — Epict. Ench. 11. Luc. Philopat. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was *πανδοκεῖον*, see Phryn. et Lob. p. 307.

Πανδοχεύς, *έως*, ὁ, (*πάνδοκος*, from *πᾶς*, *δέχομαι*), pp. 'one who receives all,' i. e. *the keeper of an inn or caravanserai, host*, Luke 10: 35. See in *Πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was *πανδοκεύς*, see Phryn. et Lob. p. 307.

Πανήγυρις, *ιδος*, ἡ, (*πᾶς*, *ἄγυρις*, *ἀγορά*), pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11. — In N. T. only Heb. 12: 23 *καὶ μυριάσιν ἁγγέλων πανηγύρεαι, καὶ ἐκκλησίαι πρωτοτόκων κ. τ. λ.* *and to countless throngs [even] the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. 5: 11 sq. Ps. 148: 2. Dan. 7: 10. Sept. for *מִלְיוֹן* Ez. 46: 11. Hos. 2: 11. *מִלְיוֹן* Am. 5: 21.

Πανοικί, adv. (*πᾶς*, *οἶκος*), *with all one's household*, Acts 16: 34. So Sept. Cod. Vat. for *בְּיָתוֹ* Ex. 1: 1. — 3 Macc. 3: 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Aeschin. Dial. Soc. 2. I. This is a later form instead of the earlier *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

Πανοπλία, *ας*, ἡ, (*πάνοπλος*, from *πᾶς*, *ὄπλον*), *panoply, complete armour*, offensive and defensive, Luke 11: 22. Trop. of spiritual armour, Eph. 6: 11, 13. — Sept. 2 Sam. 2: 21. Jos. Ant. 20. 5. 3. Ael. V. H. 3. 24. Thuc. 3. 114.

Πανουργία, *ας*, ἡ, (*πανούργος*), *shrewdness, cunning, craftiness*, Luke 20: 23. 1 Cor. 3: 19. 2 Cor. 4: 2. 11: 3. Eph. 4: 14. Sept. for *חָכְמָה* Josh. 9: 4. — Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11. — In late writers also in a good sense, Sept. for *חָכְמָה* Prov. 1: 4. 8: 5. Ael. V. H. 2. 40.

Πανοῦργος, *ου*, ὁ, ἡ, adj. (*πᾶς*, *εἶργον*), pp. 'doing every thing,' and hence *shrewd, cunning, crafty*, 2 Cor. 12: 16. Sept. for *חָכְמָה* Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,

wise, Sept. for עֲדָה Prov. 13: 1. עֲדָה
Prov. 14: 8, 15. Ecclus. 21: 12, 20.

Πανταχόθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1: 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

Πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mark 16: 20. Luke 9: 6. Acts 17: 30. 21: 28. 24: 3. 28: 22. 1 Cor. 4: 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

Παντελής, εὖς, οὔς, ὅς, ἥ, adj. (πᾶς, τέλος,) *wholly ended, all complete*, i. e. genr. *perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀποκλεία. Diod. Sic. 15. 17.—In N. T. only adv. εἰς τὸ παντελές, *wholly, entirely*, i. e. as referring to time, *always*, Heb. 7: 25. μὴ εἰς τὸ π. i. q. *not at all* Luke 13: 11. Comp. in Εἰς no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.

Πάντη, adv. (πᾶς,) *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts 24: 3 κατορθωμάτων γινόμενων . . . διὰ τῆς σῆς προνοίας πάντα καὶ πανταχοῦ.—Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Buttin. § 116. n. 5.

Πάντιοθεν, adv. (πᾶς,) *from every side or quarter*, and hence *on every side, round about*, Luke 19: 43. Heb. 9: 4. John 18: 20 in text. rec. Mark 1: 45 in Mss.—Ecclus. 51: 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

Παντοκράτωρ, ὁ,ος, ὁ, adj. (πᾶς, κρατέω,) *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. 6: 18. Rev. 1: 8. 4: 8. 11: 17. 15: 3. 16: 7, 14. 19: 6, 15. 21: 22. Sept. where Heb. עֲדָה צֶבַח 2 Sam. 5: 10. 7: 26, 27. for עֲדָה Job 5: 17. 8: 5.—Wisd. 7: 25. 2 Macc. 1: 25. Anth. Gr. IV. p. 151.

Πανιότιε, adv. (πᾶς,) *always, at all times, ever*, Matt. 26: 11. Mark 14: 7. Luke 15: 31. 18: 1. John 6: 34. 2 Cor. 2: 14. al. saep.—Wisd. 19: 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἐκαστοτε, Sturz de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. AL.

Πάντως, adv. (πᾶς,) *wholly, altogether, entirely*.

a) pp. 1 Cor. 5: 10 καὶ οὐ πάντως. 9: 10. 16: 12.—Ael. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) genr. *by all means, at all events, assuredly*. Luke 4: 23 πάντως ἐρεῖτέ μοι. Acts 18: 21 δεῖ με πάντως τὴν ἐορτὴν ποιῆσαι εἰς Ἱεροσ. 21: 22. 28: 4. 1 Cor. 9: 22 ἵνα πάντως τινας σώσω. So in a neg. reply, *emphat. Rom. 3: 9 οὐ πάντως, not at all, not in the least*.—Tob. 14: 8. Ael. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

Παρά, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate vicinity or proximity, which is differently modified according to the force of the different cases. Comp. in Ἀπό init. See Passow in παρά. Buttin. § 142. n. 3. Matth. § 588. Winer § 51. p. 313.

I. With the Genitive, where as combined with the force of the genitive itself, it expresses the sense *from near, from with*, Fr. *de chez*, comp. Buttin. § 132. 2, 3. It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark 14: 43 παραγίνεται Ἰούδας . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke 8: 49. John 15: 26. 17: 8. So after εἶναι, *to be from*, i. q. *to come from*, John 6: 46. 7: 29. impl. 1: 14. Of things, Luke 6: 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν a virtue went out from him, was diffused around him.—Sept. Is. 57: 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20: 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark 8: 11. Luke 12: 48. John 4: 9. Acts 3: 2. 9: 2. James 1: 5. al.—Ael. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-

ing, learning, etc. *from* any one, John 1: 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24: 8. 28: 22. Gal. 1: 12. 1 Thess. 2: 13. 2 Tim. 1: 13. 2: 2. 3: 14 παρὰ τινος ἔμαθες. 2 John 4. al. saep. — Luc. D. Mort. 13. 4. Hidian. 1. 1. 4. Xen. Cyr. 2. 2. 6. — After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. 18: 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς. (Xen. An. 7. 2. 25.) Mark 12: 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke 6: 34. John 5: 34. Acts 7: 16 ὃ ὠνήσατο Ἀβραάμ . . . παρὰ τῶν νιῶν Ἑμὸρ. 9: 14. 26: 12. Rom. 11: 27. Eph. 6: 8. 2 Pet. 1: 17. Rev. 3: 18. al. saep. — Luc. D. Deor. 5. 2. Ael. V. H. 9. 25. Xen. Cyr. 8. 2. 25. — After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17: 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστι. Acts 26: 22. 2 John 3. So of hospitality or gifts, Luke 10: 7. Phil. 4: 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or *genr. to come, to be derived or possessed, from* any one, Mark 5: 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρὰ τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark 3: 21. — Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, etc. (α) *genr.* Matt. 21: 42 παρὰ κυρίου ἐγένετο αὕτη, quoted from Ps. 118: 22 where Sept. for רַחֵם. Luke 1: 45. 2: 1 ἐξηγήθῃ δόγμα παρὰ Καίσαρος. John 1: 6. Comp. Matth. § 588. — Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27. — (β) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Butt. § 134. 3. Winer l. c. p. 314. — Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing rest or position *near, hard by, with*, and c. dat. plur. *among*. See Passow, Butt. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying rest or remaining in a place. (α) *genr.* and c. dat. of thing, John 19: 25 εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. dat. of pers. as indicating place, Matt. 6: 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. 22: 25 ἦσαν δὲ παρ' ἡμῖν ἐπὶ ἀδελφοί, i. e. *with or among* us. 28: 15. John 1: 40. 8: 38. 14: 17. 23. 17: 5 bis [ὄντα] παρὰ σεαυτοῦ . . . ἣ ἔχον παρὰ σοί. Acts 10: 6. 1 Cor. 16: 2 παρ' ἐαυτοῦ τιθέτω, *with himself*, Fr. chez soi, i. e. *at home*. Col. 4: 16 παρ' ὑμῖν *among you*, in your presence. 2 Tim. 4: 13. Rev. 2: 13. al. — Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. — (β) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in Ἐν no. 4; so in Engl. *by, with*. Luke 9: 47 Ἰησοῦς . . . ἐπιλαβόμενος παιδίον, ἔστησεν αὐτὸ ἐαντῷ. 19: 17. Comp. Passow παρὰ B. 2. Matth. § 588. b. — Xen. An. 2. 5. 27 si sana lect.

b) seq. dat. of person, the reference being to the person himself without regard to place. (α) pp. and *genr. with, among*, Matt. 21: 25 οἱ δὲ διελογίζοντο παρ' ἐαυτοῖς. Luke 1: 30 εἶρες γὰρ χάριν παρὰ τῷ θεῷ. 2: 52. 2 Cor. 1: 17. 1 Pet. 2: 20. — Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28. — (β) Metaph. *with or before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts 26: 8. Rom. 2: 13 δίκαιοι παρὰ τῷ θεῷ. 11: 25. 1 Cor. 3: 19. Gal. 3: 11. James 1: 27. 1 Pet. 2: 4. 2 Pet. 3: 8. So 2 Pet. 2: 11 παρὰ κυρίου *before the Lord*, sc. as judge. (Jos. Ant. 7. 4. 2. Ael. V. H. 10. 15 παρ' ἐμοὶ κριτῇ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19: 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ θεῷ πάντα δυνατό. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2: 11 οὐ γάρ ἐστι προσωποληψία παρὰ τῷ θεῷ. 9: 14. Eph. 6: 9. James 1: 17. — Sept. Job 12: 13. Dem. 318. 13 εἰ δ' οὐν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. — (γ) Trop. 1 Cor. 7: 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω παρὰ τῷ θεῷ, *with God* i. e. in union and fel-

lowship by faith with him, devoted to him as Christians, i. q. *ἐν κυρίῳ* v. 22.

III. With the Accusative, pp. expressing motion *near by*, *near to* a place etc. See Passow, Buttm. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near*, *by*, *along*, after verbs of motion, c. acc. of thing, Matt. 4: 18 *περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν*; i. e. *by the sea*, *along the sea-shore*. Matt. 13: 4. Mark 2: 13. 4: 15 *οἱ παρὰ τὴν ὁδὸν* sc. *σπείρονται*, i. e. *by the way-side*. Luke 8: 5. — Jos. Ant. 2. 5. 5 *παρὰ ποταμὸν βαδίζων*. Xen. An. 6. 2. 1, 18.

b) as expressing motion *to* a place, i. e. place whither, *near to*, *to*, *at*, after verbs of motion, and so equiv. to *πρός* or *εἰς* c. acc. Matt. 15: 29 *μεταβάς . . . ἦλθε παρὰ τὴν θάλασσαν*, *he came near to the sea*, approached the sea. v. 30 *ἔρχωμαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ*, *at his feet*. Luke 8: 41. Acts 4: 35. 7: 58.—Hom. Il. 1. 347 *τὴν δ' αὐτὴν ἔην παρὰ νῆας Ἀχαιῶν*. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 *ἢ παρ' ἐμὲ εἰσόδος*.

c) sometimes also expressing the idea of rest or remaining *near* a place etc. *near*, *by*, *at*, i. q. *παρά* c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in *Lis* no. 4. Passow *παρά* C. 3.—(α) pp. after verbs of rest or remaining, Matt. 13: 1 *ἐκάθηντο παρὰ τὴν θάλασσαν*, i. e. *he went and sat by the sea-side*. Mark 5: 21. Luke 5: 1. 7: 38 *στάσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω*. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12.—Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39.—(β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of*, *because of*, Lat. *propter*, e. g. *παρὰ τοῦτο*, i. q. *thereby, therefore*, on this account, 1 Cor. 12: 15, 16 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; comp. Matth. Winer l. c. So Sept. for *עַל-דִּבְרֵי* Deut. 23: 5. — π. τοῦτο Plut. Camill. 28. Xen. Mag. Eq. 1. 5. *παρ' ὃ* Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past* a

place, i. e. a passing *by*, going *beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 *παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παρῆναι*. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than*, viz. (α) i. q. Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to*, *against*. Acts 18: 13 *παρὰ τὸν νόμον* pp. *aside from the law*, i. e. *contrary to law*. Rom. 1: 26 *παρὰ φύσιν*. 4: 18 *παρ' ἐλπίδα*. 11: 24. 16: 17. Gal. 1: 8, 9. — Jos. Ant. 6. 13. 2. Hdot. 6. 3. 6. Xen. Mem. 1. 1. 18.—(β) i. q. Engl. *beside*, in the sense of *except*, *save*, pp. *falling*, *falling short*. 2 Cor. 11: 24 *τεσσαράκοντα παρὰ μίαν* *forty stripes save one*, i. e. *falling short by one*, *falling off one*.—Jos. Ant. 4. 8. 1 *τεσσαράκοντα ἐτῶν παρὰ τριάκονθ' ἡμέρας*. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond*, *besides*, *more than*; so genr. Heb. 11: 11 *παρὰ καιρὸν ἡλικίας ἔτεκεν*, *past the proper age*, *falling the usual age*.—Jos. Ant. 14. 14. 3. Thuc. 3. 54 *παρὰ δύναμιν*. — More commonly i. q. *more than*, *above*, *beyond*; so genr. Luke 13: 2 *ἀμαρτωλοὶ παρὰ πάντας*. v. 4. Rom. 1: 25. 12: 3 *παρ' ὃ δεῖ φοροεῖν*. 14: 5 see in *Κρίνω* a. Heb. 1: 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where *παρά* c. acc. is equiv. to *ἢ κατὰ* c. acc. Matth. § 588. p. 1174. E. g. Luke 3: 13 *μηδὲν πλέον παρὰ τὸ διατεταγμένον*. Heb. 1: 4. 2: 7, 9. 3: 3. 9: 23. 11: 4. 12: 24. (Esdr. 4: 35. Hdot. 7. 103. Thuc. 1. 23.) After *ἄλλος*, 1 Cor. 3: 11 *θεμέλιον ἄλλον . . . παρὰ τὸν κείμενον*. Comp. Matth. l. c.—Plato Phaed. § 42. p. 93. A, *οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο, παρ' ἃ ἂν ἐκεῖνα ἢ ποιῇ ἢ πάσχη*.

NOTE. 1h composition *παρά* implies: 1. nearness, proximity, *near*, *by*, as *παρκαθίζω*, *παρίστημι*, *παραθαλάσσιος*, etc. 2. motion or direction *near to*, *to*, *by*, as *παραβάλλω*, *παραδίδωμι*, *παρέχω*, *παρατείνω*, etc. 3. motion *by* or *past* any place, a going *beyond*, as *πράγω*, *παρέρχομαι*, *παραπλέω*. 4. Trop. of

whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable *mis-*, i. e. wrongly, falsely, as παρακούω, παραθεωρέω; or like Lat. *praeter*, *trans*, implying violation, as παραβαίνω, παρανομέω; also by stealth, as παρεισάγω, etc. AL.

Παραβαίνω, f. βήσομαι, aor. 2 παρέβην, (βαίνω), pp. *to go by one's side, to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by or over in silence*, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from, to transgress*, c. accus. Matt. 15: 2, 3 ἡμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ. absol. 2 John 9. Praegn. Acts 1: 25 ἐξ ἧς [ἀποστολῆς] παρέβη Ἰούδας i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. ἐκ for כֶּךָ כִּי Ex. 32: 8. Sept. genr. for כֶּךָ Num. 14: 41. Josh. 7: 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

Παραβάλλω, f. βαλῶ, (βάλλω), pp. *to throw near, to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, τὶ ἐν τινι Mark 4: 30.—τὶ τινι Jos. Ant. 5. 1. 21. Hdot. 1. 198. τὶ πρὸς τι Xen. Mem. 2. 4. 5.

2. intrans. or c. εαυτὸν impl. pp. *to throw oneself near*, i. e. *to betake oneself any whither, to go or come to a place*; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. εἰς Acts 20: 15 παρεβάλομεν εἰς Σάμω. — Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

Παραβάσις, εως, ἡ, (παραβαίνω), *transgression*, e. g. τοῦ νόμου Rom. 2: 23. absol. 4: 15. 5: 14. Gal. 3: 19. 1 Tim. 2: 14. Heb. 2: 2. 9: 15. Sept. for עֲוֹן Ps. 101: 3. — 2 Macc. 15: 10 π. τῶν ὀρκῶν. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

Παραβάτης, ου, ὁ, (παραβαίνω), *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. a *transgressor*, sc. τοῦ νομοῦ Rom. 2: 25, 27.

James 2: 11. absol. Gal. 2: 18. James 2: 9. —Symm. for פָּרַיֵר Ps. 17: 4. Ez. 18: 10.

Παραβιάζομαι, f. ἀσσομαι, depon. Mid. (βιάζω q. v.) *to force, to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν.—In N. T. *to compel, to constrain*, sc. by overmuch entreaty, seq. acc. Luke 24: 29. Acts 16: 15. Sept. for פָּרַיֵר 2 K. 2: 17. 5: 16. פָּרַיֵר 1 Sam. 28: 23.

Παραβολεύομαι, f. εὔσομαι, depon. Mid. (παράβολος exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from παραβάλλομαι), *to expose oneself to danger*. Phil. 2: 30 in later edit. παραβολενάμενος τῇ ψυχῇ exposing himself in respect to his life, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. παραβολενάμενος εἰς θάνατον εαυτὸν ἐκδούς. Comp. Wetstein N. T. in loc.

Παραβολή, ἡς, ἡ, (παραβάλλω), pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark 4: 30 ἐν ποίᾳ παραβολῇ παραβαλόμεν αὐτήν; Heb. 11: 19 ἐν παραβολῇ, i. e. figuratively.—Ael. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. τύπος, Heb. 9: 9 ἡτις [ἡ] παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, i. e. a symbol or type of spiritual things in Christ, comp. v. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν. v. 31, 33. 15: 15. 21: 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 36. 6: 39. 8: 9, 11. 12: 16, 41. 13: 6. 15: 3. 18: 1, 9. 19: 11. 20: 9, 19. 21: 29. ἐν παραβολαῖς i. e. through or by means of parables, Mark 4: 11. Luke 8: 10. λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς, Matt. 13: 3,

10, 13, 34. 22: 1. Mark 3: 23. 12: 1. c. ἐν impl. Mark 4: 33. διδάσκειν ἐν παραβολαῖς Mark 4: 2. εἶπε διὰ παραβολῆς Luke 8: 4. χωρὶς παραβολῆς οὐκ ἐλάλει αὐτοῖς Matt. 13: 34. Mark 4: 34. ἀπὸ τῆς συκῆς μάθετε τὴν παραβολήν i. e. drawn from the fig-tree, Matt. 24: 32. Mark 13: 28. Seq. gen. of the object whence the parable is drawn, Matt. 13: 18 π. τοῦ σπειροῦτος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14: 7, comp. v. 7—11, 12—14, 16—24. — Sept. and Heb. זָכַר Ez. 17: 2. 24: 3.

c) in a wider sense, *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. 13: 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78: 2 where Sept. for זָכַר a sententious or didactic poem; comp. Prov. 1: 6. Ecc. 12: 9. — Hence also i. q. *proverb, adage*, Luke 4: 23. So Sept. and זָכַר 1 Sam. 10: 12. Ez. 18: 2.

Παραβουλεύομαι, f. εἴσομαι, (βουλεύω,) *to misconsult, a doubtful form* in text. rec. Phil. 2: 30, where other editions and Mss. read παραβουλεύομαι q. v. Not found elsewhere.

Παραγγελία, ας, ἡ, (παράγγελλω,) *announcement, declaration*, by authority, Xen. H. G. 2. 1. 4. In N. T. *command, charge, precept*, e. g. from magistrates, Acts 5: 28 οὐ παραγγελία παρηγγεῖλαμεν ὑμῖν; comp. in Ἀγαλλιᾶν b. Acts 16: 24. Or as pertaining to religion, 1 Thess. 4: 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1: 5, 18. — genr. Pol. 6. 27. 1.

Παραγγέλλω, f. γελῶ, (ἀγγέλλω,) pp. *to bring or send word near* to any one, i. e. *to announce* to any one, Hdian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. *to direct, to command, to charge*, and παραγγέλλω μὴ, *to forbid*, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα etc. (α) seq. dat. et accus. 2 Thess. 3: 4 ἃ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ. c. dat. impl. 1 Cor. 11: 17. 1 Tim. 4: 11. 5: 7 ταῦτα παράγγελλε, ἵνα κ. τ. λ. — Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (β)

seq. dat. et infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Phryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark 8: 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. Luke 5: 14. 8: 29, 56. Acts 10: 42. 16: 18. 23: 22. 1 Cor. 7: 10. Inf. pres. Luke 9: 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts 1: 4. 4: 18. 5: 28 see in Παραγγε-λία. v. 40. 16: 23. 17: 30. 23: 30. 2 Thess. 3: 6. 1 Tim. 1: 3. 6: 17. c. acc. et inf. pres. 1 Tim. 6: 13. c. dat. impl. Acts 15: 5. — Aor. Jos. c. Ap. 1. 26. Hdian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1. — (γ) Further, seq. dat. et ἵνα, comp. in ἵνα no. 3. a. α. Mark 6: 8. 2 Thess. 3: 12. Seq. dat. c. καθώς 1 Thess. 4: 11. c. λέγων before the express words, Matt. 10: 5.

Παραγίνομαι, f. γενήσομαι, (γίνομαι,) pp. in pres. *to become near, to become present*, i. e. *to come, to approach, to arrive*, thrice Matt. 3: 1, 13. Mark 14: 43. imperf. once John 3: 23. Elsewhere only aor. 2 παρεγενόμην *to be near, to be present*, i. e. *to have come or arrived*; see in Γίνομαι.

a) genr. and absol. John 3: 23 παρεγίνοντο καὶ ἐβαπτίζοντο. Luke 19: 16. Acts 11: 23 ὃς παρεγενόμενος καὶ ἰδὼν. 25: 7. 1 Cor. 16: 3. al. Sept. for נִצַּח Gen. 26: 32 Ex. 2: 16, 17. saep. — Ael. V. H. 12. 1 init. Xen. Cyr. 8. 1. 3. — With an adjunct of place whither, e. g. seq. εἰς c. acc. of place, Matt. 2: 1. John 8: 2. Acts 13: 14. 15: 4. (Sept. Josh. 24: 11. Hdot. 2. 4.) seq. ἐπὶ c. acc. of place, Matt. 3: 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. *to come upon or against* any one, Luke 22: 52. (Sept. Josh. 10: 9. Thuc. 2. 95.) seq. πρὸς c. acc. of pers. Luke 7: 4. 11: 6. Acts 20: 18. — Sept. Ex. 2: 17. 18: 6. Diod. Sic. 2. 13. — With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. 3: 13. ἐξ ὁδοῦ Luke 11: 6. πρὸς τινος Mark 14: 43.

b) i. q. *to come or appear publicly*, e. g. John the Baptist, Matt. 3: 1. Jesus, Luke 12: 51. Heb. 9: 11. — 1 Macc. 4: 45. Test. XII Patr. p. 745.

c) i. q. *to come back, to return*, Luke

14: 21. So Sept. for יִשְׁׁ Josh. 18: 8. Num. 14: 36. — Philo. Leg. ad Cai. p. 1010. B. AL.

Παράγω, f. ἄζω, (ἄγω,) to lead along near, to lead by or past, Xen. H. G. 4. 5. 11. Hence

a) Mid. *παράγομαι*, to pass along, to pass away, absol. 1 John 2: 8 ἡ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2: 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. *παράγω*, to pass along, to pass by, comp. in ἄγω no. 3. Matt. 20: 30 ἀκούσαντες οὗτοι Ἰησοῦς παράγει. Mark 2: 14. 15: 21. John 9: 1. So Sept. for עָבַר 2 Sam. 15: 18. Ps. 129: 8.—In the sense of to pass on further, to pass away, Matt. 9: 9 καὶ παράγων ὁ Ἰησοῦς ἐκέλευεν. v. 27. John 8: 59. Trop. i. q. to disappear, to perish, 1 Cor. 7: 31 τὸ σχῆμα τοῦ κόσμου τούτου παράγει. So Sept. and עָבַר Ps. 144: 4.

Παραδειγματίζω, f. ἰσώ, (παρά-δειγμα example, from παραδεικνύμι,) to make an example of, to expose to public shame, c. acc. Matt. 1: 19 μὴ θέλων αὐτὴν παραδειγματίσαι. Heb. 6: 6 where it is coupled with ἀνασταυρώω. So Sept. for הִקְדִּיחַ Num. 25: 4.—Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

Παράδεισος, ου, ὁ, paradise, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanscr. *parādēsha* and *parādisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroöder Dissert. Thesaur. Ling. Armen. praemiiss. p. 56. In the Heb. form פַּרְדֵּס and Gr. *παράδεισος* it is applied to the pleasure gardens and parks with wild animals around the country residences of the Persian monarchs and princes, Neh. 2: 8. comp. Ecc. 2: 5. Cant. 4: 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Oec. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, *παράδεισος* for Heb. גֶּן Gen. 2: 8 sq. Jos. Ant. 1. 1. 3. See Gesen.

Heb. Lex. פַּרְדֵּס. Rosemn. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke 23: 43. See Ἀϊδης i. e. Ἅδης p. 13. Comp. Jos. Ant. 18. 1. 3.

b) π. τοῦ Θεοῦ, the *paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12: 4, i. q. ὁ τρίτος οὐρανός in v. 3, see in Οὐρανός d. β. So Rev. 2: 7, where the imagery is drawn from Gen. 2: 8 sq.—Psalt. Salom. 14: 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ Θεοῦ] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

Παραδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) to take near or to oneself, i. e. to receive to oneself, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. to receive, to admit, to approve, c. accus. e. g. things, Mark 4: 20 τὸν λόγον. Acts 16: 21 ἔθην. 22: 18. 1 Tim. 5: 19. Sept. for נָשָׂא Ex. 23: 1.—Arr. Epict. 1. 7. 6. Luc. D. Mort. 28. 2.—Of persons, by Hebraism, to delight in, Heb. 12: 6 υἱὸν ὃν παραδέχεται, parall. with ἀγαπάω, quoted from Prov. 3: 12 where Sept. for נִצָּרָה.

Παραδιατρίβη, ης, ἡ, (παρά, διατριβή pastime, employment, fr. διατρίβω q. v.) mis-employment, q. d. idle occupation, 1 Tim. 6: 5 in text. rec. This is the better reading, instead of διαπαραιτρίβη, see Tittm. de Synon. N. T. p. 233, and in Bibl. Repos. III. p. 61. Winer p. 88 sq.

Παραδίδωμι, f. παραδώσω, (δίδωμι,) to give near, with, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. 5: 25 μήποτε σε παραδῶ ὁ ἀντιδικὸς τῷ κριτῇ. Mark 15: 1 παρέδωκαν αὐτὸν τῷ Πιλάτῳ. Luke 20: 20. John 19: 11. c. dat. impl. Matt. 27: 18. Acts 3: 13. —

Dem. 515. 6.—To lictors or soldiers for punishment or ward, Matt. 5: 25 καὶ ὁ κριτὴς σε παραδῶ τῷ ὑπηρέτῃ. 18: 34 παρέδωκεν αὐτὸν τοῖς βασιανισταῖς. 20: 19 et Luke 18: 32 τοῖς ἔθνεσιν i. e. the Roman soldiers. Acts 12: 4. c. εἰς final, Matt. 20: 19. Seq. acc. c. εἰς final, Luke 24: 20 παρ. αὐτὸν εἰς κρίμα θανάτου i. e. to be punished with death. c. ἵνα, Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 15: 15.—Dem. 1327. ult. Xen. An. 4. 2. 1. — So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. 26: 15 καὶ ὑμῖν παραδώσω αὐτόν. Luke 23: 25. Mark 10: 33. 1 Tim. 1: 20. Seq. acc. simpl. Matt. 10: 4 Ἰούδας ὁ καὶ παραδοὺς αὐτόν. 24: 10. Mark 3: 19. 14: 11. Luke 22: 21. al. Pass. Matt. 4: 12. Mark 1: 14. (1 Macc. 14: 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. εἰς συνέδρια into i. e. before councils, Matt. 10: 17. Luke 21: 12. (Dem. 1230. 18.) Also c. εἰς χεῖρας τινος into the hands i. e. power of any one, Matt. 17: 22. Mark 14: 41. Luke 24: 7. Acts 21: 11. With εἰς final, Matt. 24: 9. 26: 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται εἰς τὸ σταυρωθῆναι. Acts 8: 3 εἰς φυλακὴν. Mark 13: 12 et 2 Cor. 4: 11 εἰς θάνατον, and so with εἰς θάνατον impl. wherever the reference is to the death of Jesus, Rom. 4: 25. 8: 32. 1 Cor. 11: 23; also where Jesus is said ἐαυτὸν παραδιδόναι, Gal. 2: 20. Eph. 5: 2, 25. (Act. Thom. § 52.) Once genr. τινά τιμιν εἰς, 1 Cor. 5: 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense to give up or over, to surrender, to permit, c. acc. Acts 15: 26 ἀνθρώποις παραδεδοκόσι τὰς ψυχὰς αὐτῶν men who have given up i. e. jeopardized their lives. c. acc. et ἵνα, 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα κενθῶμαι. Sept. for Chald. ܠܗܢܢ Dan. 3: 23.—Luc. Tim. 12. Plut. Mor. II. p. 32. Tauch. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions etc. c. acc. et dat. of thing, Eph. 4: 19 ἐαυτοὺς παρέδωκαν τῇ ἀσέλγείᾳ. c. acc. et infin. Acts 7: 42. Seq. acc. et εἰς τι into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Ecclus. 23: 6.

c) of persons and things delivered over to the charge, care, kindness of

any one, in the general sense to give up, to commit, to entrust, genr. c. acc. et dat. Matt. 11: 27 πάντα μοι παραδόθη ὑπὸ τοῦ πατρὸς. 25: 14. Luke 4: 6. 10: 22. Acts 27: 1 παρεδίδουν τὸν Παῦλον . . . ἐκατοντάρχῃ κ. τ. λ. 1 Pet. 2: 23. 2 Pet. 2: 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παραδιδόναι τινά τῇ χάριτι τοῦ θεοῦ to commit or commend to the favour of God, Acts 14: 26. 15: 40. παραδιδόναι τὸ πνεῦμα sc. τῷ θεῷ, to give up the ghost, John 19: 30, comp. Ps. 31: 5. Eccl. 12: 7. — Also in the sense to give back, to deliver up, to render up, 1 Cor. 15: 24. — Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. to deliver, to declare, to teach, trans. Mark 7: 13. Luke 1: 2. Acts 6: 14 τὰ ἔθνη ἃ παρέδωκεν ὑμῖν Μωϋσῆς. 16: 4. 1 Cor. 11: 2, 23 ὁ καὶ παρέδωκα ὑμῖν. 15: 3. 2 Pet. 2: 21. Jude 3. Pass. Rom. 6: 17 εἰς ὃν παρεδόθητε τύπον διδασκαλίας, for εἰς τὸν τύπον διδ. ὃν παρεδόθητε, see Buttin. § 131. 5, and § 134. 7. Winer § 24. 2. — Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. ἐαυτὸν impl. see in Παραβάλλω no. 2, to deliver up oneself, to yield oneself, e. g. as the harvest presents itself for the sickle, Mark 4: 29 ὅταν δὲ παραδῇ ὁ καρπός. AL.

Παράδοξος, ου, ὁ, ἡ, adj. (δόξα,) paradoxical, strange, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. strange, wonderful, Luke 5: 26.—Ecclus. 43: 25. Jos. Ant. 4. 4. 2. Hdian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδωμι,) delivery, i. e. the act of delivering over from one to another, Thuc. 1. 9. surrender of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' precept, ordinance, instruction, i. e.

a) of oral precepts delivered down from age to age, tradition, traditional law, Matt. 15: 2 παραβαίνουνσι τὴν παράδοσιν τῶν προφητῶν. v. 3, 6. Mark 7: 3, 5, 8, 9, 13. Gal. 1: 14. Col. 2: 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. 1. c. Pol. 12. 6. 1.

b) genr. precept, doctrine, 1 Cor. 11: 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις

κατέχει. 2 Thess. 2: 15. 3: 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

Παραζηλώω, ὤ, f. ὠσω, (ζηλώω,) pp. to render *miszealous*, i. e. to make *jealous*, to *provoke* to *jealousy* or *emulation*, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. 10: 19 παραζηλώσω ἑμᾶς ἐπ' οὐκ ἔθνη, quoted from Deut. 32: 21 where Sept. for נִזְעִיזֵנוּ, נִזְעִיזֵנוּ. Rom. 11: 11, 14. Also to *provoke* God to *jealousy* or *anger*, sc. by rendering to idols the homage due to him alone, 1 Cor. 10: 22. Sept. for נִזְעִיזֵנוּ 1 K. 14: 22. הִזְעִיזֵנוּ Ps. 37: 1, 7, 8.—Eccles. 30: 3.

Παραθαλάσσιος, α, ον, (θάλασσα,) near the sea, by the sea-side, maritime, Matt. 4: 13 εἰς Καπερν. τὴν παραθαλάσσιον. Sept. for כְּתִיבִי הַיָּם 2 Chr. 8: 17.—2 Macc. 8: 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

Παραθεωρέω, ὤ, f. ὠσω, (θεωρέω,) to look at a thing by the side of another, i. e. to *compare*, Xen. Mem. 4. 8. 7. In N. T. to look by any thing, i. q. to *overlook*, to *neglect*, to *slight*, pass. Acts 6: 1 οὐ παραθεωροῦντο αἱ χήραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

Παραθήκη, ης, ῆ, (παρατίθημι,) a *deposit*, *trust*, something committed to one's charge, 2 Tim. 1: 12. Also 1 Tim. 6: 20 et 2 Tim. 1: 14 in later edit. for παρακαταθήκη q. v. Sept. for תְּרִיבָה Lev. 6: 2, 4.—Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form, i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

Παραινέω, ὤ, f. ὠσω, (αἰνέω,) pp. to praise near, before, to any one; hence to *exhort*, to *admonish*, seq. inf. c. acc. of pers. Acts 27: 22 παραينوῖ ἑμᾶς εὐθυμεῖν. absol. v. 9.—2 Macc. 7: 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

Παραιέμαι, οὔμαι, f. ὠσομαι, depon. Mid. (αἰτέω) to ask near any one, i. e. at his hands, to obtain by asking,

Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. to ask aside or away, to deprecate, to get rid of by asking, i. q. Engl. to beg off from.

a) pp. and genr. to entreat that something may not take place, seq. inf. Acts 25: 11 οὐ παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. So seq. μή c. inf. Heb. 12: 19, comp. in Μη 1. d.—Jos. Vit. § 29 θανεῖν οἱ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. to excuse oneself from an invitation, absol. Luke 14: 18 ἤρξαντο . . . παραιτεῖσθαι πάντες. Perf. particip. as pass. ib. ἔχε με παρητημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Caes. 68 Κίνας . . . ἐδόκει ὑπὸ καίσαρος ἐπὶ δεῖπνον καλεῖσθαι παραιτούμενος κ. τ. λ.

c) by impl. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12: 25 bis, μὴ παραιτήσῃθε τὸν λαλοῦντα κ. τ. λ. 1 Tim. 4: 7. 5: 11.—Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.—In the sense of to avoid, to shun, 2 Tim. 2: 23. Tit. 3: 10.—2 Macc. 2: 31. Philo in Flacc. p. 968. D.

Παρακαθίζω, f. ἰσω, (καθίζω no. 2,) to sit down near, to seat oneself near, seq. παρά c. acc. Luke 10: 39. Sept. for כָּשָׁב Job 2: 13.—Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Palaeph. 41. 3.

Παρακαλέω, ὤ, f. ἰσω, (καλέω,) to call near, to call for, trans. Not found in John's writings.

a) pp. i. q. to invite to come, Acts 28: 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ἑμᾶς, ἰδεῖν κ. τ. λ.—Ael. V. H. 3. 37. Dein. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. to call for or upon any one, as for aid, to invoke, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17.—Hence in later usage and N. T. genr. to beseech, to entreat, c. acc. Matt. 18: 32. Acts 16: 39. 2 Cor. 12: 13. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. 8: 5 προσῆλθεν ἐκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες. Mark 1: 40. 5: 23. Acts 16: 15. 25: 2. Also c. inf. aor. Mark 5:

17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπειθεῖν κ. τ. λ. Acts 8: 31. 9: 38. 19: 31. inf. aor. c. acc. Acts 24: 4. c. τοῦ 21: 12. (1 Macc. 9: 35. Arr. Epict. 1. 10. 10. inf. pres. Xen. Cyr. 4. 5. 53.) c. ἵνα, Mark 5: 18. Luke 8: 31. 1 Cor. 16: 12. 2 Cor. 12: 8. c. ὅπως Matt. 8: 34. (Plut. Demetr. 38 pen.) c. περί τινος Philem. 10. comp. Jos. Ant. I. c. — Comp. Suid. παρακαλεῖν . . . ἄκρον γὰρ τὸ δέσθαι. Thom. Mag. p. 684. H. Planck in Bibl. Repos. I. p. 685.

c) i. q. to call upon any one to do any thing, i. e. to exhort, to admonish, c. acc. of pers. Acts 15: 32 Ἰούδας καὶ Σίλας . . . παρεκάλειεν τοὺς ἀδελφοὺς. 1 Cor. 14: 31. 2 Cor. 10: 1. 1 Thess. 2: 11. 1 Tim. 5: 1. Heb. 3: 13. — 1 Macc. 12: 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15. — Also c. acc. and with further adjuncts, e. g. with the express words, 1 Cor. 4: 16. 1 Pet. 5: 1. c. inf. pres. Acts 11: 23 παρεκάλει πάντας . . . προσμένειν τῷ κυρίῳ. Phil. 4: 2 bis. 1 Pet. 2: 11. (Plut. Mor. II. p. 22. Tauchn.) c. inf. aor. Acts 27: 33 παρεκάλει ὁ Π. ἅπαντας μεταλαβεῖν τροφῆς. Rom. 12: 1. 2 Cor. 2: 8. Eph. 4: 1. Heb. 13: 19. (Hdian. 6. 9. 10.) c. ἵνα 1 Cor. 1: 10. 2 Cor. 8: 6. 1 Thess. 4: 1. — Absol. c. acc. of pers. impl. Luke 3: 18. Rom. 12: 8 ὁ παρακαλῶν. 2 Cor. 5: 20. 13: 11. Tit. 1: 9. Heb. 10: 25. seq. λέγων Acts 2: 40. c. inf. pres. 1 Tim. 2: 1. c. inf. et acc. 2 Cor. 6: 1. So ταῦτα δίδασκε, καὶ παρακαλεῖ 1 Tim. 6: 2. Tit. 2: 15.

d) by impl. to exhort in the way of consolation, encouragement, etc. i. q. to console, to comfort, c. acc. of pers. Matt. 2: 18 Ῥαχὴλ κλαίονσα . . . καὶ οὐκ ἤθελε παρακληθῆναι. 5: 4. 2 Cor. 1: 4 ter, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει κ. τ. λ. v. 6. 2: 7. 7: 7. 1 Thess. 3: 7. 4: 18. Seq. τὰς καρδίας ὑμῶν, Eph. 6: 22. Col. 2: 2. 4: 8. 2 Thess. 2: 17. comp. in Καρδία α. γ. So Sept. often for מְנַחֵם Gen. 24: 67. 37: 34. Deut. 32: 36. al. — In the sense of to make glad, Pass. to be glad, to rejoice, Luke 16: 25. Acts 20: 12. AL.

Παρακαλύπτω, f. ψω, (καλύπτω,) to cover over, to hide, pp. by putting any thing near or before an object, e. g. τοὺς ὀφθαλμούς Sept. for מְנַחֵם Ez. 22: 26.

Mid. id. Plut. Pomp. 60. In N. T. trop. Luke 9: 45 (τὸ ὄψμα) ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, comp. in Ἀπό I. 2. b.

Παρακαταθήκη, ης, ῆ, (παρκατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. 6: 20 and 2 Tim. 1: 14 in text. rec. where latter edit. have the later form παραθήκη q. v. Lob. ad Phryn. p. 312. — Jos. B. J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2. 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κεῖμαι,) to lie near, to be adjacent, Hdian. 3. 4. 11. Xen. An. 7. 3. 22. In N. T. trop. to be at hand, to be present, prompt, Rom. 7: 18 τὸ γὰρ θέλειν παρακεῖται μοι. v. 21. — pp. Judith 3: 2, 3.

Παράκλησις, εως, ῆ, (παρακαλεῖν,) pp. a calling near, invitation, Dem. 275. 20 οἱ μὲν ἐκ παρακλήσεως συγκαθήμενοι. In N. T. as in the verb q. v.

a) entreaty, petition, 2 Cor. 8: 4 μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν. v. 17, coll. v. 6. — Jos. Ant. 3. 1. 5. Pol. 22. 2.

b) exhortation, admonition, Rom. 12: 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει. 1 Cor. 14: 3. 1 Tim. 4: 13. Heb. 12: 5. 13: 22. — 2 Macc. 7: 24. Jos. Vit. 17. Diod. Sic. 15. 56. — In the sense of instruction, teaching, i. e. hortatory, Acts 13: 15 εἶ ἐστι λόγος ἐν ὑμῶν παρακλήσεως. 15: 31. 1 Thess. 2: 3. So prob. Acts 4: 36 υἱὸς παρακλήσεως, i. q. מְנַחֵם בְּרִיבְרָא בְּרִיבְרָא, where παρακλήσις is then equiv. to προφητεία.

c) consolation, comfort, solace. Rom. 15: 4 ἵνα διὰ . . . τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the consolation afforded by the Scriptures. 2 Cor. 1: 4, 5, 6 bis, 7. 7: 4, 7, 13. Phil. 2: 1. 2 Thess. 2: 16. Philem. 7. Heb. 6: 18. ὁ Θεὸς τῆς παρακλήσεως Rom. 15: 5. 2 Cor. 1: 3. So Sept. for מְנַחֵם Is. 57: 18. מְנַחֵם Jer. 16: 7. Is. 66: 11. (1 Macc. 12: 9.) Including the idea of spiritual aid, assistance, i. q. 'aid and consolation,' Acts 9: 31 ἡ π. τοῦ ἁγίου πνεύματος. Meton. for the author of spiritual aid and consolation, the Messiah, Luke 2: 25. So Sept. for מְנַחֵם Nah. 3: 7. So the Rabbins מְנַחֵם often as a name of the Messiah, see Light-

foot Hor. Heb. ad Joh. 14: 16.—By impl. in the sense of joy, gladness, Luke 6: 24.

Παράκλητος, ου, ὁ, ἡ, adj. (πα-ρακαλέω,) pp. called upon, sc. for help; hence as subst.

a) Lat. *advocatus*, an *advocate*, intercessor, who pleads the cause of any one before a judge etc. 1 John 2: 1 *ἐάν τις ἁμάρτη, παρακλητόν ἔχομεν πρὸς τὸν πατέρα*, i. e. Christ.—Dein. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. *מְפָאֵר* or *מְפָאֵרֵינוּ* for *מְפָאֵרֵנוּ* *מְפָאֵרֵנוּ* intercessor, angel of intercession, Job 33: 23.

b) a *consoler*, *comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John 14: 16, 26. 15: 26. 16: 7.

Παρακοή, ἡς, ἡ, (παρακούω,) pp. 'act of mishearing'; in N. T. neglect to hear, i. e. disobedience, Rom. 5: 19 *διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου*. 2 Cor. 10: 6. Heb. 2: 2.—Just. Mart. de Resurr. p. 213, *ἀποθνήσκουμεν τῇ τοῦ ἀνθρ. παρακοῇ*.

Παρακολουθέω, ὦ, f. ἦσω, (ἀκολουθέω,) to accompany side by side, to follow closely, c. dat. pp. Diod. Sic. 20. 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, to accompany, i. q. to be done by any one, c. dat. Mark 16: 17 *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει*.—Comp. 2 Macc. 8: 11.

b) i. q. to follow out closely in mind, to trace out, to examine, c. dat. Luke 1: 3 *παρακ. πᾶσι ἀκριβῶς*.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. to conform unto, to compare, c. dat. e. g. *τῇ διδασκαλίᾳ* 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.

Παρακούω, f. σω, (ἀκούω,) to mishear, i. e. to hear slightly, inattentively, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. to neglect to hear, i. e. not to obey, c. gen. Buttin. § 132. 5. 3. Matth. § 362. Matt. 18: 17 bis, *ἐὰν δὲ παρακούσῃ ἀντὶν* x. t. λ. Sept. for *שָׁמַעְתָּ* Is. 45: 12. *שָׁמַעְתָּ* Esth. 3: 8.—Tob. 3: 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

Παρακύντω, f. ψω, (κύντω,) to stoop down near by any thing, to bend

forward near, sc. in order to look at any thing more closely.

a) pp. absol. Luke 24: 12 *παρακύνas βλέπει τὰ ὀθόνια*. John 20: 5. *εἰς τι*, John 20: 11 *παρακύνen εἰς τὸ μνημεῖον*. Sept. for *קָרַבְתָּ* Prov. 7: 6. 1 Chr. 15: 29.—Ecclus. 21: 23 *εἰς οἰκίαν*. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. to look into, to find out, to know, c. εἰς, James 1: 25. 1 Pet. 1: 12.

Παραλαμβάνω, f. λήφωμαι, (λαμβάνω,) to take near, with, to oneself; and also semi-pass. to receive with or to oneself; comp. in *λαμβάνω*.

1. to take to oneself; e. g. a city, i. e. to take in possession, to seize, Xen. H. G. 4. 8. 11.—In N. T. only of persons, to take unto or with oneself, sc. as an associate, companion, c. accus. Matt. 1: 20 *μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναικά σου*. v. 24. (Sept. Cant. 8: 2.) Matt. 17: 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον* x. t. λ. 20: 17. 26: 37. Mark 4: 36. 5: 40. 9: 2. 10: 32. Luke 9: 10, 28. 11: 26. 18: 31. Acts 15: 39. Also seq. εἰς c. acc. of place, Matt. 4: 5, 8. 27: 27. seq. μετά c. gen. of pers. Matt. 12: 45. 18: 16. Mark 14: 33. seq. πρὸς c. acc. of pers. John 14: 3. Sept. for *קָרַבְתָּ*, c. εἰς Num. 23: 14. c. μετά Gen. 22: 3.—Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. εἰς Ael. V. H. 2. 18.—Part. *παραλαβὼν* is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in *λαμβάνω* no. 1. a. Acts 16: 33 *καὶ παραλαβὼν αὐτοὺς . . . ἔλουσεν ἀπὸ τῶν πληγῶν*. 21: 24, 26, 32. 23: 18. So also the verb itself with *καὶ* before another verb; Matt. 2: 13 *παραλάβε τοὺς παῖδας καὶ φεύγε*. v. 14, 20, 21. John 19: 16. So Sept. and *קָרַבְתָּ* 1 Sam. 17: 31, 57. Comp. Gesen. Lex. art. *קָרַבְתָּ*.—Trop. of those whom Christ will take with him, or receive into favour at his coming, Pass. Matt. 24: 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται*. v. 41. Luke 17: 34, 35, 36. Also of a teacher, i. q. to receive, to acknowledge, to embrace and follow his instructions, John 1: 11. Comp. in *λαμβάνω* no. 1. e.

2. to receive with or to oneself, sc. what is given, imparted, delivered over,

q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. to receive in charge, as an office, dignity, e. g. διακονίαν Col. 4: 17. βασιλείαν Heb. 12: 28. Sept. for Chald. ܕܒܪ Dan. 5: 33. — Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7: 4 ἃ παρέλαβον κρατεῖν. 1 Cor. 15: 1, 3. Gal. 1: 9. Phil. 4: 9 ἃ καὶ ἐμάθετε καὶ παρελάβετε. Col. 2: 6 τὸν Χριστὸν meton. for the gospel of Christ. Seq. acc. c. ἀπό τιος 1 Cor. 11: 23. c. παρά τιος Gal. 1: 12. 1 Thess. 2: 13. 4: 1. 2 Thess. 3: 6. — Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παρελάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, f. ξω, (λέγω q. v.) to lay near, and Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλέω q. v. seq. accus. depending on παρά in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Acts 27: 8, 13 παρελέγοντο τὴν Κρήτην. — Diod. Sic. 13. 3 κάκειθεν ἤδη παρελέγοντο τὴν Ἰταλίαν.

Παράλιος, ου, ό, ή, adj. (παρά, ἄλς,) elsewhere also παράλιος, α, ον, near or by the sea, maritime. Luke 6: 17 τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast. Sept. for ܐܪܝܬ Gen. 49: 13. Deut. 1: 7. ܐܪܝܬ Josh. 11: 2, 3. Job 6: 3. — Jos. c. Ap. 1. 12 τὴν παράλιον Φοινίκης κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγή, ἡς, ή, (παρλλάσσω to change side by side, to alternate,) change, alternation, vicissitude, James 1: 17 παρ' ᾧ [θεῷ] οὐκ ἔστι παραλλαγή. — Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ. Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, f. ἴσμαι, (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. to deceive by false reasoning, and hence genr. to deceive, to circumvent, c. acc. of pers. Col. 2: 4. James 1: 22. Sept. for ܐܪܝܬ

Josh. 9: 2. 1 Sam. 19: 17. — Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ή, όν, (παράλυω,) paralytic, palsied, Matt. 4: 24. 8: 6. 9: 2 bis, 6. Mark 2: 3, 4, 5, 9, 10. — Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video." Jahn § 199.

Παραλύω, f. ύσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoin, Sept. for ܐܪܝܬ Lev. 13: 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια. In N. T. to dissolve, i. e. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ον, relaxed, enfeebled, feeble.

a) pp. Heb. 12: 12 παραλελυμένα γόνατα, in allusion to Is. 35: 3 where Sept. for ܕܒܪ. Sept. for ܐܪܝܬ Gen. 19: 11. — Eccles. 25: 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of paralytic, i. q. παραλυτικός q. v. Luke 5: 18, 24. Acts 8: 7 πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ. 9: 33. — 1 Macc. 9: 55. Aeschlin. Dial. Soc. 3. 9.

Παραμένω, f. νῶ, (μένω,) to remain near, by, with any one, seq. πρὸς τινα, 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχὸν παραμένῶ. Absol. Heb. 7: 23 κωλύεσθαι παραμένειν sc. thereby, therein, i. e. in the priest's office. — Judith 12: 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3. — Trop. to continue in any thing, to persevere therein, absol. James 1: 25. — Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

Παραμυθέομαι, οὔμαι, f. ἥσομαι, depon. Mid. (μυθέομαι to speak, μῦθος,) to speak near or with any one, i. e. kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) to exhort, to encourage, c. acc. of pers. expr. or impl. 1 Thess. 2: 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. 5: 14. — 2 Macc. 15: 9. Xen. H. G. 4. 8. 28.

b) to console, to comfort, c. acc. of pers. John 11: 19 ἵνα παρ. αὐτὰς περὶ

τοῦ ἀδελφοῦ αὐτῶν. v. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

Παραμυθία, ας, ἡ, (παρὰμυθεῖν,) exhortation, encouragement, Xen. Ag. 5. 3. In N. T. consolation, comfort, 1 Cor. 14: 3.—Wisd. 19: 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

Παραμύθιον, ἴου, τό, (παρὰμυθεῖν,) consolation, comfort, solace, Phil. 2: 1, i. q. παραμυθία, comp. Lob. ad Phr. p. 517.—Wisd. 3: 18. Jos. B. J. 6. 3. 1. Thuc. 5. 103.

Παρανομέω, ὧ, f. ἴσω, (παράνομος, νόμος,) pp. to act aside from law, i. e. to violate law, to transgress, absol. Acts 23: 3. Sept. for פָּרַחְתָּ Ps. 119: 51.—Jos. B. J. 7. 2. 1. Dioid. Sic. 1. 75. Xen. Mem. 4. 4. 4.

Παρανομία, ας, ἡ, (παράνομέω,) violation of law, transgression, 2 Pet. 2: 16. Sept. for פָּרַחְתָּ Ps. 37: 7.—Jos. Ant. 18. 8. 2. Pol. 1. 7. 4. Thuc. 4. 98.

Παραπικραίνω, f. ἀνῶ, (πικραίνω,) aor. 1 παρὰπικράνα comp. Buttm. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter with or towards,' any one, 'to treat with bitterness,' whence Pass. Sept. Lam. 1: 20 παραπικραίνουσα παρεπικράνθη. More usually i. q. to embitter, to provoke, e. g. God by disobedience, Sept. c. acc. for פָּרַחְתָּ to rebel, Ps. 5: 12. 78: 17, 40, 56. Ez. 20: 13, 21.—Hence in N. T. absol. to provoke sc. God, Heb. 3: 16.—Esdr. 6: 15.

Παραπικρασμός, οῦ, ὁ, (παρὰπικραίνω,) an embittering, provocation, sc. of God by disobedience, Heb. 3: 8, 15. Sept. for פָּרַחְתָּ Ps. 95: 8. Not found in the classics.

Παραπίπτω, aor. 2 παρέπεσον, (πίπτω,) to fall near by any one, and hence to fall in with, to meet, Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10. Also to fall aside from, to swerve or deviate from any thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp. Buttm. § 132. 4. 1.—Hence in N. T. trop. to fall away sc. from the path of duty, from the faith, to apostatize, absol. Heb. 6: 6. Sept. for פָּרַחְתָּ Ez. 18: 24. 20:

27.—Wisd. 6: 9. Pol. 12. 7. 2 τῆς ἀληθείας. Xen. H. G. 1. 6. 4.

Παραπλέω, f. εὔσομαι, (πλέω,) to sail near, by, past a place, e. g. τὴν Ἐφεσον Acts 20: 16. For the acc. depending on παρά, see Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

Παραπλήσιον, adv. (pp. neut. of adj. παραπλήσιος nigh by, like, from πλησιος,) near by, nigh to, i. e. like, similarly, seq. dat. Buttm. § 146. 1. § 133. 2. 2. Phil. 2: 27 ἡσθένησε παραπλήσιον θανάτῳ.—Luc. Cynic. 17. absol. Thuc. 7. 19.

Παραπλησίως, adv. (παραπλήσιος,) pp. near to, nigh by, and hence like, in the like manner, Heb. 2: 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

Παραπορεύομαι, f. εὔσομαι, (πορεύομαι,) to go near or by the side of any one, i. q. to accompany, Pol. 6. 40. 7. ib. 10. 29. 4.—In N. T. to pass by, to pass along by, intrans. Mark 11: 20 καὶ πρῶτ' παραπορευόμενοι, εἶδον τὴν συκὴν κ. τ. λ. Part. οἱ παραπορευόμενοι the passers-by Matt. 27: 39. Mark 15: 29. Seq. διὰ c. gen. of place through which, Mark 2: 23 διὰ τῶν σπορίμων. 9: 30. Sept. for פָּרַחְתָּ Gen. 37: 27. Josh. 6: 7. c. διὰ for פָּ Deut. 2: 4.—Pol. 2. 27. 5. Arr. Indic. § 14.

Παράπτωμα, ατος, τό, (παρὰπίπτω,) a misfall, mishap, Dioid. Sic. 19. 100. In N. T. a falling aside or away, sc. from right, truth, duty, a lapse, error, fault, viz.

a) pp. as committed unintentionally, as arising from ignorance or inadvertence. Matt. 6: 14 ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11: 25, 26. So Matt. 18: 35. Rom. 11: 11, 12. Gal. 6: 1. Sept. for פָּרַחְתָּ Ps. 19: 13. Chald. פָּרַחְתָּ Dan. 6: 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for transgression, sin. Rom. 4: 25 ὃς παρεδόθη διὰ τῶν παραπτώματων ἡμῶν. Rom. 5: 15, 16, 20. 2 Cor. 5: 19. Eph. 1: 7. 2: 1, 5. Col. 2: 13 bis. James 5: 16. Of Adam's first transgression or fall, Rom. 5: 15, 17, 18. (Wisd. 10: 1.) Sept. for פָּרַחְתָּ Ez.

14: 13. עָרַב Ez. 3: 20. עָרַב Job 36: 9.
Ez. 14: 11.—Act. Thom. § 38, 56.

Παραρρέω, f. ῥέεσθαι, (ῥέω), aor. 2 *παρερρήην* in Act. signif. Butt. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5 εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρήεν λάθῃ. Of a person, *to glide along*, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk. *παρρρήνεις γὰρ ἄνθρωπος εἰς τὸν νεὼν τοῦ Ἀσκληπιοῦ*.—In N. T. once of persons, trop. *to glide aside from, to swerve or deviate from* any thing, e. g. the truth, law, precepts, etc. (comp. παραπίπτω), absol. Heb. 2: 1 δὲ ἡμᾶς προσέχειν τοῖς ἀκουθεῖσι, μήποτε παραρρήνωμεν, i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with *παράβασις* and *παρακοή* in v. 2. So Sept. *νέε, μὴ παραρρήνῃς, τήρησον δὲ ἐμὴν βουλήν*, for Heb. תִּשָּׁר id. Prov. 3: 21. —Clem. Alex. Paedag. III. p. 246 *ἵνα μὴ παραρρήνωσι τῆς ἀληθείας διὰ χανρότητα*. Eupol. ap. Stob. Serm. 4. p. 53 *μαίνεται τε καὶ παραρρήει τῶν φρενῶν τῷ σῶ λόγῳ*, comp. Kypke ad loc. Suid. *παρρρήνωμεν· παραπέσωμεν*. Hesych. *παρρρήνῃς· μετεωρισθῆς, παραπέτης*. Id. *παρρρήνωμεν· ἐξολισθῶμεν*.—Others here prefer the sense *to glide aside*, i. q. *to stumble and fall, to perish*, so that then the question *πῶς ἡμεῖς ἐκφενζόμεθα* in v. 3 is parallel. So Chrysost. *παρρρήνωμεν, τούτεστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν*, but this sense is not supported by classic or other usage.

Παράσημος, ου, ὁ, ἡ, adj. (σημα), *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp, base, counterfeit*, e. g. νόμισμα Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious, of ill fame*, e. g. ῥητώρ Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut. τὸ παράσημον, *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. 2: 29. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.

spoken of a ship, Lat. *parasemon*, the sign, badge, designation of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelar god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk. *πυθόμενον τοῦ τε ναυκλήρον τοῦνομα . . . καὶ τῆς νεὼς τὸ παράσημον*.—Hence in N. T. adj. *having a sign or badge*, Acts 28: 11 ἐν πλοίῳ . . . *παρρρήμῳ Διοσκύροις* in a ship badged with the Dioscuroi.

Παρασκευάζω, ἄσω, (σκευάζω), *to make ready near or for* any one, *to prepare at hand*, e. g. food, absol. Acts 10: 10 ἐγένετο δὲ πρόσπεινος . . . *παρασκευαζόντων δὲ ἐκείνων*.—2 Macc. 2: 27 *συνπόσιον*. Hdot. 9. 82 *δεῖπνον*. Xen. Cyr. 4. 5. 1, 2. —Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. 9: 2, 3. seq. εἰς πολέμον 1 Cor. 14: 8. Sept. for עָרַב Jer. 50: 42. —Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

Παρασκευή, ἡς, ἡ, (σκευή), *a making ready at hand*, i. e. *preparation*, 2 Macc. 15: 21 τῶν ὅπλων. Jos. B. J. 1. 11. 8 τοῦ δεῖπνου. Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, *eve* of the sabbath etc. Matt. 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42.—Jos. Ant. 16. 6. 2 ἐν σάββασιν ἡ τῇ πρὸ ταύτης παρασκευῇ. The same is also called *προσάββατον* Mark 15: 42. Judith 8: 6; and *προεόρτιον* Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

Παρατείνω, f. ἐνώ, (τείνω *to stretch*), *to stretch out near, by, to; to extend near*, Sept. Gen. 49: 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts 20: 7 *παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου*.—Jos. Ant. 1. 3. 9 τὸν χρόνον. Polyana. 3. p. 265, τὸν ἀκροβολισμὸν ἄχρη δειλῆς παρέτεινε. Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.

Παρατηρέω, ὦ, f. ἴσω, (τηρέω,) *to have an eye near, to watch closely, viz.*

a) pp. as the actions of any one with sinister intent, trans. Mark 3: 2 *παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν.* Luke 6: 7. 14: 1. 20: 20. So τὰς πύλας Acts 9: 54. Sept. for עֲמַרְיָה Ps. 37: 12. — Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously*, e. g. ἡμέρας, μῆνας, x. τ. λ. Gal. 4: 10. — Jos. Ant. 3. 5. 5 τὰς ἐβδομάδας.

Παρατήρησις, εὼς, ἡ, (παρατηρέω,) *close watching, accurate observation.* Luke 17: 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατήρησεως, *not with observation*, i. e. not so that its progress may be watched with the eyes.—Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

Παρατίθηναι, f. θήσω, (τίθηναι,) *to put or place near any one, trans.*

a) e. g. food, *to set or lay before any one*, c. acc. of thing and dat. of pers. expr. or impl. Mark 6: 41 ἵνα παροσθῶσιν αὐτοῖς. 8: 6 bis, 7. Luke 9: 16. 10: 8. 11: 6 οὐχ ἔχω ὃ παροσθῶ αὐτῷ. Acts 16: 34 τράπεζαν. 1 Cor. 10: 27. Sept. for רָבִי־יְהוָה Gen. 18: 8. רָבִי־יְהוָה Gen. 24: 33. 2 Sam. 12: 20.—Jos. Ant. 8. 9. 1 τράπεζαν. Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 δέπνον.

b) trop. as a teacher, *to set or lay before*, i. q. *to propound, to deliver*, c. acc. et dat. Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. seq. ὅτι Acts 17: 3. Sept. for רָבִי־יְהוָה Ex. 19: 7. 21: 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. *παραιτέμαι*, aor. 2 *παρεδέμην*, aor. 2 imper. *παράθου* 2 Tim. 2: 2, not *παροσθού*, comp. Butt. § 107. v. 1, 19; pp. *to place with any one on one's own account*, i. q. *to give in charge, to commit, to entrust*, c. acc. et dat. Luke 12: 48 καὶ ὃ παρέθεντο πολὺ. 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Also Luke 23: 46 εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 6 where Sept. for פָּ רַבִּי רַקִּירָה.—Tob. 4: 1. Pol. 33. 12. 3. Diod. Sic. 17. 23.—In the sense of *to commend*, c. acc. et dat. Acts 14: 23 *παρέθεντο αὐτοὺς τῷ*

κυρίῳ. 20: 32. — Jos. Ant. 4. 8. 2 mid. *παραιτέμενος ὑμᾶς νόμῳ σωφροσύνης.*

Παρατυγχάνω, aor. 2 *παρέτυχον*, (τυγχάνω,) *to fall in with any one, to happen near*, part. οἱ *παρατυγχάνοντες*, Acts 17: 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

Παραντίκα, adv. (ἀντίκα, αὐτός,) pp. *at this very instant, instantly*, equiv. *to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα*, Tob. 4: 18. Pol. 1. 60. 1. Comp. Titm. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47. — In N. T. once c. art. ὃ, ἡ, τὸ *παραντίκα* as adj. *instant, i. q. momentary, transient*, 2 Cor. 4: 17. Comp. Butt. § 125. 6.—Dem. 72. 16 ἡ *παραντίχ' ἡδονή*. Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

Παραφέρω, aor. 2 *παρήνεγκον*, (φέρω,) *to bear on near, to bring on before*, Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away*, e. g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hdtian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark 14: 36 *παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο*. Luke 22: 42. Comp. Matt. 26: 39, 42, where it is *παρέρχεσθαι*.—Plut. Arat. 43 τότε μὲν οὖν *παρήνεγκε τὸ ὄρηθέν*. Xen. Ven. 5. 27.

b) Pass. pp. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 *νεφέλαι ἄνδρῳ ὑπὸ ἀνέμων παραφερόμεναι*, i. e. driven rapidly along.—Plut. Arat. 12 πρὸς δὲ μέγα πνεῦμα . . . *παραφερόμενος μόλις ἤψατο τῆς Ἀδρίας*.—Metaph. *to be borne or carried away in mind*. Heb. 13: 9 *διδασκαίς ποικίλαις . . . μὴ παραφερόσθε*, where for the dat. with the Pass. comp. Butt. § 134. 4.—Plut. Timol. 6 οὕτως αἱ κρίσεις . . . *σειόνται καὶ παραφέρονται ῥαδίως ὑπὸ κ. τ. λ.* Ael. V. H. 9. 41. — In both these examples text. rec. has *περιφερόμαι* q. v.

Παραφρονέω, ὦ, f. ἴσω, (φρονέω,) *to be aside from a right mind*, i. q. *to be foolish, to act foolishly*, absol. 2 Cor. 11: 23 *παραφρονῶν λαλῶ*.—Sept. Zech. 7: 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

Παραφρονία, ας, ἡ, (παφαφρονέω,) pp. 'state of being aside from a right mind,' i. e. *folly, madness*, 2 Pet. 2: 16. Comp. Winer p. 501.—Not found elsewhere.

Παραχειμάζω, f. άσω, (χειμάζω,) to winter near or at a place, with a person, intrans. Acts 27: 12. 28: 11. 1 Cor. 16: 6. Tit. 3: 12.—Dem. 909. 14. Diod. Sic. 19. 34.

Παραχειμασία, ας, ἡ, (παφαχειμάζω,) a wintering near or at a place, Acts 27: 12.—Pol. 3. 34. 6. Diod. Sic. 19. 68.

Παραχρῆμα, adv. pp. for παρὰ τὸ χρῆμα, lit. 'with the thing itself,' at the very moment, on the spot, i. q. *forthwith, immediately*, i. e. directly after something else has taken place; comp. Titm. de Syn. N. T. p. 184. Matt. 21: 19 καὶ ἐξηράνθη παραχρῆμα ἡ σνκῆ, i. e. immediately after being cursed. v. 20. Luke 1: 64. 4: 39. 5: 25. 8: 44, 47, 55. 13: 13. 18: 43. 19: 11. 22: 60. Acts 3: 7. 5: 10. 9: 12. 23: 13. 11: 16. 26: 33. Sept. for עַל־הַיָּדָם Num. 6: 9. 12: 14. Is. 30: 13.—Jos. Ant. 15. 3. 5. Ael. V. H. 10. 3. Xen. Cyr. 3. 1. 17.

Πάρδαλις, εως, ἡ, (πάρδος,) a panther, leopard, Rev. 13: 2. Sept. for פַּרְדִּי Is. 11: 6. Jer. 5: 6.—Ael. V. H. 12. 39. Xen. Cyr. 1. 4. 7.

Παρεδρεύω, f. εύσω, (πάρεδρος sitting by, fr. εἶδρα, ξίζομαι,) to sit near, i. q. to wait near, to serve, c. dat. τῷ θνυσιαστηρίῳ 1 Cor. 9: 13 in Mss. for προσεδρεύω.—Pol. 29. 11. 10. Dem. 572. 10.

Πάρεμι, f. έσομαι, (εἰμι,) to be near by, to be present, to have come, absol. John 7: 6 ὁ καιρὸς ἐμὸς οὐπω πάρεστιν. 11: 28 ὁ διδάσκαλος πάρεστι. Acts 10: 21. 17: 6. 1 Cor. 5: 3 bis. 2 Cor. 10: 2, 11. 13: 2, 10. Rev. 17: 8 in later edit. So 2 Pet. 1: 12 ἐν τῇ παρουσίᾳ ἀληθεία i. e. the truth which is with you, which ye have received. Seq. ἐν c. dat. of time Luke 13: 1. (Xen. Cyr. 1. 2. 4.) Seq. εἰς c. acc. of pers. Col. 1: 6, comp. in Εἰς no. 4. ἐπὶ c. gen. of pers. before whom, Acts 24: 19. ἐφ' ᾧ v. ἐφ' ᾧ of

purpose Matt. 26: 50. ἐνώπιόν τινος Acts 10: 33. πρὸς c. acc. Acts 12: 20. 2 Cor. 11: 8. Gal. 4: 18, 20. Sept. for נִצַּח Num. 22: 20. Lam. 4: 18.—Diod. Sic. 17. 8. Xen. Cyr. 4. 5. 23. c. εἰς Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. ἐπὶ c. acc. Xen. Ag. 1. 32.—Part. τὸ παρόν the present sc. time, Heb. 12: 11 πρὸς τὸ παρόν.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3. 1. 29.—Spoken of things, seq. dat. of pers. to be present with or to a person, i. e. the person has the thing, 2 Pet. 1: 9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who has not these things. (Wisd. 31: 1.) Hence τὰ παρόντα things which one has, i. e. property, fortune, condition, Heb. 13: 5 ἀρκοῦμενοι τοῖς παροῦσιν.—Philo-cylid. 4 ἀρκεῖσθαι παροῦσι, καὶ ἄλλο-τρίων ἀπέχεσθαι. Xen. Conv. 4. 42.

Παρεισάγω, f. ξω, (εἰσάγω,) to lead in by the side of others, to introduce along with others, Diod. Sic. 1. 87, 96. In N. T. to lead or bring in by stealth, to smuggle in, trans. e. g. τὰς αἰρέσεις into the church, 2 Pet. 2: 1.—Pol. 1. 18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

Παρεισακτις, ου, ὁ, ἡ, adj. (παρεἰσάγω,) brought in by stealth, smuggled in, sc. into the church, Gal. 2: 4 διὰ τοὺς π. ἀδελφούς.—Hesych. παρεισακτον· ἄλλότριον.

Παρεισδύνω, f. ύσω, (δύνω, δύνω,) intrans. to go in, see Buttm. § 114. Passow δύω B,) to go or come in by stealth, to creep in unawares, sc. into the church, Jude 4.—Jos. B. J. 1. 24. 1. Hadian. 7. 9. 18. trop. ib. 1. 6. 2.

Παρεισέρχομαι, aor. 2 παρεισήλ-θον, (ἔρχομαι,) intrans.

1. to go or come in near to any thing, to enter in unto or with any thing, i. e. so as to be present along with or by the side of it. Rom. 5: 20 νόμος δὲ παρεισῆλθεν sc. εἰς κοσμόν, but the law entered in thereunto, viz. unto or upon the παράπτωμα in v. 18, comp. v. 12 ἡ ἁμαρτία εἰσῆλθε, i. e. the law supervened upon the state of transgression from Adam to Moses.—Test. XII Patr. p. 608 γίνεται μεθῆ, καὶ παρεισέρεται ἡ ἁναι-σχυντία. Philo de Temul. p. 243. C, ἄγνοια . . . μήτε φῶς μήτε λόγον παρεισ-ελθεῖν ἐῷσα. id. de Opif. p. 34. D.

Here Loesner and others falsely take *παρεισέρχομαι* as being i. q. *εἰσέρχομαι*. Loesn. Obs. p. 252.

2. to go or come in by stealth, to enter unawares, sc. into the church, intrans. Gal. 2: 4 οἵτινες παρεισῆλθον κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

Παρεισφέρω, aor. 2 παρεισήνεγκα, (φέρω,) to bear or bring in therewith or thereunto, to bring forward therewith, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. to bring forward along with, to exhibit therewith, e. g. σποῦδῃν πᾶσαν 2 Tim. 1: 5.

Παρεκτός, adv. (ἐκτός,) pp. near by without, i. q. Engl. out near, out by, only in very late writers and only trop. i. q. besides, c. art. τὰ παρεκτός, the things besides, over and above, 2 Cor. 11: 28 χωρὶς τῶν παρεκτός. Comp. Buttin. § 125. 6. — With a gen. in the sense of except, Matt. 5: 32 παρεκτός λόγου πορνείας. Acts 26: 29. So Aquil. for ἡγῆσθαι Deut. 1: 36. Gr. incert. for ἡγῆσθαι Lev. 23: 38.—Pamphil. in Geopon. 13. 15. 7.

Παρεμβολή, ἥς, ἡ (παρεμβάλλω to throw in by or between, to interject, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) interpolation sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. array, for army, host, i. e. as drawn up in battle-array. Heb. 11: 34 παρεμβολὰς ἐκλιναν ἀλλοτρίων, see in Κλίνω b. Rev. 20: 9. So Sept. for ἡγῆσθαι Ex. 14: 24. Judg. 4: 16. 7: 1. — 1 Macc. 5: 45. Pol. 3. 73. 8. Ael. V. H. 14. 46.

b) in late usage, encampment, i. e. pp. juxta-arrangement in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence genr. a camp, spoken of a standing camp, castra stativa, i. q. Engl. quarters, barracks, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21: 34, 37. 22: 24. 23: 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. 13: 11; and in the same con-

nexion trop. v. 13. Comp. Lev. 4: 12, 21. 16: 27, where Sept. for ἡγῆσθαι. So Sept. genr. for ἡγῆσθαι 1 Sam. 4: 5, 6. 2 K. 7: 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Caes. 45. Galb. 27. Phrynichus pronounces this use of the word to be δεινῶς Μακεδονικόν, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

Παρενοχλέω, ᾧ, f. ἤσω, (ἐνοχλέω q. v.) to disturb along side of something else, to trouble besides, seq. dat. of pers. Acts 15: 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for ἡγῆσθαι Mic. 6: 3. ἡγῆσθαι Job 16: 3.—1 Macc. 12: 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. 14: 17. Pol. 16. 37. 3.

Παρεπίδημος, ου, ὅ, ἡ, adj. (ἐπίδημος, see ἐπιδημέω,) a by-resident, sojourner, among a people not one's own, Heb. 11: 13. 1 Pet. 1: 1. 2: 11. Sept. for ἡγῆσθαι Gen. 23: 4. Ps. 39: 13.—Pol. 32. 22. 4 Ἕλληνες παρεπίδημοι.

Παρέρχομαι, f. παρελεύσομαι, aor. 2 παρήλθον, intrans. On the formation of the fut. see ἔρχομαι.

1. to come near to any person or thing, to draw near, to come, e. g. to a table etc. Luke 12: 37 παρελθὼν διακονήσῃ αὐτοῖς. 17: 7. (Ecclus. 29: 9.) Genr. Mark 6: 48 καὶ ἤθελε παρελθεῖν αὐτοῖς, where for the acc. as depending on παρά see Buttin. § 147. n. 12. Matth. § 426. 3. (Ael. V. H. 2. 35 ἐπεὶ δὲ τις αὐτὸν παρήλθεν.) Others refer this to no. 2. In a hostile manner, Acts 24: 7.—Jos. B. J. 3. 8. 2. Ael. V. H. 12. 39. Xen. Conv. 1. 7.

2. to go or pass near, to pass along by. a) pp. and absol. Luke 18: 37 οὗτοι Ἰησοῦς ὁ Ναζ. παρέρχεται. Seq. acc. of pers. or place, see above in no. 1. (Mark 6: 48.) Acts 16: 8 παρελθόντες δὲ τὴν Μυσίαν. Seq. διὰ τῆς ὁδοῦ Matt. 8: 28. Sept. for ἡγῆσθαι Ex. 15: 16. Judg. 11: 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, to pass by, to be past, absol. Matt. 14: 15 ἡ ὥρα ἤδη παρήλθεν. Acts 27: 9. 1 Pet. 4: 3 ὁ παρῆλθὼς χρόνος. Sept. for ἡγῆσθαι Job 17: 11. Cant. 2: 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. to pass away, to perish, absol. (α) genr. Matt. 5: 18 ἕως ἂν παρ-

ἐλθῃ ὁ οὐρανὸς καὶ ἡ γῆ. 24: 34, 35. Mark 13: 30, 31. Luke 16: 17. 21: 32, 33. 2 Cor. 5: 17. James 1: 10. 2 Pet. 3: 10. Rev. 21: 1. So Sept. and עָבַד Ps. 37: 36.—Theocr. 27. 8 τάχα γὰρ σε παρέρχεται, ὡς ὄναρ, ἡβη. Dem. 291. 12.—(β) Of words, declarations, etc. *to pass away* without fulfilment, *to be in vain*, Matt. 5: 18. 24: 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark 13: 31. Luke 21: 33.

c) trop. of evils, *to pass away from* any one, i. q. *to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. 26: 39 παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο. v. 42. Mark 14: 35.—pp. Sept. Cant. 3: 4. Ael. V. H. 13. 38.

d) trop. *to pass by or over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke 11: 42 τὴν κλίσιν. 15: 29 ἐντολήν. So Sept. and עָבַד Deut. 26: 13. Jer. 34: 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

Πάρεσις, εὼς, ἡ, (παρήμι, q. v.) a letting pass, *prætermission, remission*, in the sense of overlooking, not punishing, Rom. 3: 25; diff. from ἄφεσις, which implies pardon, forgiveness. Comp. Tittm. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 τὴν μὲν ὀλοσχερῇ πάρεσιν οὐχ εὗροντο. Comp. παρήμι Eccles. 23: 2.

Παρέχω, f. ἔξω, (ἔχω q. v.) *to hold near* to any one, Hom. Od. 18. 317. II. 18. 556. In N. T. *to hold out near* or *towards* any one, i. q. *to present, to offer*, etc.

a) pp. c. acc. Luke 6: 29 παρέχε καὶ τὴν ἄλλην, sc. σιαγόνα. — Luc. D. Deor. 4. 5. Ael. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. *to be the cause, source, occasion* of any thing to a person, i. e. *to make or do, to give or bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον v. κόπους παρέχειν τινί, *to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6: 17. (Pol. 1. 20. 10 δυσχερεῖαν παρέχειν.) Also ἐργασίαν παρέχειν τινί, *to make or bring gain* to any one, Acts 16: 16. (Jos. Ant. 8. 2. 6 μισθον.) Acts 17: 31 πλστιν

παρσχών πᾶσιν, Lat. omnibus fidem faciens, causing belief in all, i. e. proving, confirming to all. Comp. Fischer Probus. de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphel Annott. in loc.) Acts 22: 2 παρέσχον ἡσυχίαν they gave silence. (Sept. for עָרַשׁ Job 34: 29. Dion. Hal. Ant. 11. 32.) Acts 28: 2 π. φιλανθρωπίαν. 1 Tim. 1: 4. 6: 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. παρέχομαι, *to do or show for one's self*, for one's own part. Luke 7: 4 ἀξιός ἐστιν ὃ παρέξει τοῦτο, *for whom thou shouldst on thy part do this*, where for 2 pers. fut. παρέξει see Buttm. § 103. n. III. 3. p. 200; but others read παρέξη. Acts 19: 24. Col. 4: 1 τὸ δίκαιον . . . τοῖς δούλοις παρέχεσθε, *show on your part towards servants what is just* etc. (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. ἐαντὸν τι, Tit. 2: 7 σεαντὸν παρεχόμενος τύπον καλῶν ἔργων. Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

Παρηγορία, ας, ἡ, (παρηγορέω *to speak with, to exhort, to console, fr. παρήγορος, ἀγορεύω, consolation, comfort, solace*, Col. 4: 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

Παρθενία, ας, ἡ, (παρθένος,) *virginity, virgin age*, Luke 2: 36 ζήσασα ἔτη μετὰ ἀνδρὸς ἐπὶ ἀπὸ παρθενίας αὐτῆς. i. e. with the husband whom she had married as a virgin. Sept. for עָרַשׁ Jer. 3: 4.—Eccles. 15: 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

Παρθένος, ου, ὁ, ἡ, adj. virgin, e. g. γυνή παρθένος Hes. Theog. 514. τῇ παρθένῳ θυγατρὶ Αἰγύπτου Sept. for עָרַשׁ Jer. 46: 11. ἡ παρθένος γῆ Jos. Ant. 1. 1. 2. παρθ. πηγῇ Aeschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ παρθένος as subst. *a virgin, maiden*. (α) pp. one who has not known man; e. g. Luke 1: 27 bis, πρὸς παρθένον μεμνηστευμένην . . . Μαριάν κ. τ. λ. comp. v. 34. Sept. for עָרַשׁ Gen. 24: 16. 1 K. 1: 2.—Hdian. I. 11. 12. 13. Plut. Romul. 22.—So Matt. 1: 23 ἡ παρθένος ἐν γαστρὶ ἔξει, quoted from Is. 7: 14 where Sept. for עָרַשׁ, apparently

referring however to the *youthful spouse* of the prophet, comp. Is. 8: 3, 4. 7: 3. 10: 21. So פִּתְּוּהָ, Sept. *νύμφη*, Joel 1: 8. Sept. also *νεῦνις* for פִּתְּוּהָ Ps. 68: 26. So also ἡ παρθένος for *youthful spouse, bride, νύμφη*, Hom. Il. 2. 514 οὗς τέχεν Ἀσινόχην, παρθένος αἰδοίη. Soph. Trach. 1221. The sense then in Matt. l. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex. פִּתְּוּהָ.—Trop. 2 Cor. 11: 2.—(β) Genr. of a marriageable maiden, damsel, Matt. 25: 1, 7, 11. Acts 21: 9. 1 Cor. 7: 25, 28, 34 μεμύρισται ἡ γυνὴ καὶ ἡ παρθένος, i. q. ἡ ἄγαμος *ibid.* v. 36, 37 ἡ παρθένος αὐτοῦ, i. q. his virgin daughter, marriageable but unmarried. So Sept. and פִּתְּוּהָ, Gen. 24: 43. for פִּתְּוּהָ Gen. 24: 14, 55. 34: 3 of Dinah after she was defiled.—3 Macc. 1: 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. 14: 4 οὗτοί εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν, i. e. *chaste, pure*, who have not known women; or else i. q. ἄγαμοι, *unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.—Suid. Ἀβελ· οὗτος παρθένος καὶ δίκαιος ὑπῆρχε. Photii Amphil. Quaest. 188. p. 785, τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου.

Πάρθος, ου, ὁ, a Parthian, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdtian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Georg. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

Παρήμι, f. παρήσω, (ἴημι) perf. pass. παρήμαι, see Butt. § 107. I. 1;

to let pass by or along, Hdot. 3. 72. trop. to let pass, to praetermit, to neglect, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. καιρόν Pol. 1. 33. 5. to let go loose, to relax, e. g. τοὺς τερφεῖους ropes, Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. παρίεμαι, to be relaxed, enfeebled, only perf. part. as χεῖρες παρεμῆναι, hands enfeebled, hanging down from weariness and despondency, Heb. 12: 12. So Sept. for פִּתְּוּהָ Zeph. 3: 17.—Eccles. 2: 13. 25: 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

Παρισιάνω, see in Παρίστημι.

Παρίστημι, f. παραστήσω, (ἴστημι q. v.) aor. 2 παρίστην etc. Also pres. παρισιάνω, a later secondary form, Rom. 6: 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Butt. § 112. 12. § 106. n. 5.—Trans. to cause to stand near; intrans. to stand near; see in ἴστημι. Butt. § 107. II.

I. Trans. in the pres. impf. fut. and aor. 1 of the Active, to cause to stand near, to place near by, Ael. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. to place or set before any one, to present, to exhibit, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts 23: 33 παρήστησαν καὶ τὸν Παῦλον αὐτῷ. Luke 2: 22 τῷ κυρίῳ sc. in the temple. 2 Cor. 4: 14 καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν, sc. τῷ βήματι τοῦ Χρ. etc. So c. dupl. acc. of object and predic. τινά τι, Acts 1: 3. 9: 41. Rom. 6: 13 bis, 16 ὃ παρισιάνετε ἑαυτοὺς δούλους. v. 19 bis. 12: 1. 2 Cor. 11: 2. Eph. 5: 27. Col. 1: 22, 28. 2 Tim. 2: 15. Sept. for פִּתְּוּהָ Lev. 16: 7. הָצִיג Gen. 47: 2.—Luc. Icarom. 24. Ael. H. Ant. 7. 44. Hdtian. 5. 11.

b) i. q. to place at hand, to furnish; Matt. 26: 53 παραστήσει μοι πλείους κ. τ. λ. Acts 23: 24 κτήνη. — Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense to commend, 1 Cor. 8: 8 βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 αὐτὰ ἐπαίνεσαι ἢ παραστήσαι.

d) metaph. to set forth by arguments, i. e. to shew, to prove, Acts 24: 13 οὕτως παραστήσαι δύνανται, περὶ ὧν κ. τ. λ.—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Oec. 13. 1.

II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present* etc. c. dat. expr. or impl. Acts 1: 10. 9: 39 καὶ παρῆσθησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27: 23. Mark 15: 39 ὁ παρεστηκώς ἐξεναντίας, *who stood by over against him.* John 18: 22. 19: 26. So part. οἱ παρεστηκότες, contr. οἱ παρεστῶτες, (Buttm. § 107. II. 2, 3,) *the bystanders*, Mark 14: 47, 69, 70. 15: 35. Acts 23: 2, 4. c. ἐνώπιόν τινος Acts 4: 10. Sept. for עָמַד Gen. 45: 1. 1 Sam. 22: 6, 7. עָמַד Gen. 18: 8. Judg. 3: 19. — Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2.—Trop. in a friendly sense, *to stand by, to aid*, c. dat. Rom. 16: 2 καὶ παροστήτε αὐτῇ. 2 Tim. 4: 17. —Epict. Ench. 32. Dem. 366. 20. Xen. H. G. 6. 5. 33.—Trop. and by impl. in a hostile sense, absol. Acts 4: 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. 2: 2 where Sept. for עָמַד עִמָּה.—Ecclus. 51: 3. —Spoken of time, a season, etc. i. q. *to be present, to have come*, Mark 4: 29 παρέστηχεν ὁ θεισμός. — Dem. 255. 25.

b) i. q. *to stand before* any one, in his presence, e. g. in a forensic sense, before a judge. Acts 27: 24 Καίσαρι σε δεῖ παραστήναι. Rom. 14: 10. — genr. Hdian. 1. 4. 1. — Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1: 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκώς ἐνώπιον τοῦ Θεοῦ. Seq. dat. Luke 19: 24 coll. v. 13. So Sept. and עָמַד עִמָּה Deut. 1: 38. 1 Sam. 16: 21, 22. עָמַד Gen. 40: 4. Ex. 24: 13.—Luc. D. Deor. 24. 1 δεῖ . . . παραστάναι τῷ Διῷ.

Παρμενᾶς, ᾧ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6: 5.

Πάροδος, ου, ἡ, (δόδος q. v.) *a way by, passage-way*, in place Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17. In N. T. in action, *a way by, a passing by*. 1 Cor. 16: 7 ἐν παροδῷ *by the way*, in passing.—Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

Παροικέω, ὧ, (οἰκέω,) *to dwell near, to be neighbour*, Luc. D. Mort. 2. 1. Xen.

Vect. 1. 5. In N. T. *to be a by-dweller, to sojourn, to dwell* as a stranger, c. ἐν, Luke 24: 18 σὺ μόνος παροικεῖς ἐν Ἱερουσαλήμ; Seq. εἰς, Heb. 11: 9 παρώκησεν εἰς τὴν γῆν, i. e. he came and sojourned, comp. in Εἰς no. 4. Sept. for עָמַד Gen. 20: 1. 26: 3. עָמַד Gen. 24: 37.—Dio Chrysost. 46. p. 521. D, πολὺ γὰρ κρεῖττον φυγάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν. Isoer. Paneg. c. 43. p. 74. D. Comp. in Πάροιος.

Παροικία, ας, ἡ, (παροικέω,) *a dwelling near, neighbourhood*, Psalt. Salom. 12: 3. In N. T. *a sojourning*, residence in a foreign land without the right of citizenship, Acts 13: 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Sept. for עָמַד Ezra 8: 34.—Wisd. 19: 10.—Metaph. of human life, 1 Pet. 1: 17; comp. Heb. 11: 13. So Sept. and עָמַד Ps. 119: 54.

Πάροιος, ου, ὁ, ἡ, adj. (οἶκος,) *dwelling near, neighbouring*, c. dat. Plut. Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ πάροιος subst. *a by-dweller, sojourner*, sc. without the rights of citizenship, *a foreigner*, Acts 7: 6, 29 πάροιος ἐν γῇ Μαδιάν. So Sept. for עָמַד Gen. 15: 13. Ex. 2: 22.—Ecclus. 29: 26, 27. — Trop. of human life, 1 Pet. 2: 11, comp. 1: 17. Also in respect to the church and kingdom of God, Eph. 2: 19.

Παροιμία, ας, ἡ, (πάροιμος by or on the way, fr. οἶμος,) pp. 'something by the way'; hence *a by-word, by-speech*, i. e.

a) pp. *a proverb, adage*, 2 Pet. 2: 22 τὸ τῆς ἀληθοῦς παροιμίας. Symmach. for עָמַד Ez. 12: 22.—Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Soph. Ajac. 664 or 673.

b) in John's Gospel, i. q. παραβολή, which word is not used by John, comp. in Παραβολή. E. g. (α) genr. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John 16: 25 bis, ἐν παροιμiais λαλεῖν. v. 29. Comp. in Παραβολή c. So Sept. and עָמַד of short and sententious maxims, Prov. 1: 1. 25: 1.—Ecclus. 6: 35. 39: 3. — (β) *a parable*, in the usual sense, John 10: 6. Comp. in Παραβολή b.

Πάροιος, ου, ὁ, ἡ, adj. (οἶνος,) *by wine*, i. e. spoken of what takes place

by or over wine, revelry, as τα πάροινα sc. μέλη, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. given to wine, pp. sitting long by wine, 1 Tim. 3: 3. Tit. 1: 7. — Luc. Tim. 55. Lysias 101. 20.

Παροίχομαι, f. χήσομαι, perf. παρήχημαι, (οἶχομαι to go,) to go along by, to pass along, Hom. Il. 4. 272. In N. T. only of time, to pass away, intrans. Acts 14: 16 ἐν ταῖς παροχημέναις γενεαῖς.—Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

Παρομοιάζω, f. ἄσω, (ὁμοιάζω q. v.) pp. to be nearly like, i. e. genr. to be like, to resemble, c. dat. Matt. 23: 27. Comp. in Ὁμοιάζω.

Παρόμοιος, ου, ὁ, ἡ, adj. (ὁμοιος,) pp. nearly like, i. e. genr. like, similar, Mark 7: 8, 13 παρόμοια τοιαῦτα πολλά. —Poll. On. 9. 130 παρόμοιος παρ' ὀλίγον ὅμοιος. Diod. Sic. 4. 26. Dem. 12. 8. Xen. H. G. 3. 4. 13.

Παροξύνω, f. νῶ, (ὀξύνω, ὀξύνει,) to sharpen by or on any thing, sc. by rubbing, to whet, e. g. τὴν μάχαιραν Sept. for יָצַב Deut. 32: 41. to sharpen by or along with, thereby, i. e. with and for some other act or purpose, e. g. trop. τὸν ἥχον Plut. Marcell. 20. Metaph. to sharpen the mind, temper, courage of any one, to incite, to impel, Jos. Ant. 15. 3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T. metaph. to provoke, to rouse, sc. to anger, indignation, only Pass. or Mid. Acts 17: 16 παρωξύνειτο τὸ πνεῦμα αὐτοῦ κ. τ. λ. 1 Cor. 13: 5. So Sept. for יָצַב Deut. 9: 18. 777 Deut. 1: 34. 9: 19.—Jos. Ant. 8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

Παροξυσμός, οὔ, ὁ, (παροξύνω,) pp. a sharpening, i. e. trop.

a) incitement, impulse, sc. to action or feeling. Heb. 10: 24 εἰς παροξ. ἀγαπῆς καὶ κ. ἔργων.

b) paroxysm of anger, sharp contention, angry dispute, Acts 15: 39. Sept. for 777 Deut. 29: 28. Jer. 32: 37.—Dem. 1105. 24.

Παροργίζω, f. ἴσω, (ὀργίζω,) Att. fut. παροργισῶ Buttin. § 95. 7 sq. Winer § 13. 1. c; to make angry by or along with some other act or thing, to provoke

thereby, therewith, etc. c. acc. Eph. 6: 4 μὴ παροργίζετε τὰ τέκνα ὑμῶν. Rom. 10: 19 quoted from Deut. 32: 21 where Sept. for יָצַב, as also Judg. 2: 12. 1 K. 14: 15.—Ecclus. 3: 16. 4: 2, 3. The Act. is found in profane writers only Triclin. ad Soph. Antig. 350. comp. Passow s. v. Pass. Dem. 805. 19.

Παροργισμός, οὔ, ὁ, (παροργίζω,) provocation, Sept. for יָצַב 1 K. 15: 30. 2 K. 23: 26. In N. T. anger provoked, indignation, wrath, Eph. 4: 26. So Sept. for 777 Jer. 21: 5.—Not found in the classic writers.

Παροτρύνω, f. νῶ, (ὀτρύνω,) to urge on by or along with some thing else, to stir up, to incite, sc. thereby, therewith, c. acc. Acts 13: 50.—Jos. Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui Laud. 15. T. VIII. p. 153. G. Reisk.

Παρουσία, ας, ἡ, (πάρεμι,) pp. the being or becoming present, i. e.

a) presence, 2 Cor. 10: 10 ἡ δὲ παρουσία τοῦ σώματος ἄσθενής. Phil. 2: 12.—Hdian. 1. 3. 13. Dem. 674. 24.

b) a coming, advent, genr. 1 Cor. 16: 17. 2 Cor. 7: 6 ἐν τῇ παρουσίᾳ Τίτου. v. 7. Phil. 1: 26 παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return.—2 Macc. 15: 21. Pol. 23. 10. 14. Diod. Sic. 1. 29.—Spoken of the final coming of Christ to judgment, Matt. 24: 3. 1 Cor. 15: 23. 1 Thess. 2: 19. 2 Thess. 2: 8. 2 Pet. 3: 4. 1 John 2: 28. παρ. τοῦ υἱοῦ τοῦ ἀνθρ. Matt. 24: 27, 37, 39. παρ. τοῦ κυρίου 1 Thess. 3: 13. 4: 15. 5: 23. 2 Thess. 2: 1. James 5: 7, 8. 2 Pet. 1: 16 coll. Matt. 24: 30. In a like sense, 2 Pet. 3: 12 παρ. τῆς τοῦ Θεοῦ ἡμέρας.—Also of the coming i. e. manifestation of the man of sin, 2 Thess. 2: 9, comp. v. 3.

Παροψίς, ἰδος, ἡ, (ὀψων,) a by-dish, side-dish, consisting of dainties set on as a condiment or sauce, Athen. 9. 2. p. 367. B. p. 368. A. Pollux Onom. 6. 56. Comp. Sturz. Lex. Xenoph. s. v. In later usage and N. T. a side-plate, i. e. a plate, platter, dish, pp. in which some dainties are served up. Matt. 23: 25 τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος. v. 26.—Arr. Epict. 2. 20. Plut. de adulat. et Amic. 9. T. VI. p. 197. 3 Reisk. Xen. Cyr. 1. 3. 4. The grammarians

condemn the word in this sense, Phryn. et Lob. p. 176.

Παρόρσηα, ας, ῆ, (πᾶς, ῥῆσις,) pp. 'the speaking all one thinks,' i. q. *freedom, frankness*, as characteristic of a frank and fearless mind; hence meton. and genr. *freeness, frankness, boldness*, as of speech, demeanour, action, etc.

a) pp. and genr. Acts 4: 13 *θεωροῦντες δὲ τὴν τοῦ Πέτρου παρόρσηαν*, i. e. his free-spokenness, boldness. 2 Cor. 3: 12. [7: 4.] — Sept. Prov. 13: 5. Diod. Sic. 1.53. Ael. V. H. 8.12. Dem. 1397. 1. — So in adverbial phrases, e. g. *παρόρσηα*, i. q. *freely, frankly, boldly*, John 7: 13, 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8: 32. John 10: 24. 11: 14. 16: 25, 29; also of actions, *openly*, done in the sight of all, not privately, John 11: 54 *οὐκ ἐτι παρόρσηα περιπατεῖ κ. τ. λ.* 18: 20. *ἐν παρόρσηα* in or with boldness, i. q. *freely, boldly*, comp. *Ἐν* no. 3. b. a. Eph. 6: 19. Phil. 1: 20; also i. q. *openly, publicly*, opp. *ἐν κρυπτῷ*, John 7: 4. Col. 2: 15 *ἐδειγματίσεν ἐν παρόρσηα*. (Wisd. 5: 1.) *μετὰ παρόρσηας* with boldness, i. q. *freely, boldly*, Acts 2: 29. 4: 29, 31. 28: 31. — 1 Macc. 4: 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. *license, authority*, 1 Tim. 3: 13 *βαθμόν ἐαντιοῖς καλὸν περιποιῶνται, καὶ πολλὴν παρόρσηαν ἐν πίστει κ. τ. λ.* Philem. 8. — Jos. Ant. 4. 8. 12 *οἱ νόμοι πολλὴν πρὸς ἀμαρτάνοντας ἔξουσι παρόρσηαν*. Zosim. 3. 7. p. 255 *οὐκ ἔχειν δὲ παρόρσηαν, οἷα νόμου μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος*.

c) as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. 7: 4 *πολλὴ μοι παρόρσηα πρὸς ὑμᾶς κ. τ. λ.* but referred by some to a above. Eph. 3: 12. Heb. 3: 6. 4: 16. 10: 19, 35. 1 John 2: 28. 3: 21. 4: 17. 5: 14. — Jos. Ant. 5. 1. 13 *παρόρσηαν λαμβάνει πρὸς τὸν θεόν*. Diod. Sic. 14. 65.

Παρόρσηιάζομαι, ἴ. ἀσομαι, depon. Mid. (*παρόρσηα*), to be *freely spoken, to speak freely, openly, boldly*, i. q. *to be free, frank, bold*, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts 13: 46 *παρόρσηιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον*. 19: 8. 26: 26. Genr. and seq. *ἐν*, e. g. of place, *ἐν τῇ*

συναγωγῇ Acts 18: 26; or of thing, object, i. q. in behalf of, *ἐν αὐτῷ* Eph. 6: 20; or of person, *παρόρση*. *ἐν θεῷ* i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and *Ἐν* no. 1. c. a; also *ἐν τῷ ὀνόματι τινος*, in one's name, by one's authority, comp. in *Ὄνομα* b. Acts 9: 27, 28. Seq. *ἐπὶ τῷ κυρίῳ* Acts 14: 3, see in *Ἐπὶ* II. 3. c. a. p. 301. — Sept. Job 22: 6. Xen. Ag. 11. 5. c. *ἐν* of place Plut. Marcell. 20. *κατὰ τινος* Pol. 12. 13. 8. *πρὸς τινα* Xen. Cyr. 5. 3. 8.

Πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, all, Lat. *omnis*, viz.

1. as including the idea of oneness, a totality, *all, the whole*, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in *Ὁ, ἡ, τό*, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

Α) *Sing.* a) before a subst. with the article, Matt. 6: 29 *οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ*. 8: 32 *πᾶσα ἡ ἀγέλη*. Mark 5: 33. Luke 1: 10 *πᾶν τὸ πλῆθος*. 4: 25. John 8: 2 *πᾶς ὁ λαός*. Acts 1: 8. Rom. 3: 19. 4: 16. al. saepiss. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. 3: 5. Mark 1: 5. Luke 2: 1. al. — Hdian. 6. 4. 1. Ael. V. H. 6. 11. Xen. Ag. 1. 25. — With proper names, sometimes without the article, Matt. 2: 3. Acts 2: 36. Rom. 11: 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John 5: 22 *τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ*. Rev. 13: 12. Comp. in *Ὁ, ἡ, τό*, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in *Ὁ, ἡ, τό*, l. c. Buttm. l. c. Acts 20: 18 *τὸν πάντα χρόνον*. Gal. 5: 14. 1 Tim. 1: 16.

B) *Plur.* a) before a subst. or other word, viz. (α) *Subst.* c. art. implying a definite number, Matt. 1: 17 *πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ*. 4: 8. Mark 3: 28. Luke 1: 6. Acts 5: 20. Rom. 1: 5. al. saep. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2. — Xen. An. 5. 3. 9. — Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. *πάντες ἄν-*

ἄνθρωποι *all men*, all mankind, indef. Acts 22: 15. Rom. 5: 12, 18. al. (Aeschin. 1. 18.) πάντες ἄγγελοι θεοῦ *all angels of God* Heb. 1: 6. πάντα ἔθνη Rev. 14: 8. Comp. Winer, Matth. l. c.—(β) *Particip.* c. art. as subst. Matt. 4: 24 πάντας τοὺς κακῶς ἔχοντας. 11: 28 πάντες οἱ κοπιῶντες. Luke 1: 66, 71. John 18: 4. Acts 2: 44. al. saep. — Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6. — (γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμὰ Luke 15: 31. *Preposit.* with its case, Matt. 5: 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5: 9. John 5: 28. Acts 4: 24. al. *Adv.* Col. 4: 9.

b) after a subst. or other word, viz. (α) *Subst.* c. art. as definite, comp. Winer Buttm. Matth. l. c. Matt. 9: 35 τὰς πόλεις πάσας sc. of that region. Luke 12: 7. Acts 16: 26. Phil. 1: 13. Rev. 8: 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts 17: 21 Ἀθηναῖοι δὲ πάντες.—genr. Hdian. 4. 2. 5.—(β) *Particip.* c. art. as subst. Acts 20: 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. 5: 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as τὰ ἐμὰ πάντα John 17: 10. *Preposit.* with its case, Gal. 1: 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3: 15. Col. 4: 7. Mark 5: 26.

c) between the art. and subst. as emphatic, Acts 19: 7. 21: 21. 27: 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron.* pers. or demonstr. either before or after it, as ἡμεῖς πάντες John 1: 16. πάντες ἡμεῖς Acts 2: 32. π. ὑμεῖς Matt. 23: 8. ὁ π. Λυκᾶ 9: 48. οἱτο π. Acts 1: 14. π. αὐτοὺς Acts 4: 33. αὐτ. π. 1 Cor. 15: 10. ταῦτα πάντα Matt. 4: 9. Luke 12: 30, 31. π. ταῦτα Mark 7: 23. al. saep.

e) absol. (α) c. art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark 14: 64 οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ. Rom. 11: 32. 1 Cor. 10: 17. Eph. 4: 13. Phil. 2: 21. al. saep.—Neut. τὰ πάντα, *all things*, i. q. (1) *the universe*, the whole creation, Rom. 11: 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτόν τὰ πάντα. 1 Cor. 8: 6. Eph. 3: 9. Col. 1: 16. Heb. 1: 3. Rev. 4: 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5: 17, 18. (Xen. Mem. 1. 1. 11, 14.) Meton. for all crea-

ted rational beings, all men, i. q. οἱ πάντες, Gal. 3: 22. Col. 1: 20. 1 Tim. 6: 13; put also for all the followers of Christ, Eph. 1: 10, 23. al.—(2) genr. *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4: 11; all the necessities and comforts of life etc. Acts 17: 25. Rom. 8: 32. So 1 Cor. 9: 22. 12: 6 coll. v. 5, 6. 2 Cor. 4: 15. Eph. 5: 13. Phil. 3: 8. coll. v. 7. Col. 3: 8. al.—(3) as a predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. above all, *supreme*, 1 Cor. 15: 28. Col. 3: 11. —(β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, *all men*. Matt. 10: 22 μισούμενοι ὑπὸ πάντων. Mark 2: 12. 10: 44. Luke 2: 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea etc. 3: 15. John 2: 15, 24.—Neut. πάντα, *all things*, Matt. 8: 33 ἀπήγγειλαν πάντα. Mark 4: 34. Luke 3: 20. John 4: 25, 45. Acts 10: 39. 1 Cor. 16: 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. 2: 8. James 5: 12. al. saep. Accus. πάντα as adv. *as to* or *in all things*, in all respects, *wholly*, Acts 20: 35. 1 Cor. 9: 25. 10: 33. 11: 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα *as to all things*, in all respects, Acts 3: 22. Col. 3: 20. Heb. 2: 17. (2 Macc. 1: 17.) εἰς πάντα id. 2 Cor. 2: 9. ἐν πᾶσιν *in all things*, in all respects, 2 Cor. 11: 6. 1 Tim. 3: 11. 2 Tim. 2: 7. Tit. 2: 9. 1 Pet. 4: 11. al. saep.

2. Sing. πᾶς without the art. as including the idea of plurality, *all, every*, i. q. ἕκαστος, comp. Buttm. § 127. 6. Winer § 17. 10. a. (α) With *nouns*, Matt. 3: 10 πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν. 4: 4. Mark 9: 49. Luke 2: 23. 4: 13, 37. 10: 1. John 1: 9. 2: 10. al. saepiss.—(β) Before a *relat. pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in "Ὅστις no. 2. a. β. Matt. 7: 24 πᾶς ὅστις ἀκούει *every one who so ever*. Col. 3: 17, 23. πᾶς ὃς ἂν id. Acts 2: 21. Rom. 10: 13. 1 Cor. 6: 18. πᾶς ὃς Gal. 3: 10. πᾶν ὃ Rom. 14: 23. meton. John 6: 37, 39. 17: 2.—(γ) Before a *participle*, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc. see in "Ὁ, ἡ, τό, D. b. β. p. 555. Winer § 17. 10. a. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*.

Luke 6: 47. John 6: 45. Acts. 10: 43. Rom. 2: 10. al. saep. So after, e. g. *οἱ ἔχοντι παντί* Matt. 25: 29.—Without the art. where the participial sense then remains, as Matt. 13: 19 *παντός ἀκούοντος every one hearing*. 2 Thess. 2: 4. On Luke 11: 4 see in Winer p. 105.—(δ) Absol. Mark 9: 49 *πᾶς γὰρ πυρὶ ἁλισθήσεται*. Heb. 2: 9. *διὰ παντός* sc. χρόνον, continually, see in *Διαπαντός*. So *ἐν παντί* in every thing, in every respect, 1 Cor. 1: 5. 2 Cor. 4: 8. 6: 4. 7: 5, 11, 16. 11: 9. Eph. 5: 24. Phil. 4: 6, 12.

3. all, i. e. of all kinds, of every kind and sort, including every possible variety, i. q. *παντοδαπός, παντοῖος*, Herm. ad Vig. p. 728. Passow *πᾶς* no. 6. a.

a) genr. Matt. 4: 23 *θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*. Acts 7: 22 *πάσῃ σοφίᾳ Αἰγυπτίων*. Rom. 1: 18, 29. 2 Cor. 1: 4. Col. 3: 16. 1 Pet. 2: 1. al.—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) in the sense of all possible, i. q. the greatest, utmost, supreme. Matt. 28: 18 *ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς*. Acts 5: 23. 17: 11 *μετὰ πάσης προθυμίας*. 23: 1. 2 Cor. 12: 12. Phil. 1: 20. 2: 29. 1 Tim. 2: 2. 2 Tim. 4: 2. James 1: 2. 1 Pet. 2: 18. Jude 3. — Hdian. 3. 8. 6. Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 *εἰς πάντα κίνδυνον ἦλθον*.

4. With a negative, e. g. *οὐ πᾶς, οὐ πάντες*, not every one, not all, the negative here belonging to *πᾶς* and merely denying the universality, see in *Οὐ* e. γ. Matt. 7: 21 *οὐ πᾶς ὁ λέγων*. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. — But *πᾶς . . . οὐ*, where *οὐ* belongs to the verb, is by Hebr. i. q. *οὐδεὶς*, not one, no one, nothing, none, see fully in *Οὐ* a. γ. Luke 1: 37. Rom. 3: 20. Gal. 2: 16. 1 John 2: 21. Rev. 22: 3. So Acts 10: 14 *οὐδέποτε ἔφαγον πᾶν κοινόν*. 2 Pet. 1: 20. So *πᾶς . . . μὴ*, 1 Cor. 1: 29 *ὅπως μὴ καυχῆσθαι πᾶσα σὰρξ*. Eph. 4: 29. Rev. 7: 1. Also *πᾶς . . . οὐ μὴ* Rev. 21: 27. See *Οὐ* l. c. Winer § 26. 1. Comp. Heb. *כָּל לֹא* Gesen. Lehrgr. p. 831. Heb. Lex. art. *כָּל* no. 3. — c. *μὴ*, 1 Macc. 5: 42 *μὴ ἀφῆτε πάντα ἀνθρώπων παρεμβάλλειν*. Ecclus. 30: 20. AL.

Πάσχα, τό, indec. i. q. Heb. *פֶּסַח*, Aram. *ܦܫܚܐ*, the passover, i. e. a sparing, 80

immunity, from *פֶּסַח* to pass over, to spare. So Sept. usually for *פֶּסַח*, as Ex. 12: 11, 21. al. but also in 2 Chr. *פֶּסַח*, 30: 15. 35: 1, 11. *פֶּסַח* Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, between the evenings, see in *Ὀψία* b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23: 4 sq. Num. 9: 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called *כּוּס הַבְּרָכָה* sc. *the cup of benediction*, *τὸ ποτήριον τῆς εὐλογίας* 1 Cor. 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. Jahn § 354. In N. T. *τὸ πάσχα* is spoken both of the victim and the festival.

a) i. q. the paschal lamb, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12: 27) between the evenings of the 14th of Nisan; see in *Ὀψία* b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3. — (α) pp. *φαγεῖν τὸ πάσχα* to eat the passover, i. q. to keep the festival, Matt. 26: 17. Mark 14: 12, 14. Luke 22: 11, 15. John 18: 28. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. *ἐτοιμάζειν τὸ πάσχα* to make ready the passover sc. for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. *θύειν τὸ πάσχα* to kill the passover Mark 14: 12. Luke 22: 7. So Sept. for *פֶּסַח הָשַׁח* Ex. 12: 21. *פֶּסַח הָשַׁח* Deut. 16: 2, 5, 6. — Jos. Ant. 3. 10. 5 *τὴν θυσίαν πάσχα λεγομένην*. — (β) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. the paschal supper, the festival of the passover, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival

of unleavened bread, τὰ ἄζυμα, Ex. 12: 15 sq. Lev. 23: 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark 14: 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. 26: 18 πρὸς σε ποιῶ τὸ π. i. e. keep, celebrate. Heb. 11: 28 πεποιήκει τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for פסחא פסחא Ex. 12: 48. Num. 9: 4 sq.—Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, the paschal festival, Matt. 26: 2. Luke 2: 41 τῇ ἑορτῇ τοῦ πάσχα. 22: 1 ἡ ἑορτὴ τῶν ἁζύμων, ἡ λεγομένη πάσχα. John 2: 13, 23. 6: 4. 11: 55 bis. 12: 1. 13: 1. 18: 39. 19: 14. Acts 12: 4. — Jos. B. J. 2. 1. 3 τῆς τῶν ἁζύμων ἐνστάσης ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται. — Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἁζύμων, see in Ἀζυμος a. Jos. B. J. 5. 3. 1.

Πάσχω, f. *πέποιμαι*, aor. 2. *ἔπαθον*, perf. *πέπονθα*, to suffer, in the most general sense, i. e. pp. to be affected by any thing from without, to be acted upon, to experience either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, to experience, i. e. to have happen to oneself, to receive, Gal. 3: 4 τοσαῦτα ἐπάθετε εἰκῇ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομῆσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλικῶν ἐνεργεσιῶν μετέλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ἀγαθά. So εὖ πάσχειν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, to suffer, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τι, Matt. 17: 15 καὶ κακῶς πάσχει. Acts 28: 5.—Ael. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. 12: 26 εἴτε πάσχει ἐν μέλος. 1 Pet. 2: 20, 23. 3: 17. 4: 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2: 18, where comp. Meleag. οἶδα παθὼν ἐλεῖν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Buttm. § 131. 6, 7; e. g. πολλά, τὰ αὐτά, ταῦτα, ᾧ, etc. Mark 9: 12. Luke 13: 2. 2 Cor. 1: 6. 2 Tim. 1:

12. Rev. 2: 10. by attract. Heb. 5: 8. (Ecclus. 38: 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπό τινος, Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβ. κ. τ. λ. Mark 8: 31. Luke 9: 22. ὑπό τινος, Matt. 17: 12 μέλλει πάσχειν ὑπὲρ αὐτῶν. Mark 5: 26. 1 Thess. 2: 14. διὰ τινος Matt. 27: 19. διὰ τοῦ 1 Pet. 3: 14. (2 Macc. 7: 32.) ὑπὲρ τινος Acts 9: 16. Phil. 1: 29. 2 Thess. 1: 5. Seq. adv. 1 Pet. 2: 19 ἀδικῶς. 4: 15. 5: 10.—Spoken of the suffering and death of Christ, Luke 22: 15 προ τοῦ με παθεῖν. 17: 25 πολλά. 24: 26 ταῦτα. v. 46 οὕτως. Acts 1: 3. 3: 18. 17: 3. Heb. 9: 26. 13: 12. 1 Pet. 2: 21 ἔπαθεν ὑπὲρ ἡμῶν. 3: 18 περὶ ἁμαρτιῶν. 4: 1 ὑπὲρ ἡμῶν.—genr. Diog. Laert. 5. 61. Hdian. 5. 7. 1. Isaeus 35. 19.

Πάταρα, *ων*, *τά*, Patara, a maritime city of Lycia, Acts 21: 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

Πατάσσω, f. *ᾤξω*, pp. intrans. to strike, to beat, Lat. *pulso*, e. g. as the heart, Hom. Il. 7. 216. Later and in N. T. trans. to strike, to smite, e. g.

a) gently, i. q. to touch, to tap, c. acc. Acts 12: 7 τὴν πλευρὰν τοῦ Πέτρου. — Diod. Sic. 1. 67 τοῖς κοντοῖς τὰς ἀσπίδας πατάξαντες.

b) with violence, so as to wound, c. acc. Matt. 26: 51 πατάξας τὸν δούλον τοῦ ἀρχιέρεως. Luke 22: 50. c. ἐν of instrument. v. 49. So Sept. for פסחא Ex. 21: 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5. — Hence by impl. and by Hebr. to smite, i. q. to kill, to slay, to destroy, Acts 7: 24 πατάξας τὸν Αἰγύπτιον. Rev. 19: 15. (Ex. 2: 12.) Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα, quoted from Zech. 13: 7 where Sept. for פסחא, as also Ex. 12: 12. 2 Chr. 33: 25. Comp. Gesen. Lex. פסחא Hiph. no. 2.

c) trop. and from the Hebr. to smite, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts 12: 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11: 6. So Sept. for פסחא Gen. 19: 11. Num. 14: 12. Mal. 4: 6. [3: 24.] פסחא Ex. 12: 23. Comp.

Gesen. Lex. הָרַחֵק Hiph. no. 1. c. — 2 Macc. 9: 5.

Πατέω, ὤ, f. ἤσω, (πάτος trodden path,) to tread with the feet.

a) trans. c. acc. i. q. to tread down, to trample under foot, i. q. to profane and lay waste. Rev. 11: 2 *τὴν πόλιν τὴν ἁγίαν πατήσουσι*. Luke 21: 24. Sept. for רָחַק Is. 1: 12. — Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of to tread out, e. g. grapes, *τὴν ληνόν*, Rev. 14: 20. 19: 15. Comp. in *Ληνός*. So Sept. and רָחַק Neh. 13: 15. Is. 16: 10. Lam. 1: 16. — Anacr. Od. 17. 14. Xen. Oec. 18. 4 *τὸν σίτον*.

b) intrans. to tread, to set the foot, etc. seq. *ἐπάνω*, Luke 10: 19 *πατεῖν ἐπάνω ὄφεων*, to tread upon serpents, i. e. without harm. So Sept. for רָחַק Is. 32: 20. Also for רָחַק i. q. to walk, Is. 42: 5.

Πατήρ, τέρος, τρός, ὁ, a father, comp. Butt. § 47. Spoken genr. of men, and in a special sense of God.

A) Genr. a) pp. father, genitor, by whom one is begotten, Matt. 2: 22 *ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ*. 19: 5. Mark 5: 40. Luke 2: 48. John 4: 53. Heb. 7: 10. al. saep. (Xen. Cyr. 3. 1. 14, 15.) Plur. οἱ πατέρες, parents, both father and mother, Heb. 11: 23 *Μωϋσῆς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ*. Eph. 6: 4, coll. v. 2. Comp. Passow no. 5. b. — Parthen. Erot. 10 *παρὰ τῶν πατέρων αἰτησάμενος, αὐτὴν ἡγάγετο γυναῖκα*. Luc. Tox. 8. — Of a reputed father or step-father Luke 2: 48.

b) of a remoter ancestor, i. q. fore-father, progenitor; also as the head or founder of a tribe or people, a patriarch. Sing. Matt. 3: 9 *πατέρα ἔχομεν τὸν Ἀβραάμ*. Mark 11: 10. Luke 1: 32, 73. John 4: 12. Acts 7: 2. Rom. 4: 17, 18. al. saep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4: 11 *εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων*. v. 12, 16. So of Satan as the father of wicked and depraved men, John 8: 38, 41, 44 bis. Sept. for בָּר Gen. 17: 4, 5. 19: 37. (trop. 1 Macc. 2: 54.) Plur. οἱ πατέρες, fathers, i. e. forefathers, ancestors, Matt. 23: 30 *ἐν ταῖς ἡμέραις τῶν πατέρων*. v. 32. Luke 6:

23: 26. John 7: 22. Acts 3: 13. Rom. 9: 5. Heb. 1: 1. al. So Sept. and רַב־בָּר Deut. 1: 11. 1 K. 8: 21. — Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke 16: 24 *πάτερ Ἀβραάμ*. v. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23: 9 *καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς*. 1 Cor. 4: 15. Comp. Phil. 2: 22. 1 Thess. 2: 11. So Sept. and בָּר of prophets, 2 K. 2: 12. 6: 21. 13: 14. Comp. Schoettg. Hor. Heb. I. p. 745. — Plur. οἱ πατέρες, nom. for voc. fathers, as an honorary title of address, Butt. § 33. n. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John 2: 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts 7: 2. 22: 1. — Plut. Romul. 13 *πατέρες συγγεγραμμένοι*, Lat. *patres conscripti*, i. e. senators.

d) metaph. seq. gen. of thing, i. q. the author, source, beginner of any thing. Rom. 4: 12 *πατὴρ περιτομῆς*, i. e. Abraham. John 8: 44 *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους*. So Sept. and בָּר Job 38: 28. — Plato Menex. c. 10. p. 240. E, πατέρες τῆς ἐλευθερίας.

B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 *καὶ αὐτὸς [θεός] πατὴρ τοῦ παντός ἀνθρώπων γένους*. comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called Father, e. g.

a) of the Jews, John 8: 41 *ἐὰν πατέρα ἔχομεν, τὸν θεόν*, v. 42. 2 Cor. 6: 18. Comp. John 11: 52. So Sept. and בָּר Jer. 31: 9. Is. 63: 16. 64: 8. — Wisd. 2: 16.

b) of Christians and all pious persons, who are also called τέκνα θεοῦ John 1: 12. Rom. 8: 16. al. So Jesus in speaking with his disciples calls God πατὴρ ὑμῶν etc. e. g. Matt. 6: 4 *ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ*. v. 6, 8 *ὁ π. ὑμῶν*. v. 15, 18. 10: 20, 29. 13: 43. Luke 6: 36. 12: 30, 32. al. Once in John, c. 20: 17. So with the further adjunct *ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς* Matt. 5: 16, 45, 48. 6: 1, 9. 7: 11. Mark 11: 25, 26. Luke 11: 2. al. *ὁ οὐράνιος* Matt.

6: 14, 26, 32. ὁ ἐπουράνιος Matt. 18: 35. ὁ ἐξ οὐρανοῦ Luke 11: 13. Comp. in Οὐρανός d. — So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν etc. Rom. 1: 7 ἐφ' ἡμέραν ἀπὸ θεοῦ πατρὸς ἡμῶν. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 4. Eph. 1: 2. Phil. 1: 2. 4: 20. al. saep. Hence also absol. in the same sense, Rom. 8: 15 ἐλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κράζομεν· ἄββᾶ, ὁ πατήρ. Gal. 4: 6. Eph. 2: 18. Col. 1: 12. James 1: 27. 3: 9. 1 John 2: 1, 15, 16. 3: 1. al. saep. Comp. Ps. 89: 26. So Heb. 12: 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοῦς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father.

c) spec. God is called the Father of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God, see in Τίος. So where the Father and Son are expressly distinguished, as Matt. 11: 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. 28: 19. Mark 13: 32 οὐδεὶς οἶδεν . . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9: 26. 10: 22. John 1: 14, 18. 3: 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5: 26. 1 Cor. 8: 6 εἰς θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. 1: 1. Heb. 1: 5. 1 Pet. 1: 2. 1 John 1: 3. 2: 22. 4: 14. 2 John 3: 9. al. — Where Jesus calls God πατήρ μου, e. g. Matt. 11: 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16: 27. Mark 8: 38. Luke 2: 49. John 10: 18, 25, 29. Rev. 2: 27. 3: 5, 21. al. saep. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7: 21. 10: 32, 33. 12: 50. al. ὁ οὐράνιος Matt. 15: 13. Absol. in the same sense, Matt. 24: 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος. Mark 14: 36. Luke 10: 21. 22: 42. 23: 34. John 4: 21, 23. 6: 27, 37, 44 sq. 10: 17. 13: 1, 3. 14: 6. Acts 1: 4. Rom. 6: 4. al. saepiss. — The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15: 6. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 3: 14. Col. 1: 3. 1 Pet. 1: 3. Rev. 1: 6. al. Absol. 1 Cor. 15: 24 ὅταν παραδῶ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ. Gal. 1: 1. Eph. 5: 20. Col. 3: 17. 2 Pet. 1: 17. Jude 1. al. saep. So Eph. 1: 17 ὁ θεός τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, i. e. God the glorious Father of our Lord Ἰ. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James

1: 17 ἀπὸ [θεοῦ] τοῦ πατρὸς τῶν φώτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change. Comp. Job 38: 28. AL.

Πάτμος, ου, ἡ, Patmos, Rev. 1: 9, now Patimo or Patmosa, a small sterile island of the Ægean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14. — Strabo X. p. 747. B. Plin. H. N. 4. 12. Rosemn. Bibl. Geogr. III. p. 373.

Πατραλῳίας, ου, ὁ, Attic πατραλοίας, (πατήρ, ἀλοιᾶν,) a smiter of his father, a parricide, 1 Tim. 1: 9. Comp. in Μητραλῳίας. — Thom. Mag. p. 695. Pollux Onom. VI. 152 πατραλῳίας καὶ πατραλοίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phaedo § 62.

Πατριά, ᾧς, ἡ, (πατήρ,) paternal descent, lineage, Hdot. 3. 75. a family, race, caste, Hdot. 1. 200. — In N. T. family, Heb. כְּהֻנָּה, as the subdivision of a Jewish tribe, φυλή, שבט, which 'family' comprehended several households, οἰκοί, רֵיבֻזֵּי בְּרִית; see Gesen. Lex. בְּרִית no. 10.

a) pp. Luke 2: 4 ἐξ οἴκου καὶ πατριᾶς Δαβὶδ. Trop. Eph. 3: 15. So Sept. and כְּהֻנָּה. Ex. 6: 15, 17, 19. 1 Sam. 9: 21. al. — Judith 8: 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. tribe, people, nation, like φυλή. Acts 3: 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12: 3 where Heb. כְּהֻנָּה, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for שבטים 1 Chr. 16: 28. Ps. 22: 28. 96: 7.

Πατριάρχης, ου, ὁ, (πατριά, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7: 4; the sons of Jacob as heads of the twelve tribes, Acts 7: 8, 9. — Jos. de Macc. § 16 fin. — So of David as the head of a family, πατριά, כְּהֻנָּה, Acts 2: 29, comp. Luke 2: 4; see in Πατριά. Sept. for רֵיבֻזֵּי אֲשֶׁר 1 Chr. 9: 9. 24: 31. 2 Chr. 19: 8. comp. 1 Chr. 27: 22.

Πατρικός, ἡ, ὄν, (πατήρ,) pater-

nal, i. e. pertaining to one's father, e. g. ξένος Pol. 2. 48. 4. φίλος Xen. H. G. 6. 5. 4. In N. T. received from one's fathers, handed down from ancestors, hereditary, e. g. παραδόσεις Gal. 1: 14. — Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. ἐρωσύναι.

Πατρις, ἰδος, ἡ, adj. (πάτριος, πατήρ,) pp. *father-land, native country*, 2 Macc. 4: 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. 13: 54, 57. Mark 6: 1, 4. Luke 4: 23, 24. John 4: 44 see in Γὰρ I. b. Trop. of a heavenly home, Heb. 11: 14, comp. v. 16. — Jos. Ant. 6. 4. 6 εἰς Ῥαμαθὰν πόλιν· πατρὶς γὰρ ἦν αὐτοῦ. Hdian. 8. 3. 2.

Παιρόβας, α, ὁ, *Patrobas*, pr. n. of a Christian at Rome, Rom. 16: 14.

Πατροπαράδοτος, ου, ὁ, ἡ, adj. (πατήρ, παραδίδωμι,) *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. 1: 18 ἀναστροφῇ πατροπ. i. e. a way of life derived from one's ancestors. — Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

Πατρῴος, ῥα, ῶν, (πατήρ,) *paternal*, i. e. pertaining to one's father, e. g. φίλοι Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. νόμος Acts 22: 3. ἔθος Acts 28: 17. 24: 14 λατρεύω τῷ πατρίῳ θεῷ i. e. our paternal God, the God whom our fathers worshipped and made known to us. — νόμος 2 Macc. 6: 1. Θεός Jos. Ant. 2. 13. 1. Thuc. 7. 69. Xen. Cyr. 8. 7. 17.

Παῦλος, ου, ὁ, *Paulus, Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13: 7. See in Ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the

rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 37. 22: 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, σκηνοποιός, by which he afterwards often supported himself, Acts 18: 3. 20: 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228. — Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28: 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80 sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-

pos. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmet, p. 731, 732. Neander l. c. passim.—Acts 13: 9, 13. 18: 5. 19: 11. 23: 1. Rom. 1: 1. 1 Cor. 1: 1. AL.

Παύω, f. παύσω, Engl. *to pause*, i. e.

a) Act. trans. *to make pause, to make leave off, to restrain, sc. from any thing*, seq. acc. et από c. gen. 1 Pet. 3: 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34: 14 [13] where Sept. c. ἀπό for מִן עַל עֲוֹנוֹ. —c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. *to pause, to leave off, to refrain, sc. from any thing*. E. g. seq. gen. of thing, 1 Pet. 4: 1 πέπνυται ἡμαρτίας hath ceased from sin. Buttm. § 132. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Buttm. § 136. 3. So Sept. c. gen. for כָּחַשׁ Ex. 32: 11. Josh. 7: 26. —Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Buttm. § 144. n. 3. Winer § 46. 1. Luke 5: 4 ὡς δὲ ἐπ' αὐσάτο λαλῶν, as in Engl. *when now he left speaking*. Acts 5: 42 οὐκ ἐπ' αὐσαντο διδάσκοντες, *they ceased not teaching*. 6: 13. 13: 10. 20: 31. 21: 32. Eph. 1: 16. Col. 1: 9. Heb. 10: 2. c. part. impl. Luke 11: 1. So Sept. for כָּחַשׁ Gen. 11: 8. כָּחַשׁ Gen. 18: 33. 14: 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2. —Absol. i. q. *to cease, to come to an end*, Luke 8: 24. Acts 20: 1. 1 Cor. 13: 8 εἴτε γλῶσσαι, παύσονται. So Sept. for כָּחַשׁ Ex. 9: 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

Πάφος, ου, ἡ, Paphos, a maritime city of Cyprus near the western extremity, the station of a Roman proconsul, Acts 13: 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

Παχύνω, f. νῶ, (παχὺς fat, gross,) *to make fat*, Xen. Oec. 12. 20. Pass. *to become fat and thick*, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph.

only Pass. *to become gross, dull, callous*, as if from fat, Matt. 13: 15 et Acts 28: 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. 6: 10 where Sept. for כָּחַשׁ, comp. Deut. 32: 15. Comp. Tittm. de Syn. N. T. p. 185.—Philost. Vit. Apolloñ. 1. 8. παχύνειν νοῦν. So παχὺς τὴν διανοίαν Acl. V. H. 13. 15. Hdian. 2. 9. 15.

Πέδη, ης, ἡ, (πέζα,) a fetter, shackle for the feet, Plur. πίδαί, fetters, Mark 5: 4 bis. Luke 8: 29. Sept. for כָּחַשׁ 2 Sam. 3: 34. 2 K. 24: 37. כָּחַשׁ Ps. 105, 18.—Ecclus. 6: 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

Πεδινός, ἡ, ὄν, (πεδῖον, πῆδον,) plain, level, e. g. land, Luke 6: 17 ἔστη ἐπὶ τόπον πεδινόν, he stood upon a level place, i. e. upon the plain. Sept. for כָּחַשׁ Deut. 4: 43. כָּחַשׁ Josh. 9: 1. 2 Chr. 1: 15.—1 Macc. 3: 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

Πεξεύω, f. εὔσω, (πέζα foot,) *to foot it, to travel on foot*, i. e. by land and not by water, intrans. Acts 20: 13. —Pol. 16. 29. 11. Xen. An. 5. 5. 4 μεχρὶς ἐνταῦθα ἐπέξενεν ἡ στρατία.

Πεζῆ, adv. (pp. dat. fem. of adj. πεζός on foot, pedestrian,) *on foot*, Matt. 14: 13. Mark 6: 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

Πειθαρχέω, ὦ, f. ἦσω, (πειθαρχος, from πειθομαι, ἀρχή,) pp. *to obey a ruler*, one in authority; hence genr. *to obey*, c. dat. e. g. magistrates, ἀρχαῖς Tit. 3: 1. τῷ θεῷ Acts 5: 29, 32.—Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So *to obey or follow one's advice*, c. dat. of pers. Acts 27: 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

Πειθός, ἡ, ὄν, (πειθω,) a form elsewhere unknown, i. q. πειθανος or πειθανος, *persuasive, winning*, 1 Cor. 2: 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κ. τ. λ. Some suppose it to be a contraction or corruption of πειθανος; others read οὐκ ἐν πειθοῖ ἀνθρ. σοφίας [λόγων], ἀλλ' κ. τ. λ. as if from subst. πειθῶ q. v.

Πειθῶ, ὅος, οὗς, ἡ, (πειθω,) pp.

pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion*, *persuasive discourse*, in Mss. 1 Cor. 2: 4, see in Πειθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπεισθην, to persuade, pp. to move or affect by kind words and motives.

I. Act. to persuade. a) genr. e. g. to the belief and reception of the truth, i. q. to convince, and in this sense mostly de conatu; pp. c. acc. of pers. Acts 18: 4 ἐπειθε τοὺς Ἰουδαίους κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. 5: 11. Also c. dupl. acc. of pers. and thing, Acts 28: 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Comp. Buttm. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts 19: 8 πείθων αὐτοὺς τὰ περὶ κ. τ. λ. Also to alleged error, absol. Acts 19: 26. — τινά Wisd. 16: 8. Ael. V. H. 3. 16. ib. 9. 14 ἐμὲ μὲν οὖν τὸ λελθὲν οὐ πείθει. Diod. Sic. 4. 26. τινά τι Xen. Oec. 20. 15. τί Thuc. 3. 43 πῶσαι τὰ δεινότατα. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. to persuade to do any thing, to induce, Acts 13: 43 ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26: 28 see in Ἐν no. 2. a. — Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19.—In the sense of to instigate, c. acc. of pers. et ἵνα, Matt. 27: 20. c. acc. impl. Acts 14: 19.

b) i. q. 'to bring over to kind feelings,' to conciliate. (α) genr. i. q. to pacify, to quiet, e. g. an accusing conscience, τὰς καρδίας 1 John 3: 19, comp. v. 20. See in Ὅτι no. 2. c. γ.—Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 τὸν δῆμον, comp. § 4, 5, — (β) i. q. to win over, to gain the favour of, to make a friend of, c. acc. of pers. Gal. 1: 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. Acts 12: 20 πείσαντες τὸν Βλαστόν.—2 Macc. 4: 45. Jos. Ant. 14. 16. 4 Ἠρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντόνιον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. to let oneself be persuaded, to be persuaded, i. e.

a) genr. e. g. of any truth etc. i. q. to be convinced, to believe, absol. Luke

16: 31 οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. Acts 17: 4. Heb. 11: 13 in text. rec. Seq. dat. of thing Acts 28: 24. c. inf. 26: 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. πέπεισμαι as pres. I am persuaded, convinced, comp. Buttm. § 113. 6. So c. inf. et acc. Luke 20: 6. seq. ὅτι, Rom. 8: 38. 14: 14. 15: 14. 2 Tim. 1: 5, 12. c. acc. inf. 2 Heb. 6: 9, comp. Buttm. § 134. 6.—c. inf. 2 Macc. 9: 27. c. ὅτι Xen. Oec. 15. 6. c. τοῦτο Xen. Cyr. 8. 7. 19.—So to be persuaded to do any thing, to be induced, absol. but c. inf. impl. Acts 21: 14 μὴ πειθόμενον δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κ. τ. λ.—c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. to assent to, to obey, to follow, seq. dat. of person, Matth. § 362. n. 2. Acts 5: 36, 37, 40. 23: 21. 27: 11 ὁ δὲ ἐκ τῷ κυβερνήτῃ . . . ἐπειθέτο μάλλον. Rom. 2: 8. Gal. [3: 1.] 5: 7. Heb. 13: 17. James 3: 3.—Ael. V. H. 3. 23. Hdian. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. Perf. 2 πέποιθα, intrans. to be persuaded, to trust, comp. Buttm. § 113. n. 3.

a) i. q. to be confident, assured, seq. acc. c. inf. Rom. 2: 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι κ. τ. λ. c. ὅτι Heb. 13: 18. Phil. 2: 24. τοῦτο ὅτι Phil. 1: 6, 25, comp. in Οὗτος b, f. Ὅτι no. 1. a. Seq. ἐπὶ τινα ὅτι, in respect to any one, 2 Cor. 2: 3. 2 Thess. 3: 4. εἰς τινα ὅτι, id. Gal. 5: 10. With the further adjunct ἐν κυρίῳ in or through the Lord, Gal. 5: 10. Phil. 2: 24. 2 Thess. 3: 4.—Sept. genr. for פָּצַח Prov. 10: 10. Deut. 33: 28. comp. Job 12: 6.

b) i. q. to confide in, to rely upon, seq. dat. Phil. 1: 14. Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. 10: 7 ἐαυτῷ. Sept. for פָּצַח Prov. 14: 16. 2 K. 18: 20. פָּצַח Is. 28: 17. (2 Macc. 8: 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. ἐν c. dat. to trust or have confidence in any thing, Phil. 3: 3 ἐν σαρκί. v. 4. Seq. ἐπὶ τινα id. Mark 10: 24. Luke 11: 22. 18: 9. 2 Cor. 1: 9. Heb. 2: 13. (Sept. for פָּצַח Ps. 25: 2. Prov. 11: 28. פָּצַח Ps. 2: 12.) So c. ἐπὶ τινα id. Matt. 27: 43. Sept. for פָּצַח 2 K. 18: 21, 22.

Πεινάω, ᾧ, f. ἄσω, aor. 1 ἐπεινάσα.

For the later mode of contraction into α, as *πεινῶ*, instead of the Attic manner into η, as *πεινῆ*, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Butt. § 105. n. 5. — *To hunger, to be hungry*, intrans.

a) pp. Matt. 4: 2 *νηστεύσαι ἡμέρας τεσσαράκοντα . . . ὅστερον ἐπεινάσῃς*. 12: 1, 3. 21: 18. 25: 35, 37, 42, 44. Mark 2: 25. 11: 12. Luke 4: 2. 6: 3. Rom. 12: 20. (Prov. 25: 22.) 1 Cor. 11: 21, 34. Rev. 7: 16. So Sept. and רצב Prov. 25: 22. 2 Sam. 17: 29. — *πεινῶν* Jos. Ant. 10. 11. 6. Plut. Aristid. 25. *πεινῶν* Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

b) meton. to *famish*, to be without food, i. q. to *be poor, needy*, Luke 1: 53 *πεινῶντας ἐνέπλησεν ἀγαθῶν*. 6: 21, 25. 1 Cor. 4: 11. Phil. 4: 12. So Sept. and רצב Ps. 107: 9. רצב Jer. 31: 12, 25. — Ecclus. 4: 2.

c) metaph. to *hunger after* any thing, to *long for*, c. acc. *τὴν δικαιοσύνην* Matt. 5: 6. Comp. in *Διψᾶν* b. Winer § 30. 7. — Absol. of longing after spiritual nourishment, aliment, John 6: 35. — Ecclus. 24: 21. c. gen. Xen. Oec. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

Πεῖρα, ας, ῆ, (*πειράω*), *trial*, in N. T. only in the phrase *πείραν λαμβάνειν τινας*, pp. to *take a trial* of any thing, i. q. *πειράζω*, comp. in *Λαμβάνω* 1. f. E. g.

a) i. q. to *make trial of*, to *attempt*, τῆς θαλάσσης Heb. 11: 29. So Sept. for רצב Deut. 28: 56. — Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

b) i. q. to *have trial of*, to *experience*, τῶν ἐμπαιγμῶν Heb. 11: 36. — Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

Πειράζω, f. ἄσω, (*πείρα*), to *make trial of*, to *try*; spoken

a) of actions, i. q. to *attempt*, to *assay*, seq. infin. Acts 16: 7 *ἐπειράζον εἰς τὴν Βιθυνίαν πορεύεσθαι*. 24: 6. Sept. for רצב Judg. 6: 39. — 2 Macc. 2: 23. Jos. B. J. 1. 8. 4.

b) of persons, i. q. to *tempt*, i. e. to *prove*, to *put to the test*, seq. acc. (α) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. 22: 35, comp. Mark 12: 28—34. John 6: 6 τοῦτο δὲ ἔλεγε *πειράζων αὐτόν*. 2 Cor. 13: 5 *ἐαυτοὺς*

πειράζετε. Rev. 2: 2. So Sept. for רצב 1 K. 10: 1. Ps. 26: 2. רצב Ps. 17: 3. — Jos. B. J. 1. 10. 4. Plut. Cleom. 7. —

(β) In a bad sense, with ill intent, Matt. 16: 1 *πειράζοντες ἐπηρώτησαν αὐτόν*. 19: 3. 22: 18. Mark 8: 11. 10: 2. 12: 15. Luke 11: 16. 20: 23. John 8: 6. Hence by impl. to *try* one's virtue, to *tempt*, i. q. to solicit to sin, genr. Gal. 6: 1 *ἵνα μὴ πειρασθῇς καὶ σὺ λέστῃς* thou also be tempted, yield to temptation. James 1: 13 ter, 14. Rev. 2: 10. Espec. of Satan, Matt. 4: 1 *πειρασθῆναι ὑπὸ τοῦ διαβόλου*. v. 3. Mark 1: 13. Luke 4: 2. 1 Cor. 7: 5. 1 Thess. 3: 5 bis. — (γ) From the Heb. usage, God is said to *try*, to *prove* men by adversity, to try their faith and confidence in him. 1 Cor. 10: 13 *ὅς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*. Heb. 2: 18 bis. 4: 15. 11: 17, 37. Rev. 3: 10. So Sept. and רצב Gen. 22: 1. Ex. 20: 20. Deut. 8: 2. (Wisd. 11: 9.) Vice versa, men are said to *prove* or *tempt* God, by doubting, distrusting his power and aid. Acts 5: 9 *πειράσαι τὸ πνεῦμα κυρίου*. 15: 10 *τί πειράζετε τὸν θεόν*; 1 Cor. 10: 9. Heb. 3: 9 *οὐ ἐπειράσαν με οἱ πατέρες ὑμῶν*, quoted from Ps. 95: 9 where Sept. for רצב, as also Ex. 17: 2, 7. Is. 7: 12. — Wisd. 1: 2.

Πειρασμός, οῦ, ὁ, (*πειράζω*), *trial*, *proof*, a putting to the test, spoken only of persons.

a) genr. trial of one's character etc. 1 Pet. 4: 12 *πρὸς πειρασμὸν ὑμῖν*, i. e. to try or prove you. — Ecclus. 6: 7. 27: 5 *πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ*. v. 7. — By impl. trial of one's virtue, temptation, i. e. solicitation to sin, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.

b) from the Heb. trial, temptation, comp. in *Πειράζω* b. γ. E. g. (α) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. 6: 13 et Luke 11: 4 *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν*, i. e. bring us not into a state of trial, lay not trials upon us. Matt. 26: 41. Mark 14: 38. Luke 8: 13. 22: 40, 46. 1 Cor. 10: 13 bis. James 1: 2, 12. 1 Pet. 1: 6. 2 Pet. 2: 9. So Sept. and

Deut. 7: 19. 29: 2. (Ecclus. 2: 1. 36: 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke 22: 28. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν. Gal. 4: 14. Rev. 3: 10. See Tholuck Bergpred. on Matt. 6: 13. p. 434 sq. — (β) Vice versa, *temptation of God by man* is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ θεοῦ, quoted from Ps. 95: 8 where Sept. for פִּתְּוּ, as also Ex. 17: 7. Deut. 9: 22.

Πειράω, ᾧ, f. ἄσω, *to try*; more usually and in N. T. Mid. πειράομαι, *to try for oneself*, for one's own part, *to attempt, to assay*, sc. to do any thing, seq. infin. Acts 9: 26 ἐπειρᾶτο κολλᾶσθαι τοῖς μαθηταῖς. 26: 21.—2 Macc. 10: 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ἡς, ἡ, (πεῖθω,) *persuasion*, i. e. the being easily 'persuaded, credulity, Gal. 5: 8 τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πεῖθεσθαι; ἡ πεισμονή οὐκ ἐκ τοῦ καλ. κ. τ. λ. On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. *effort at persuasion*.—Eustath. ad Iliad. α', p. 21. 46. Odys. χ', p. 785. 22.

Πέλαγος, εος, ους, τό, *the sea*, pp. *the high sea, the deep, the main*, remote from land. Matt. 18: 6 ἐν τῷ πελάγει τῆς θαλάσσης. Comp. Winer p. 492.—Aristot. Probl. sect. 23. qu. 3, ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθεῖα. Apoll. Rhod. 2. 608 πέλ. τῆς θαλάσσης. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts 27: 5 τὸ π. κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 τὸ Κρητικὸν πέλαγος.

Πελεκίζω, f. ἴσω, (πέλεκυς axe,) q. d. *to axe*, i. e. *to hew with an axe*, Sept. for פִּתְּוּ 1 K. 5: 18. In N. T. *to behead with an axe*, pp. c. acc. of pers. Pass. Rev. 20: 4 τὰς ψυχὰς τῶν πεπελεκισμένων.—Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέντε,)

the fifth, Rev. 6: 9. 9: 1. 16: 10. 21: 20. Sept. for פִּתְּוּ Gen. 1: 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. ψω, *to send, trans.*

a) of persons, i. q. *to cause to go.* (α) genr. c. acc. Matt. 22: 7 πέμψας τὰ στρατεύματα αὐτοῦ. Acts 25: 25. Phil. 2: 23. Seq. acc. et dat. of pers. to whom, 1 Cor. 4: 17 ἐπέμψα ὑμῖν Τιμόθεον. Phil. 2: 19. εἰς c. acc. of place, Matt. 2: 8. εἰς τινα into one's body Mark 5: 12. πρὸς τινα Acts 25: 21. Eph. 6: 22. Col. 4: 8. Tit. 3: 12.—Xen. An. 4. 6. 19. τινὶ Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22. εἰς Luc. Asin. 45. πρὸς Pol. 2. 11. 4.—(β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. 11: 2 πέμψας δύο τῶν μαθητῶν αὐτοῦ. Luke 16: 24. John 1: 22. 13: 16. 1 Thess. 3: 2. 1 Pet. 2: 14. οἱ πεμφθέντες those sent, the messengers, Luke 7: 10. εἰς c. acc. of place Luke 16: 27. Acts 15: 22. πρὸς τινα Luke 4: 26. Acts 15: 25. c. infin. of purpose, 1 Cor. 16: 3. Rev. 22: 16 ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ.—Hdian. 3. 14. 8. εἰς ib. 1. 11. 9. πρὸς ib. 6. 4. 6.—Also c. acc. of pers. impl. i. q. seq. εἰς c. infin. of purpose, 1 Thess. 3: 5 ἐπέμψα εἰς τὸ γνῶναι, as in Engl. *I sent to know*. εἰς c. acc. of place, Acts 10: 32. 20: 17. πρὸς τινα Acts 10: 33. 19: 31. 23: 30. (c. εἰς et πρὸς Xen. Cyr. 1. 5. 4.) So particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14: 10 καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mark 6: 27.—Hdian. 1. 9. 19 νίκτωρ ὁ Κόμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν. Plut. de puer. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5.—Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John 1: 33 ὁ πέμψας με βαπτίζειν. Jesus as sent from God, John 4: 34. 5: 23, 24. 6: 38 sq. 7: 16, 28. Rom. 8: 3. al. saep. The Spirit, John 14: 26. 15: 26. 16: 7. Apostles as sent out by Jesus, John 13: 20. 20: 21.

b) of things, *to send, to transmit*, (α) pp. c. acc. of thing and dat. of pers. Rev. 11: 10 δῶρα πέμπονσιν ἀλλήλοις. So c. acc. of thing impl. τινὶ [τι] εἰς τι Acts 11: 29. Phil. 4: 16.—Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42.—(β) trop. *to send*

upon or among, c. acc. et dat. 2 Thess. 2: 11 πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης. So c. acc. simpl. to send forth, e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14: 15, 18.—Wisd. 12: 25. Hom. Il. 15. 109. AL.

Πένης, ηῖος, ὁ, ἡ, adj. (πένομαι to work for a living,) *poor, needy*, 2 Cor. 9: 9. Sept. for נָחֵשׁ Ex. 23: 6. Ez. 18: 12. נָחֵשׁ Deut. 25: 11. Prov. 31: 20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

Πενθερά, ἄς, ἡ, (πενθερός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8: 14. Mark 1: 30 ἡ δὲ π. Σίμωνος. Luke 4: 38. Also the husband's mother, in antith. to νύμφη, Matt. 10: 35. Luke 12: 53 bis. Sept. for הַמִּוֶּלֶת Ruth 1: 14. 2: 11. 3: 1.—Dem. 1123. 1.

Πενθερός, οὔ, ὁ, *a father-in-law*, John 18: 3. Sept. for הָךְ Gen. 38: 13, 25. הָךְ Ex. 3: 1. 18: 1 sq.—Tob. 10: 7, 10. Pollux On. 3. 3. 2. Hom. Il. 6. 170.

Πενθεῶ, ὦν, f. ἦσω, (πένθος,) *to mourn, to lament*, i. e.

a) trans. c. acc. of pers. *to bewail* any one, to grieve for him, 2 Cor. 12: 21 πενθήσω πολλούς.—More comm. for one dead, Sept. for נָפֶת Gen. 37: 33. נָפֶת Gen. 50: 3. So 1 Macc. 12: 52. Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. *to mourn*, etc. e. g. at the death of a friend, c. κλαῖω, Mark 16: 10. Sept. for נָפֶת Gen. 23: 2. So genr. i. q. *to be sad, sorrowful*, Matt. 5: 4 μακάριοι οἱ πενθοῦντες. 9: 15. Mid. for oneself 1 Cor. 5: 2. c. κλαῖω Luke 6: 25. James 4: 9. Rev. 18: 11, 15, 19. ἐπὶ τῶν 18: 11. So Sept. for נָפֶת Neh. 8: 11. Ez. 7: 27.—Aeschin. 84. 14. Isocr. p. 213. C.

Πένθος, εὖς, οὖς, τό, (kindr. with πάθος,) *mourning, grief, sadness*, genr. James 4: 9 ὁ γέλως ὑμῶν εἰς πένθος μεταστραφίτω. Rev. 18: 7 bis, 8. 21: 4. So Sept. and נָפֶת Lam. 5: 15. תַּגְּבֹהָה Prov. 14: 13.—Wisd. 19: 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

Πενυχτός, ἄ, ὄν, (πένομαι,) *poor, needy*, i. q. πένης, Luke 21: 2. Sept. for נָחֵשׁ Ex. 22: 25. נָחֵשׁ Prov. 23: 15.—Pol. 6. 21. 7. Dem. 422. 19.

Πενιᾶκις, adv. (πέντε,) *five times*

2 Cor. 11: 24.—Sept. 2 K. 13: 19. Plut. Marcell. 1 init.

Πεντακισχίλιοι, αι, α, (χίλιος,) *five thousand*, pp. five times one thousand, Matt. 14: 21. 16: 9. Mark 6: 44. 8: 19. Luke 9: 14. John 6: 10. —Sept. Ezra 2: 69. 2 Chr. 35: 9. Xen. H. G. 1. 2. 1.

Πεντακόσιοι, αι, α, *five hundred*, Luke 7: 41. 1 Cor. 15: 6. Sept. for הָמֵשֶׁשׁ Num. 1: 21, 33. —Luc. Icarom. 1. Xen. H. G. 1. 4. 21.

Πέντε, οἱ, αἱ, τά, indec. *five*, Matt. 14: 17, 19. 16: 9. 25: 2. Luke 1: 24. Acts 4: 4. al. As an indef. small number 1 Cor. 14: 19. Sept. for הַחֲמִישִׁי, Gen. 18: 28. Ex. 22: 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. AL.

Πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) *the fifteenth*, Luke 3: 1.—Sept. Num. 28: 17. 2 K. 14: 23.

Πεντήκοντα, οἱ, αἱ, τά, indec. *fifty*, Mark 6: 40 et Luke 9: 14 ἀνὰ πενήκοντα by *fifties*. Luke 7: 41. 16: 6. John 8: 57. 21: 11. Acts 13: 20. Sept. for הַחֲמִישִׁי Gen. 6: 15. Ex. 26: 5. —Luc. D. Marin. 6. 1. Xen. H. G. 1. 4. 21.

Πεντηκοστή, ἡς, ἡ, (pp. fem. of πεντηκοστός fiftieth,) *a fiftieth part*, a species of impost, Dem. 568. 12. ib. 738. 5. See Boeckh Staatsh. d. Ath. 1. p. 337. In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the *fiftieth* day, ἡ πεντηκοστή ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. חַג שָׁבֻעֹת, Sept. *εβδομή* *ἐβδομάδων*, *festival of weeks*, Deut. 16: 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16: 9 sq. and was hence called also יוֹם הַבְּכֹרִים, Sept. *ἡμέρα τῶν νέων*, *day of the first-fruits*, Num. 28: 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-

val, Jos. Ant. 14. 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1. Comp. Jahn § 353, 355. In N. T. Acts 2: 1. 20: 16. 1 Cor. 16: 8. — Tob. 2: 1. 2 Macc. 12: 32. Joseph. ll. cc.

Πεποιθήσεις, εως, ή, (πίθω, πέποιθα), trust, confidence, only in Paul's writings, 2 Cor. 1: 15. 3: 4. 8: 22. 10: 2. Eph. 3: 12. εν τινι Phil. 3: 4. Sept. for יִתְבַּח 2 K. 18: 20. Aquil. et Theod. for חֲזַח Hos. 2: 18. — Jos. Ant. 1. 3. 1. ib. 3. 2. 2. Philo de Nobil. p. 910. A. Sext. Empir. Pyrrh. 3. 24. Found only in late writers, Phryn. et Lob. p. 294 sq.

Περ, enclit. part. (from περί adv. very, i. q. περισσῶς, Buttm. § 117. n. 3. Matth. § 594,) pp. very, wholly, ever, in N. T. found only as joined with a pronoun or particles for greater emphasis and strength; see Herm. ad Vig. p. 793. Buttm. § 149. p. 432. Passow s. voc. Comp. Ἐάνπερ, Ἐίπερ, Ἐπείπερ, Ἐπειδήπερ, Ἦπερ, Καθάπερ, Καίπερ, Ὅσπερ, Ὡσπερ.

Πέραν, adv. (obsol. πέρα i. q. πέρας), beyond, over, on the other side, as prep. governing the genit. Buttm. § 146. 1, 2. So πέραν τοῦ Ἰορδάνου Matt. 4: 15, 25. 19: 1. Mark 3: 8. John 1: 28. 3: 26. 10: 40. πέραν τῆς θαλάσσης John 6: 1, 17, 22, 25. π. τοῦ χειμ. αὐτῶν Κέδρων John 18: 1. So Sept. for אַרְבַּע Gen. 50: 10, 11. Num. 34: 15. — Thuc. 5. 6. Xen. An. 4. 3. 3. — With neut. art. τὸ πέραν, pp. that beyond, the other side, i. e. the region beyond, comp. Buttm. § 125. 6, 7. So διὰ τοῦ πέραν τοῦ Ἰορδάνου Mark 10: 1. εἰς τὸ π. τῆς θαλάσσης 5: 1. εἰς τὸ π. τῆς λίμνης Luke 8: 22. absol. Matt. 8: 18, 28. 14: 22. 16: 5. Mark 4: 35. 5: 21. 6: 45. 8: 13. So Sept. for אַרְבַּע Num. 21: 13. 32: 19. Deut. 1: 4. — Pol. 2. 32. 9. Diod. Sic. 3. 64 or 65. c. gen. Xen. An. 3. 5. 2.

Πέρας, ατος, τό, (obsol. πέρα,) end, extremity, e. g. of the earth, τῆς γῆς, i. e. the remotest regions, Matt. 12: 42. Luke 11: 31. Rom. 10: 18. So Sept. for אֶרֶץ-סוּרָא Ps. 2: 8. אֶרֶץ-הַמִּצְרַיִם Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3. 53 init. τὰ π. τῆς γῆς Xen. Ag. 9. 4. — Trop. of what comes to an end, conclusion, termination, Heb. 6: 16 ἀντιλο-

γίας πέρας. Sept. for אֶרֶץ Nab. 3: 9. — Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen. Vect. 4. 26.

Πέργαμος, ου, ή, Pergamus, now Bergama, a celebrated city of Mysia, Rev. 1: 11. 2: 12. It was situated near the river Caicus, and was the metropolis of the powerful kingdom of Pergamus, which was so long famous under the Attali. The kings of this race collected here a noble library of 200,000 volumes, which was afterwards given by M. Antony to Cleopatra, and added to the library at Alexandria. Here also parchment was first perfected; hence called pergamena. At Pergamus was also a celebrated and much frequented temple of Esculapius, who was usually represented under the image of a serpent; whence prob. the allusion in Rev. 2: 13. See Plut. M. Anton. 58. Plin. H. N. 5. 30. ib. 13. 11. Rosemn. Bibl. Geogr. I. ii. p. 175, 219.

Πέργη, ης, ή, Perga, the metropolis of Pamphylia, situated on the river Cestus about 60 stadia from its mouth, and celebrated for a splendid temple of Diana. Acts 13: 13, 14. 14: 25. — Strabo 14. 3. 2.

Περί, prep. governing in N. T. the genitive and accusative; in the classics also the dative; with the primary signif. around, about, in a local sense, implying a surrounding and enclosing on all sides. So espec. with the dative, e. g. θώρηκα περὶ στήθεσιν ἔδυνε Hom. Il. 3. 332. δακτύλιον περὶ τῇ χειρὶ φέρειν Plato Rep. 2. p. 359. D. Comp. Winer § 51. p. 320.

I. With the genitive, where the genit. then expresses as it were the central point from around which an action proceeds, about which it is exerted; see Passow περί A. Winer l. c. Comp. Buttm. § 132. 2. But in prose writers and with few exceptions in the poets, περί c. gen. is used only in the tropical sense, about, concerning; and the nearest approach to the literal local sense is in phrases like περὶ νηὸς μάχοντο Hom. Il. 16. 1, περὶ Πητρόκλειο πειπόντος μάχονται ib. 8. 476, i. e. to fight around an object, in order to defend and secure

it, where also the tropical sense *about* or *for* it, is also included; comp. Passow, A. 1. c. This some apply in N. T. to John 19: 24 *λάχωμεν περὶ αὐτοῦ*, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, *περί* c. genit. stands in the local sense after verbs implying *rest* etc. like *περί* c. dat. e. g. *τείανυστο περὶ σπείους . . . ἡμερὶς* Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts 25: 18 *περὶ οὗ σταθέντες*, q. d. *standing about him*, comp. v. 7; but it is more natural to connect *περὶ οὗ . . . οὐδεμίαν αἰτίαν ἐπέφερον*, and then the passage falls under b. γ, below.—Hence in N. T. only trop. *about*, *concerning*, *respecting*, etc.

a) where the genit. denotes the object *about* which the action is exerted, as in Engl. to *speak* or *hear about* or *of* a thing. Matth. § 589. Buttm. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. *εἶπον*, Matt. 17: 13 *ὅτι περὶ Ἰωάννου τ. β. εἶπεν αὐτοῖς*. John 1: 30. 7: 39. al. *λαλέω*, Luke 2: 17, 33, 38. al. *λέγω* Matt. 11: 7. 21: 45. al. (Xen. Cyr. 1. 5. 13.) *ἐρωτάω* Luke 9: 45. John 18: 19. al. *διδάσκω* 1 John 2: 27. *γράφω* Matt. 11: 10. John 5: 46, al. So Matt. 12: 36. John 1: 7. 8: 41. Acts 1: 1, 16. 7: 52. 1 Cor. 1: 11. 1 Tim. 1: 7. al. saep. (Plut. Apophth. Mor. II. p. 25. Tauchn. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c. no 1. d. Luke 4: 14 *φήμη περὶ αὐτοῦ*. v. 37 *ἦχος περὶ αὐτοῦ*. Acts 11: 22. 25: 16. Rom. 1: 3. Heb. 5: 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. *ἀκούω* Mark 5: 27. Luke 7: 3. 9: 9. al. *κατήχθην* Acts 21: 21, 24. *ἐπίσταμαι* Acts 26: 26. *γινώσκόν ἐστι* 28: 22.—*ἀκούω* Plut. Mor. II. p. 40. Tauchn. Plato Phaedo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. *ζητέω*, John 16: 19. 1 Pet. 1: 10. *ἐξετάζω* Matt. 2: 8. *πυνθάνομαι* Acts 23: 20. *διενθυμέομαι* Acts 10: 19.

διαλογίζομαι Luke 3: 19. So after *διαπορέομαι* Luke 24: 4. Acts 5: 24. *δοκεῖ μοι* Matt. 22: 42. After like nouns, as *ζήτησις* John 3: 25. Acts 18: 15.—*πυνθ.* Luc. Alex. 33. Ceb. Tab. 33. *δοκεῖ μοι* Luc. D. Deor. 6. 4. *σκοπέω* Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genr. e. g. after verbs of reproving, accusing, being tried, and the like, c. gen. of thing; as *ἐλέγχω*, Luke 3: 19 *Ἡρώδης . . . ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος* κ. τ. λ. John 8: 46. 16: 8. Jude 15. *ἐγκαλέω* Acts 19: 40. 26: 2. *κατηγορέω* 24: 13. *κρίνομαι* 23: 6. al. —*κατηγορέω* Xen. H. G. 1. 7. 2. *κρίνομαι* ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. *σπλαγχνίζομαι* Matt. 9: 36. *ἀγαπαέω* Matt. 20: 24. Mark 10: 41. *θυνημάζω* Luke 2: 18. *καυχάομαι* 2 Cor. 10: 8. Spec. *εὐχαριστέω* and the like, 1 Cor. 1: 4. 1 Thess. 1: 2. 2 Thess. 2: 13. *εὐχαριστίαν ἀποδιδόναι* 1 Thess. 3: 9. (*χάριν ἀποδιδόναι* Diod. Sic. 1. 88.) Also *μέλει μοι* Matt. 22: 16. Mark 12: 14. al. *μεριμνάω* Matt. 6: 28. Luke 12: 26. —So genr. after various verbs and nouns, e. g. John 10: 33 *περὶ καλοῦ ἔργου οὐ ληθάζομεν σε*, κ. τ. λ. John 19: 24 *λάχωμεν περὶ αὐτοῦ, τίνος ἔσται*. Matt. 16: 11. Mark 1: 44. Luke 2: 27. Acts 15: 2. 19: 23 *τάραχος περὶ τῆς ὁδοῦ*. Col. 2: 1.—Hdian. 1. 11. 4. Dem. 10: 16. Xen. Cyr. 2. 1. 22 *φιλονεικία περὶ τινος*. —(β) Where the action is exerted *in favour* of the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matt. 4: 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ*. Luke 22: 32 *ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα*, κ. τ. λ. John 16: 26. Eph. 6: 18. Philem. 10. Heb. 11: 40. 1 Pet. 5: 7 *ὅτι αὐτῷ μέλει περὶ ἡμῶν*. After verbs of offering sacrifice, one's life, etc. *in behalf* of any one, Matt. 26: 28 *τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον*. Mark 14: 24. Gal. 1: 4. Heb. 5: 3. Comp. Winer p. 328 marg.—Eurip. Phoeniss. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words of accusing, Acts 25: 18 *περὶ οὗ . . . οἱ*

κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. v. 15 περὶ οὗ . . . ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. v. 2 κατὰ τινας.—Comp. Jos. Ant. 14. 10. 12.—So in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, on account of sin, for sin; i. e. for doing away or expiating sin. Rom. 8: 3 τὸν νόον πέμψας . . . περὶ ἁμαρτίας. 1 Pet. 3: 18 Χρ. ἅπασι περὶ ἁμαρτιῶν ἔπαυε. Also προσφορά v. θυσία περὶ ἁμ. Heb. 10: 18, 26. αἷμα 13: 11. ἱλασμός περὶ ἁμ. 1 John 2: 2. 4: 10. Ellipt. περὶ ἁμαρτίας for θυσία περὶ ἁμ. Heb. 10: 6, 8, coll. v. 26, quoted from Ps. 40: 6 where Sept. for פָּנָה, comp. Lev. 5: 8. 9: 10. 2 Chr. 29: 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. 18: 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος κ. τ. λ. Luke 11: 53. John 9: 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν. 11: 19. 15: 22. Acts 28: 21 ἡμεῖς οὐτε γράμματα περὶ σοῦ ἐδεξάμεθα. Rom. 15: 14. 1 Cor. 7: 37. Col. 4: 10 περὶ οὗ ἐλάβετε ἐντολάς. Heb. 11: 20. al. saep.—Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15.—(β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22: 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to or touching the resurrection of the dead*, have ye not read, etc. Mark 12: 26. Acts 28: 22. 1 Cor. 7: 1, 25. 8: 1, 4. 12: 1. 1 Thess. 4: 9, 13. 5: 1. al. Comp. Winer p. 321. Matth. § 589.—Diod. Sic. 1. 6, 9. Plato Phaedr. p. 250. C. Xen. Mem. 1. 3. 15. Cyr. 1. 6. 15.—(γ) c. art. neut. τὰ περὶ τινας, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περὶ τῆς βασιλείας τ. οὐρ. Acts 1: 3. 8: 12. 19: 8. also 24: 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke 22: 37. 24: 19, 27. Acts 23: 11, 15. Eph. 6: 22. Phil. 1: 27. Col. 4: 8.—Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of *surrounding* and including, in the phrase περὶ πάντων etc. pp. *including all*, and hence i. q. *more than all, above*

all, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περὶ πάντων εὐχομαι σε εὐδοῦσθαι . . . καθὼς εὐδοῦταί σου ἡ ψυχὴ, *above all things I wish that thou mayest prosper* etc. But, taken in connexion with the latter clause, it is perhaps better to render: *'I wish that thou mayest prosper as to all things [external], even as thy soul prospers.* Comp. above in c. α. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around* or *about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke 13: 8 ἕως ὅπου σκῆψω περὶ αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing, Matt. 3: 4 ὁ Ἰωάννης εἶχε . . . ζώνην δερμ. περὶ τὴν ὀσφίν αὐτοῦ. Mark 9: 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ. Rev. 15: 6. Seq. acc. of pers. Matt. 8: 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mark 3: 32, 34. Acts 22: 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343.—acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 1. 5. 59.—With the art. οἱ, αἱ, τὰ περὶ c. acc. of place, Mark 3: 8 οἱ περὶ Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28: 7 ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Ael. V. H. 12. 44. Hdtot. 6. 105.) Seq. acc. of pers. οἱ περὶ τινα, of a person and his followers. Mark 4: 10. Luke 22: 49. John 11: 19. Acts 13: 13. See fully in Ὁ, ἡ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περὶ c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts 19: 25 τοὺς περὶ τοιαῦτα ἐργάτας, *lit. workmen about like things, of like occupation.* Luke 10: 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6: 4. Comp. Viger. p. 656.—ἔχειν περὶ τι Luc. D. Deor. 19. 2. Ael. V. H. 3. 42.

εἶναι περί τι D. Sic. 1. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. 1: 19 *περὶ τὴν πίστιν ἐνανάγησαν*. 6: 21. 2 Tim. 2: 18. 3: 8. Tit. 2: 7.—Jos. Ant. 5. 7. 8. Ael. V. H. 3. 31. Plato Phaedo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ περί ἐμέ, *my circumstances, affairs, state*, Phil. 2: 23.—Xen. Cyr. 6. 1. 54 τὰ περί τοὺς πύργους. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. 20: 3 *περὶ τὴν τρίτην ὥραν*. v. 5, 6, 9. 27: 46. Mark 6: 48. Acts 10: 9. 22: 6. Comp. Matth. Winer, l. c.—Ael. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition περί implies in N. T. 1. a moving, being, spreading around on all sides, *around, round about*, as περιβάλλω, περιβλέπω, περιέχω, etc. 2. trop. as *around* and including an object, and therefore *more than, over, above*, as περιέμι, περιουσία. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as περιῖλος, περιπύρω. AL.

Περιάγω, f. ἄζω, (ἄγω,) *to lead about, i. e.*

a) trans. of those whom one takes as companions, 1 Cor. 9: 5 ἀδελφὴν γυναικα companion. Sept. for הָיָה אִם. 2: 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολούθους περιάγεις. Xen. Cyr. 1. 3. 3.

b) intrans. or c. ἐαντόν impl. see ἄγω no. 3, *to go about, to go up and down*, absol. Acts 13: 11. Seq. acc. of place, depending on περί in composit. Buttm. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matth. 4: 23 περιήγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. 9: 35. 23: 15. Mark 6: 6. — absol. Cebet. Tab. 6. Comp. περιάγων ἐαντόν Plut. Solon. 3.

Περιαιρέω, ὦ, f. ἦσω, aor. 2 περιῖλον, (αἰρέω,) *to take away what is round about, trans.*

a) pp. Acts 27: 40 τὰς ἀγκύρας περιέλοντες *taking up the [four] anchors round about the ship*, comp. v. 29. So of a veil, 2 Cor. 3: 16 περιαιρέται τὸ κάλυμμα, in allusion to Ex. 34: 34 where Sept. for הָרַחֵק, as also Gen. 41: 42. Esth. 3: 10. for הָרַחֵק Jon. 3: 6.—2 Macc.

4: 38. Jos. Ant. 19. 2. 3. ὅπλα Xen. Cyr. 8. 1. 47. τὰ τεῖχη Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. 10: 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27: 20 περιηροῖτο πᾶσα ἐλπίς. So Sept. for הָרַחֵק Zeph. 3: 16. הָרַחֵק Ps. 119: 39. — Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 21.

Περιαστρέπτω, f. ψω, (ἁστρέπτω,) *to flash around, to shine around, seq. acc. of pers.* Acts 9: 3, comp. above in Περιάγω b. Seq. περί τινα Acts 22: 6, see Buttm. § 147. n. 12. Winer § 57. 2.

Περιβάλλω, f. βαλῶ, (βάλλω,) *to cast or throw around, to put around any person or thing.*

a) genr. c. acc. et dat. Luke 19: 43 περιβαλοῦσιν χάρακα σοι. See Matth. § 402. d, comp. § 426. 3. So Sept. for הָרַחֵק Ez. 4: 2. — Pol. 5. 20. 5 οὔτε τὰ φρον οὔτε χάρακα τῇ παρεμβολῇ περιέβαλον. Ael. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. q. *to put on, to clothe*, e. g. (α) Act. c. acc. of pers. expr. or impl. Matt. 25: 36 γυμνός, καὶ περιεβάλετέ με. v. 38, 43. (Sept. Is. 58: 7.) Seq. dupl. acc. *to put a garment around or upon any one, to clothe with any thing*, Luke 23: 11 περιβαλὼν αὐτὸν ἐσθῆτα λαμπράν. John 19: 2. See Buttm. § 131. 5. Comp. also above in Περιάγω b. So Sept. for הָרַחֵק Ez. 18: 7, 16. — τίνα τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτόν] περιβαλόντες. — (β) Mid. and Pass. *to put on one's own garments, to clothe oneself, to be clothed*, absol. Matt. 6: 29 οὐδὲ Σολομών... παριβάλετο ὡς ἐν τούτων. Luke 12: 27. Rev. 3: 18. 19: 8. Seq. accus. of garment, comp. Buttm. § 135. 4. § 134. 6. Acts 12: 8 περιβαλοῦ τὸ ἱματίον σου. Matt. 6: 31. Part. perf. Mark 14: 51 περιβεβλημένος σινδόνα. 16: 5. Rev. 7: 9, 13. 10: 1. 11: 3. 12: 1. (17: 4.) 18: 16. 19: 13. So Sept. for הָרַחֵק 1 Sam. 28: 8. הָרַחֵק 2 K. 19: 1, 2.—1 Macc. 8: 14. Ael. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Oec. 2. 4. —Seq. ἐν τινι, Rev. 3: 5 περιβαλεῖται ἐν ἱματίοις λευκοῖς. 4: 4. So Sept. for

בִּפְרָשׁ Deut. 22: 12. Ps. 147: 8. comp. Ps. 45: 14.—Once seq. dat. of garment, in text. rec. Rev. 17: 4 περιβεβλημένη πορφύρα καὶ κοκκίνῳ. So Sept. for בִּפְרָשׁ 1 K. 1: 1. 11: 29. Wisd. 19: 6. trop. κακοῖς Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

Περιβλέπω, f. ψω, (βλέπω,) to look around upon, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβλέπομαι, f. ψομαι, to look round about oneself, i. e.

a) intrans. i. q. to look around, absol. Mark 9: 8 περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον. 10: 23. Seq. inf. of purpose Mark 5: 32. So Sept. for בִּפְרָשׁ Ex. 2: 12. comp. 1 K. 20: 40. — Ecclus. 9: 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. to look around upon, c. acc. Mark 3: 5 περιβλεψάμενος αὐτοῖς. v. 34. 11: 11. Luke 6: 10. Sept. for בִּפְרָשׁ Job 7: 8.—Pol. 9. 17. 6.

Περιβόλαιον, ου, τό, (περιβάλλω) pp. something thrown around, i. e. a covering, garment, e. g. spoken of the outer garment, mantle, pallium, comp. ἱμάτιον b. Heb. 1: 12 ὅσῃ περιβόλαιον ἐλίξεις αὐτοῖς, in allusion to Ps. 102: 27 where Sept. for בִּפְרָשׁ. So for בִּפְרָשׁ Ex. 22: 27. בִּפְרָשׁ Ez. 27: 7.—Palaeph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. 11: 15.

Περιδέω, f. δήσω, perf. pass. περιδέεμαι, (δέω q. v.) to bind around, Pass. John 11: 44 ἡ ὄψις αὐτοῦ συνδαριῶ περιδέετο. Sept. Act. for בִּפְרָשׁ Job 12: 18. — Jos. Ant. 5. 4. 2. Hdol. 4. 176. Xen. An. 4. 5. 36 si lect. san.

Περιδρέμω, see Περιτρέχω.

Περιεργάζομαι, f. άσσομαι, (περιεργος,) pp. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with great and even excessive pains, Ael. V. H. 2. 44. Hence in N. T. to overdo, to do with care and pains what is not worth the pains, to be a busy-body; so in the paronomasia 2 Thess. 3: 11 μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, doing nothing, but over-doing; not busy in work, but busy-

bodies.—Ecclus. 3: 23. Dem. 150. 24 ἐξ ὧν ἐργάζη καὶ περιεργάζη. Plato Apol. Socr. § 3.

Περιεργος, ου, ὁ, ἡ, adj. (ἐργον,) pp. working all around, i. e. doing carefully, sedulously, comp. in Περιεργάζομαι. In N. T. over-doing, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, a busy-body, intermeddler, 1 Tim. 5: 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιεργοί.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ περιεργα, pp. overwrought, curious, superfluous, spoken of magic arts, sorcery, Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περιεργα πραζάντων.—Aristenaet. 2. ep. 18. Iren. adv. Haeres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίους περιεργον παιδευσιν ἔμαθον οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ. genr. Dem. 145. 17. Comp. Lat. curiosus Hor. Epod. 17. 77.

Περιέρχομαι, aor. 2. περιήλθον, (ἐρχομαι,) to go about, to wander up and down, absol. Acts 19: 13. Heb. 11: 37. So of a ship sailing on an irregular course with unfavourable winds, Acts 28: 13. Seq. acc. of place, dependent on περί in composit. see in Περιάγω b. 1 Tim. 5: 13 περιερχόμεναι τὰς οἰκίας going about to houses, i. e. from house to house. Sept. c. acc. for בִּפְרָשׁ Job 1: 7.—absol. Wisd. 6: 16. Xen. Oec. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

Περιέχω, f. ξω, aor. 2. περιέσχον, (ἔχω,) intrans. pp. to have or to hold oneself around, to be around, comp. in Ἐχω f; hence i. q. to surround, to environ, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. to enclose, embrace.

a) to clasp around, to seize, c. acc. of pers. trop. Luke 5: 9 Θάμβος περιέσχεν αὐτόν.—2 Macc. 4: 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Tox. 14.

b) i. q. to contain, as a writing, c. acc. Acts 23: 25 γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον.—1 Macc. 15: 2. Philo de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. 2: 6 διότι περιέχει ἐν τῇ γραφῇ ἰδοὺ κ. τ. λ. where supply ἡ

περιοχή or the like; see Buttm. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

Περιζώννυμι, f. ζώσω, (ζώννυμι,) to gird around, Sept. for רָאָה trop. Ps. 18:40. 30:12. In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀναζώννυμι. Mid. absol. Luke 12:37 περιζώσεται καὶ ἀνακλινεῖ αὐτούς. 17:8. Acts 12:8. c. acc. trop. τὴν ὁσφύν ἐν ἀληθείᾳ Eph. 6:14. Sept. c. acc. for רָאָה Is. 32:11. רָאָה Jer. 1:17. c. ἐν for רָאָה Sept. 1 Chr. 15:27.—1 Macc. 3:58. Pol. 30. 13. 10.—Pass. perf. part. περιεζωσμένος, girded around; absol. Luke 12:35 ἕστασαν ὑμῶν αἱ ὁσφύς περιεζωσμένοι, i. e. be ye ready, prepared, comp. in Ἀναζώννυμι. So Sept. and רָאָה Ex. 12:11. Seq. acc. of thing, girdle, etc. Buttm. § 134. 6. Rev. 1:13 περιεζωσμένον . . . ζώνην χρυσοῦν. 15:6.—Diod. Sic. 1. 72.

Περιτίθειμι, εως, ἡ, (περιτίθημι,) a putting around, wearing, sc. of golden ornaments, 1 Pet. 3:3 περιτίθειμι χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτίθεσθαι χρυσία.

Περιύστημι, f. περιστήσω, (ῖστημι q. v.) trans. to cause to stand around, to place around, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. to stand around, e. g. a) pp. and absol. John 11:42 διὰ τὸν ὄχλον τὸν περιεστώτα. Acts 25:7 περιέστησαν οἱ ἀπὸ Ἱεροσ. se. around the tribunal. Sept. for נִצַּח 2 Sam. 13:31.—Judith 6:1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περιύσταμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. to stand aloof from, to avoid, c. acc. depending on περί in composit. see in Περιάγω b. 2 Tim. 2:16 τὰς δὲ βεβήλους κεροφωνίας περιύστασο. Tit. 3:9.—Jos. Ant. 1. 1. 4 φεύγει . . . καὶ περιύσσεται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

Περίκαθαρχα, ατος, τό, (περίκαθαίρω to cleanse all around, wholly,) i. q. κάθαρχα, but stronger, pp. 'cleansings,' i. e. off-scourings, sweepings, filth, as collected in cleansing, Phavorin. περικαθάρατα, ἀντὶ τοῦ ἀποψήγματος, καὶ ὥσπερ ἀποσαρώματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment; so Sept. for רָפָה Prov. 21:18 περικαθάρατα δικαίου ἄνομος. Hesych. περικαθάρατα· ἀντίλυτρα, . . . περικαθαίροντες τὴν πολέην, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So κάθαρχα, Schol. in Aristoph. Plut. 454 καθάρατα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσον, θνύμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16.—Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, outcast, 1 Cor. 4:13 ὡς περικαθάρατα τοῦ κόσμου, where some Mss. read ὥσπερ v. ὥσπερὶ καθάρατα in the same sense.—Arr. Epict. 3. 22. 78. So κάθαρχα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

Περίκαλύπτω, f. ψω, (καλύπτω,) to cover around, e. g. τὸ πρόσωπον, i. q. to blindfold, Mark 14:65. c. acc. of pers. id. Luke 22:64. Pass. i. q. to be overlaid e. g. with gold, Heb. 9:4. Sept. for כִּסָּה 1 K. 7:42. כִּסָּה 1 K. 8:7.—genr. Xen. Cyr. 7. 3. 13.

Περίκειμαι, f. κείσομαι, (κείμει,) pp. to lie around, to be circumjacent, e. g. mountains Hdian. 2. 11. 16. In N. T. to lie around, and also to be laid around, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. to surround, to encompass, c. dat. of pers. Heb. 12:1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, to

be laid or put around, and so to be hung around, as the neck, *περὶ τράχηλον*, e. g. λίθος, Mark 9: 42. Luke 17: 2. Comp. Winer § 56. 2. Buttm. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Buttm. § 134. 6, 7. Acts 28: 20 *τὴν ἄλυσιν ταύτην περικείμεαι*, i. q. I am hung around with this chain, bound with it. Trop. Heb. 5: 2 *ἀσθένειαν*.—Jos. de Macc. 12. 3 *τὰ δεσμά*. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 *ὑβριν*.

Περικεφαλαία, ας, ἡ, (adj. *περικεφάλαιος*, from *κεφαλή*), a head-piece, helmet, trop. Eph. 6: 17 et 1 Thess. 5: 8, in allusion to Is. 59: 17 where Sept. for *נִבְרָב*, as also 1 Sam. 17: 5. 2 Chr. 26: 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

Περικρατής, έος, οὗς, ὁ, ἡ, adj. (*κρατέω*), pp. strong round about any thing, i. q. all powerful, Anthol. Gr. I. p. 137 *γαμφιλήσι περικρατέουσιν ἐρμυνόν*.—In N. T. having wholly in one's power, being wholly master of, and *περικράτης γίνεσθαι*, to become master of, c. gen. Acts. 27: 16 *περικρατέως γενέσθαι τῆς σκάφης* to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17, 30. For the gen. comp. Matth. § 361. Buttm. § 132. 5. 3.—Hist. of Sus. 39 in Cod. Alex.

Περικρύπτω, f. ψω, (κρύπτω), to hide all around, to hide wholly, carefully, e. g. *ἐαντήν* Luke 1: 24.—Luc. D. Deor. 10. 8.

Περικυκλώω, ὦ, f. ὠσω, (κυκλώω), to encircle round about, to surround, e. g. a city as besiegers, Luke 19: 43. So Sept. for *קִיְרָה* 2 K. 6: 14. *בְּבֶרֶךְ* Josh. 7: 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.

Περιλάμπω, f. ψω, (λάμπω), to shine around, c. acc. see in *Περίγλω* b. Luke 2: 9. Acts 26: 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

Περιλείπω, f. ψω, (λείπω), to leave over, Pass. to be left over, to remain over, i. q. *περιγίνομαι*, comp. in *Περί* note. Part. *οἱ περιλειπόμενοι* those remaining over, the survivors, 1 Thess. 4: 15, 17.—2 Macc. 1: 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

Περίλυπος, ου, ὁ, ἡ, adj. (*περὶ* intens. *λύπη*), pp. environed with grief, i. e. wholly grieved, very sorrowful, Matt. 26: 38 *περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου*. Mark 6: 26. 14: 34. Luke 18: 23, 24. Sept. for *תְּהִי לִי צָרָה* Ps. 42: 6, 12. 43: 5.—Esdr. 8: 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.

Περιμένω, f. νῶ, (περὶ intens. *μένω*), pp. to wait around, about any thing, i. e. to wait for it, to await in earnest expectation, e. g. *τὴν ἐπαγγελίαν* Acts 1: 4. Sept. for *תִּתֵּן* Gen. 49: 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.

Περίξ, (pp. i. q. περὶ strengthened,) round about, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. *ὁ, ἡ, τὸ περίξ*, surrounding, circumjacent, comp. Buttm. § 125. 6. Acts 5: 16 *τὸ πλῆθος τῶν πέριξ πόλεων*.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. genr. Xen. An. 4. 4. 7.

Περιουικέω, ὦ, f. ἦσω, (περίουικος), to dwell around, c. acc. see in *Περίγλω* b. Luke 1: 65 *τοὺς περιουικοῦντας αὐτούς*, i. e. their neighbours.—Xen. An. 5. 6. 16.

Περίουικος, ου, ὁ, ἡ, adj. (*οἶκος*), one dwelling around or near, a neighbour, Luke 1: 58. Sept. for *קָרִיב* Deut. 1: 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.

Περιούσιος, ου, ὁ, ἡ, adj. (*περιουσία* what is over and above, abundance, property laid up, from *περίεμι*), having abundance, superabundant, Hesych. *περιούσιον· πολὺν, περιττόν*. In N. T. by impl. one's own, special, peculiar, as *λαὸς περιούσιος* Tit. 2: 14, i. q. *λαὸς εἰς περιποίησιν* 1 Pet. 2: 9. So Sept. *λαὸς περιούσιος* for *תְּהִי לִי צָרָה* Ex. 19: 5. Deut. 7: 6. 14: 2. 26: 18.—Hesych. *περιούσιον . . . περιποίητον*. Theophylact. *περιούσιος· οἰκεῖος*.

Περιοχή, ῆς, ἡ, (*περιέχω* q. v.) circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. *περιοχὴ· καὶ ὑπόθεσις*. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts 8: 32 *ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ.*—

Stobaeus in Eclog. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

Περιπατέω, ὦ, f. ἦσω, (πατέω,) pp. to tread about, i. e. to walk about, and genr. to walk, to be walking, intrans.

a) pp. and genr. Matt. 9: 5 ἔγχει καὶ περιπάτει. 11: 5 χωλοὶ περιπατοῦσι. Mark 2: 9. 8: 24. 16: 12. Luke 24: 17. John 1: 36. Acts 3: 8, 9. 1 Pet. 5: 8. Rev. 9: 20. al. Sept. for פָּרַק Prov. 6: 22.—Ael. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke 11: 44. John 21: 18 ὅπου ἦθελς. c. adj. γυμνός as adv. Rev. 16: 15. So with prepositions, e. g. διὰ τοῦ φωτός αὐτῆς Rev. 21: 24. ἐν c. dat. of place, Mark 11: 27 ἐν τῷ ἱερῷ. John 10: 23. Rev. 2: 1. (Sept. Gen. 3: 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7: 1 περιπατεῖ ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ, i. e. went about, remained in Galilee; and so by impl. John 11: 54. ἐν c. dat. genr. Mark 12: 38 ἐν στολαῖς. John 11: 9 ἐν ἡμέρᾳ. v. 10 ἐν τῇ νυκτί. 12: 35 ἐν τῇ σκοτίᾳ. So trop. John 8: 12. 1 John 1: 6, 7. 2: 11. ἐπὶ c. gen. as ἐπὶ τῆς θαλάσσης Matt. 14: 25. Mark 6: 48, 49. John 6: 19. (Sept. 2 Sam. 11: 2. Eccles. 9: 13.) ἐπὶ c. acc. as ἐπὶ τὴν θάλασσαν Matt. 14: 26, 29. μετὰ c. gen. of pers. i. q. to accompany, to associate with, John 6: 66. Rev. 3: 4. (comp. Job. 34: 8. Prov. 13: 20.) παρὰ c. acc. as παρὰ τὴν θάλασσαν Matt. 4: 18. Mark 1: 16.

b) trop. and from the Heb. to live, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb. פָּרַק Gesen. Lex. no. 2. E. g. c. adv. Rom. 13: 13 εὐσχημόνως περιπατήσω. 1 Cor. 7: 17 ὡς. Eph. 4: 1, 17. 5: 8, 15. Phil. 3: 17 οὕτως. Col. 1: 10 ἀξίως. 2 Thess. 3: 6, 11. So Sept. for פָּרַק 2 K. 20: 3. Seq. dat. of rule or manner, Winer § 31. 3. b. comp. Buttm. § 133. 3. 2. Acts 21: 21 τοῖς ἐθέσι περιπατεῖν. 2 Cor. 12: 18 τῷ πνεύματι. Gal. 5: 16. So with prepositions, e. g. διὰ c. gen. as διὰ πίστεως 2 Cor. 5: 7, see in *Διά* I. 4. b. ἐν c. dat. e. g. of state or condition, as ἐν σαρκί 2 Cor. 10: 3; also of rule or manner, Rom. 6: 4 ἐν καινότητι ζωῆς π. 2 Cor. 4: 2. Eph. 2: 2. Col. 3: 7. Heb. 13: 9. ἐν ἀληθείᾳ

2 John 4. 3 John 3, 4. ἐν Χριστῷ Col. 2: 6. See in *Ἐν* 3. b. β. So Sept. for פָּרַק Prov. 8: 20. Ecc. 11: 9. κατὰ c. acc. implying manner or rule, Mark 7: 5 οὐ π. κατὰ τὴν παράδοσιν κ. τ. λ. Rom. 8: 1, 4 κατὰ σάρκα. 14: 15. 1 Cor. 3: 3. Eph. 2: 2. 2 John 6. Comp. in *Κατά* no. 4. a. AL.

Περιπέρω, f. περῶ, (περὶ intens. πεῖρω to pierce,) to pierce quite through, to transfix, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7: 31 πολλοὶ δὲ τοῖς ἰδίοις περιπέριοντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. 6: 10 ἑαυτοὺς περιπέριον ὀδύναις πολλαῖς.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνηκέστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2 περιέπεσον, (πίπτω,) to fall around any one, to embrace him, Xen. An. 1. 8. 28. In N. T. to fall into the midst of any thing, so as to be wholly surrounded by it, i. q. to fall into or among, seq. dat. Luke 10: 30 λησταῖς περιέπεσεν. James 1: 2 πειρασμοῖς περιέπεσθε. Comp. Matth. § 402. d. Buttm. § 147. n. 12. — λησταῖς περιέπεσε Diog. Laert. 4. 50. Ael. V. H. 13. 46. κακοῖς 2 Macc. 10: 4. Isocr. de Pac. p. 176. A. κινδύνους Jos. Vit. § 15. πάθει Thuc. 2. 54.—Seq. εἰς τόπον Acts 27: 41.

Περιποιέω, ὦ, f. ἦσω, (ποιέω,) to make remain over and above, i. e. to lay up, to acquire, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. Oec. 2. 10. to preserve, e. g. life, τὴν ψυχὴν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. to acquire for oneself, trans. Acts 20: 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3: 13 βαθμόν ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for פָּרַק Gen. 31: 18. פָּרַק Prov. 6: 32. — 1 Macc. 6: 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

Περιποιήσις, εως, ἡ, (περιποιέω,) pp. a making remain over, a laying up, i. e.

a) genr. acquisition, an obtaining, 1 Thess. 5: 9 οὐκ ἐθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας

2 Thess. 2: 14. Eph. 1: 14 εἰς ἀπολύ-
τρωσιν τῆς περιποίησεως, i. q. εἰς ἀπολ.
τὴν περιποιήθεισαν, the redemption ac-
quired for us by Christ; comp. Buttm.
§ 123. n. 4. Winer § 34. 2. b.—Meton.
thing acquired, a possession, 1 Pet. 2: 9
λαὸς εἰς περιποίησιν a people for a pos-
session, i. e. peculiar, one's own, i. q.
λαὸς περιούσιος Tit. 2: 14. So Sept.
for תְּהֵיךְ Mal. 3: 17, Aquil. περιούσιον.
b) preservation, a saving of life, Heb.
10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώ-
λεια. So Sept. for תְּהֵיךְ 2 Chr. 14: 12.
—Test. XII Patr. p. 633 ἵνα γένηται
περιποίησις τῷ Ἰωσήφ. Comp. in Πε-
ριποιεῖω.

Περιφóρηγνυμι, f. περιφóρῃζω, (φó-
γνυμι,) to tear from around any one,
e. g. fetters Diod. Sic. 4. 44; in N. T.
only of garments, to tear off, e. g. the
clothes of persons about to be scourged,
τὰ ἱμάτια Acts 16: 22. — 2 Macc. 4: 38.
Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ
[ὑπηρεῖται] εὐθὺς συλλαβόντες τοὺς ρεα-
νίσκους, περιεφóρηγνον τὰ ἱμάτια, τὰς
χεῖρας ἀπῆγον ὀπίσω, ῥάβδοις ἔβαινον τὰ
σώματα.

Περισπάω, ὤ, f. άσω, (σπάω,) to
draw from around any one, to draw off,
as περισπάσας τὸ διάδημα Plut. de Gar-
rul. 12. T. VIII. p. 24. 7. ed. R. τὴν
τιάραν Xen. Cyr. 3. 1. 13. to draw about
or away, e. g. a stream into other chan-
nels, Plut. Camill. 4; persons to another
object, Dion. Hal. Ant. 10. 33. Diod.
Sic. 19. 10. — In later usage and N. T.
Pass. περισπάομαι, ὦμαι, trop. to be
drawn about in mind, to be distracted,
over-occupied, sc. with cares or business,
seq. περί c. acc. Luke 10: 40 ἡ δὲ Μάρθα
περιεσπᾶτο περὶ πολλὴν διακονίαν. — c.
περί Ecclus. 41: 2. Pol. 3. 105. 1. Diod.
Sic. 1. 74 ἰδεῖν ἐστι τοὺς τεχνίτας περὶ
πολλὰ τῇ διανοίᾳ περιεσπωμένους. c. πρὸς
τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c.
dat. ib. B. J. 1. 11. 7. In this sense
found only in late writers, Phryn. et
Lob. p. 415.

Περисσεῖα, ας, ῆ, (περισσός,) more
than enough, superabundance. Rom. 5:
17 τὴν περισσεῖαν τῆς χάριτος, i. q. τὴν
χάριτα τὴν περισσεῖαν, superabounding
grace. 2 Cor. 8: 2. 10: 15 εἰς περισσεῖ-

αν adv. superabundantly, exceedingly.
James 1: 21 περ. τῆς κακίας, i. e. super-
abounding wickedness. Comp. Buttm.
§ 123. n. 4. Winer § 34. 2. So Sept.
for יְרַחֵךְ Ecc. 6: 8. יְרַחֵךְ Ecc. 1: 3.
5: 8.

Περίσσευμα, αἰος, τό, (περισσεύω,)
more than enough, i. e.

a) what is left over, remainder, resi-
due, Mark 8: 8 περισσεύματα τῶν κλασ-
μάτων.

b) what is laid up, superabundance,
i. e. wealth, affluence, 2 Cor. 8: 13, 14
καὶ τὸ ἐκείνων περισσεύμα γένηται εἰς τὸ
ὑμῶν ὑστέρημα. Trop. Matt. 12: 34 et
Luke 6: 45 ἐκ τοῦ περισσεύματος τῆς
καρδίας.

Περισσεύω, f. εἶσω, (περισσός,) to
be over and above, to overgo, to exceed in
number or measure, Xen. An. 4. 8. 11.
Conv. 4. 35. In N. T. to be more than
enough, i. e.

a) to be left over, to remain, intrans.
John 6: 12 τὰ περισσεύσαντα κλάσματα.
c. dat. v. 13 ἃ περισσεύσεν τοῖς βεβρωκό-
σιν. Part. τὸ περισσεύον, remainder, resi-
due, e. g. τῶν κλασμάτων Matt. 14: 20.
15: 37. So τὸ περισσεύουν c. dat. Luke
9: 17. — Jos. Ant. 3. 9. 2 ἃ δ' ἂν περισ-
σεύσῃ, κατακαίονσι.

b) to superabound, to abound richly,
intrans. (α) of persons, i. q. to have
more than enough, to have superabun-
dance, absol. Phil. 4: 12, 18. Seq. gen.
Luke 15: 17 περισσεύουν ἄρτων, comp.
Buttm. § 132. 5. 2. Seq. εἰς τι to or
for any thing, εἰς πᾶν ἔργον ἀγαθόν
2 Cor. 9: 8. ἔν τινι in or in respect to
any thing, Rom. 15: 13. Phil. 4: 12. Col.
2: 7.—c. dat. Sept. Jer. 30: 10. Eccus.
11: 12 πτωχεῖα περισσεύει. c. ἐν 19: 24.
—(β) of things, i. q. to abound intens.
c. dat. Luke 12: 15 οὐκ ἐν τῷ περισσεύ-
ειν τινὶ ἢ ζωῇ αὐτοῦ. Part. τὸ περισ-
σεύόν τινι i. q. one's abundance, wealth,
Mark 12: 44. Luke 21: 4. (Tob. 4: 16.
Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισ-
σεύοντα.) Seq. εἰς τινα, to abound un-
to any one, to happen to him abundantly,
Rom. 5: 15. 2 Cor. 1: 5 see in Πά-
θημα. Seq. εἰς τι, to abound unto any
thing, to redound, to conduce, 2 Cor. 4:
15 ἵνα ἡ χάρις . . . περισσεύῃ εἰς τὴν
δόξαν τοῦ Θεοῦ. 8: 2. Absol. 2 Cor. 1: 5.

So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16: 5 ἐπερίσειον τῷ ἀριθμῷ. c. ἐν τινι Phil. 1: 9. διὰ τινος 2 Cor. 9: 12. Phil. 1: 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Buttm. § 113.2sq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ὑμῶς δὲ ὁ κύριος πλεονάζει καὶ περισσεύει τῇ ἀγάπῃ. Of things, 2 Cor. 9: 8 δυνατός ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. 1: 8 in attract. Pass. *to be made to abound*, of persons, i. q. *to have more abundantly*, Matth. 13: 12. 25: 29.—Aquil. for Hiph. fut. רַבֵּי Prov. 12: 26 περισσεύων τὸν πλησίον δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλεῖον et gen. Matth. 5: 20 ἐν μὴ περισσεύῃ ἢ δικαιοσύνῃ ὑμῶν πλεῖον τῶν γραμματέων κ. τ. λ. Seq. ἐν τινι in or in respect to any thing, 1 Cor. 15: 58 περισσεύοντες ἐν—τῷ ἔργῳ τοῦ κυρίου. 2 Cor. 3: 9. 8: 7 bis. Absol. Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσειεν, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὔτε γὰρ ἐὰν φάγωμεν, περισσεύομεν. 14: 12. 1 Thess. 4: 1, 10. — 1 Macc. 3: 30. Dion. Hal. Ant. 3: 11. Thuc. 2. 65.

Περὶσσοῦς, ἢ, ὅν, (περὶ I. d, comp. note,) *over and above, more than enough*.

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matth. 5: 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for רַבֵּי Ex. 10: 5. 2 K. 24: 31. רַבֵּי 1 Sam. 30: 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21. — In the sense of *superfluous*, 2 Cor. 9: 1 περισσόν μοι ἐστὶ τὸ γράψαι ὑμῖν.—2 Macc. 12: 44. Hdtan. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great*. (a) positive, only as adv. e. g. neut. περισσὸν abundantly, in superabundance, John 10: 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark 6: 51. 14: 31. Comp. in Ἐκ no 3. c.

— Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε.—(β) Comparat. *περισσότερος, η, ον, more abundant, more, greater*; e. g. in number, Luke 12: 4; in degree, Matt. 23: 13 *περισσότερον κρίμα*. Mark 12: 40. Luke 20: 47. 1 Cor. 12: 23 bis, 24. 2 Cor. 2: 7.—Neut. *περισσότερον* as adv. *more abundantly, more, more earnestly or vehemently, absol.* Luke 12: 48 *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. 10: 8 ἐὰν καὶ περισσότερόν τι κινήσωμαι κ. τ. λ. Heb. 6: 17. seq. gen. 1 Cor. 15: 10. c. μᾶλλον Mark 7: 36, comp. in Μᾶλλον c. Winer § 36.3. n. 1. Also like μᾶλλον it forms with a positive a periphrasis for a comparative, comp. in Μᾶλλον b. Heb. 7: 15 καὶ περισσότερον ἐτι κατὰδὴλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matth. 5: 47 τί περισσὸν ποιεῖτε; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. 3: 1. Comparat. Matth. 11: 9 καὶ περισσότερον προφητοῦ. Luke 7: 26. Sept. for Chald. רַבֵּי Dan. 5: 12. 6: 4. — Isocr. Panegy. 1. Plut. Romul. 12 bis. Diod. Sic. 12. 15 ὁ νόμος οὐδὲν ὀρᾷται περιέχων σοφὸν ἢ περιττόν.

Περὶσσοτέρως, adv. of compar. degree instead of the more usual form *περισσότερον*, Buttm. § 115. 5. Matth. § 262; *more abundantly, more, more earnestly or vehemently*, comp. in Περὶσσοῦς b. β. The object compared is every where implied; see Winer § 36. 3. Mark 15: 14 in text rec. *περισσοτέρως ἔκραζαν they cried out more vehemently*, sc. than before. 2 Cor. 1: 12 *περισσοτέρως δὲ πρὸς ὑμᾶς more abundantly towards you*, sc. than towards others. 2: 4 ἢν ἔχω περ. εἰς ὑμᾶς, sc. than others have, etc. 7: 15. 11: 23 bis. 12: 15. Gal. 1: 14. Phil. 1: 14. Also the *more abundantly, the more*, 1 Thess. 2: 17. Heb. 2: 1. 13: 19. c. μᾶλλον 2 Cor. 7: 13, comp. in Μᾶλλον c. — Test. XII Patr. p. 721 *περισσοτέρως ἠγάπησαν αὐτούς*.

Περὶσσοῦς, adv. (περισσός,) *abundantly, exceedingly, vehemently*, Matt. 27: 23 *περισσῶς ἔκραζαν*. Mark 10: 26. (15: 14.) Acts 26: 11. Sept. for רַבֵּי Dan. 8: 9. — 2 Macc. 8: 27. Plut. Con-

sol. ad Apoll. 28 fin. Tom. VI. p. 443.
3. Reiske.

Περιστερά, ἄς, ἡ, a dove, pigeon, Matt. 3: 16. 10: 16. 21: 12. Mark 1: 10. 11: 15. Luke 3: 22. John 1: 32. 2: 14, 16. Luke 2: 24 δύο νεοσσούς περιστερῶν two young doves, the offering of the poor, comp. Lev. 5: 7. 14: 22, where Sept. for דָּוָה דָּוָה. So Sept. for דָּוָה Is. 38: 14. Neh. 2: 7.—Jos. Ant. 3. 9. 3. Ael. H. A. 3. 15. Xen. An. 1. 4. 9.

Περιτέμνω, f. τεμῶ, aor. 2 περιέ-
τεμον, (τέμνω,) to cut around, to circum-
cise, Mid. to let oneself be circumcised,
comp. Buttm. § 135. 8; only in the
Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke 1: 59
ἤλθον περιτεμῖν τὸ παιδίον. 2: 21. John
7: 22. Acts 7: 8. 15: 5. 16: 3. 21: 21.
Mid. Acts 15: 1, 24. 1 Cor. 7: 18. Gal.
2: 3. 5: 2, 3. 6: 12, 13 bis. Pass. part.
perf. περιτεμμένος 1 Cor. 7: 18. Sept.
for כָּרַח Gen. 17: 27. 21: 4. Mid. ib.
34: 15, 17. — Jos. Ant. 1. 10. 5. Diod.
Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q.
'to put away impurity.' Col. 2: 11 πε-
ριτεμῆθητε περιτομῇ ἀχειροποιήτῳ. So
Sept. and כָּרַח Deut. 10: 16. Jer. 4: 4.
Comp. Rom. 2: 29.—Philo Abr. I. p. 450.

Περιτίθημι, f. περιθήσω, (τίθημι,) 3 plur. pres. περιτίθεσι Mark 15: 17,
see Buttm. § 107. n. I, 1; to put around,
to place around any person or thing,
seq. acc. et dat. expr. or impl. Matt. 21:
33 φράγμα ἀντὶ περιέθηκεν. Mark 12:
1. Matt. 27: 28 περιέθηκεν αὐτῷ χλα-
μίδα. 27: 48 περιέθεις [τὸν σπάγγον] κα-
λάμῳ, i. e. putting it around the end of
a rod. Mark 15: 17, 36. John 19: 29.
Sept. for כָּרַח Ruth 3: 3. כָּרַח Lev.
8: 13. כָּרַח Gen. 27: 16. — Ecclus.
6: 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7.
Xen. Eq. 5. 1, 3.—Trop. to bestow upon,
to give, 1 Cor. 12: 23 τοῖς τιμὴν πε-
ρισσούσαν περιτίθειμεν. So Sept. for
כָּרַח Esth. 1: 20. Job 39: 19. — Hdian.
5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

Περιτομή, ῆς, ἡ, (περιτέμνω,) cir-
cumcision, in the Jewish sense, the re-
moval of the prepuce, as the distin-
guishing sign of the Jewish nation
from Abraham onwards; practised al-

so by several ancient oriental nations,
and by all the Mohammedans of the
present day; see Gen. 17: 10 sq. Lev.
12: 3. Jos. Ant. 1. 10. 5. c. Apion. 1.
22. Barnab. Epist. c. 9. Comp. Luke
1: 59.

a) pp. e. g. (α) the act or rite of cir-
cumcision, John 7: 22, 23 περιτομὴν
λαμβάνειν to receive circumcision, to be
circumcised. Acts 7: 8. Rom. 4: 11.
Gal. 5: 11. Phil. 3: 5. So Sept. thrice
for כָּרַח, כָּרַח, Gen. 17: 12. Ex. 4: 26.
Jer. 11: 16.—(β) The state of circum-
cision, the being circumcised, Rom. 2: 25
bis, 26, 27 comp. in Διά I. 4. b. Rom. 4:
10 bis, ἐν περιτομῇ ὄν, i. q. being cir-
cumcised. 3: 1. 1 Cor. 7: 19. Gal. 5:
6, 6: 15. So οἱ ἐκ περιτομῆς, those of the
circumcision, i. e. the circumcised, put
for the Jews, Rom. 4: 12; for Jewish
Christians, Acts 10: 45. 11: 2. Gal. 2:
12. Col. 4: 11. Tit. 1: 10.—(γ) Meton.
and collect. ἡ περιτομή for the circum-
cised, i. e. the Jews, the Jewish people,
Rom. 3: 30 ὅς δικαιώσει περιτομὴν ἐκ
πίστεως. 4: 9, 12. 15: 8. Gal. 2: 7, 8, 9.
Eph. 2: 11. Col. 3: 11.

b) Metaph. in a spiritual sense, i. q.
'the putting away of impurity from the
heart.' Rom. 2: 28, 29 περιτομῇ καρδίας.
Col. 2: 11 bis περιτεμῆθητε περιτομῇ
ἀχειροποιήτῳ... ἐν τῇ περιτομῇ τοῦ Χρισ-
τοῦ, i. e. the circumcision which has
Christ for its author and object. Collect.
and emphat. Phil. 3: 3 ἡμεῖς γὰρ ἐσμεν
ἡ περιτομή, i. e. we are the true spiri-
tual circumcision, the true people of God.

Περιτρέπω, f. ψω, (τρέπω,) to
turn about, as a person, Plāto Axioch.
init. p. 364. A. p. 370. B. to turn upside
down, to overturn, Wisd. 5: 24. Plut.
Marcell. 7. Luc. Contempl. 7. In N.
T. trop. to turn about into any state etc.
i. q. to cause to become any thing, to
make, seq. eis, Acts 26: 24 σὲ εἰς μανίαν
περιτρέπει, i. e. turns thee about into
madness, makes thee mad.—Jos. Ant.
2. 14. 1 εἰς ὀργὴν περιτρέπεν. Comp.
Lys. 210. 2.

Περιτρέχω, aor. 2. παρέδραμον,
(τρέχω,) to run around in a circle, Xen.
Oec. 13. 8. In N. T. to run about in a
place, c. acc. Mark 6: 55 περιδραμόντες
ὅλην τὴν περίχωραν, comp. for the acc.

in *Περιάγω* b. Sept. for פריג Pol. Jer. 5: 1. Am. 8: 12.—Cebet. Tab. 14. Lys. 185. 13. Xen. H. G. 7. 2. 15.

Περιφέρω, f. *περιοίσω*, (φέρω,) *to bear or carry around*, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) *to bear about*, sc. hither and thither, to various places, c. acc. Mark 6: 55 *τοὺς κακῶς ἔχοντας περιφέρειν*. 2 Cor. 4: 10 *τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι*. see in *Νέκρωσις* a.—2 Macc. 7: 27. Xen. Cyr. 7. 5. 50.

b) Pass. *to be carried or driven about* hither and thither, sc. by the wind, e. g. clouds, Jude 12 *νεφέλαι ἄννδροι ὑπὸ ἀνέμων περιφερόμεναι* in text rec. but later edit. read *παραφερόμεναι*, see in *Παραφέρω* b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4: 14 *περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας*. So Heb. 13: 9 in text. rec. see in *Παραφέρω* b.

Περιφρονέω, ω , f. *ἴσω*, (φρονέω,) *to think round about a thing*, to consider it on all sides, Ael. V. H. 12. 52. In N. T. *to think over or beyond a thing*, i. q. *to overlook, to despise*, seq. gen. Butt. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2: 14 *μηδὲς σου περιφρονεῖτω*, comp. 1 Tim. 4: 12.—Plut. Thes. 1. Aeschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

Περίχωρος, ου, ὁ, ἡ, adj. (*χῶρος* place,) *around a place*, i. e. circumjacent, neighbouring, Ael. V. H. 1. 34. Hence in N. T. fem. ἡ *περίχωρος* sc. *γῆ*, *country round about, circumjacent region*, Matt. 14: 35. Mark 1: 28. 6: 55. Luke 3: 3. 4: 14, 37. 7: 17. 8: 37. Acts 14: 6. Meton. for inhabitants, Matt. 3: 5. Sept. for בְּרִי Deut. 3: 13, 14. בְּרִי Gen. 13: 10, 11.—So *τὰ περίχωρα* id. 1 Chr. 5: 16. Palaeph. 21. 2.

Περίψημα, ατος, τό, (περιψάω *to wipe or scrape all around*,) pp. *scrapings, scum, filth*, Hesych. *περίψημα* · *περικατάμαγμα*. Also, like *περικαθάσμα*, an expiatory victim, ransom, spoken espec. of human victims, comp. in *Περικαθάσμα*. Hesych. *περίψημα* · *ἀντίλυτρον, ἀντίψυχον*. Suid. *οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐναντιὸν συνεχόντι*

τῶν κακῶν (al. *πάντων κακά*) · *περίψημα ἡμῶν γένον*, ἥτοι σωτηρία καὶ ἀπολύτρωσις · καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ἀποτίνυντες. Tob. 5: 18 *ἀργύριον . . . περίψημα τοῦ παιδίου ἡμῶν γένοιτο*. — Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings, offscouring, scum*, 1 Cor. 4: 13 *πάντων περίψημα ἕως ἄρτι*. — Symmach. for בְּרִי Jer. 22: 28.

Περεπερεύομαι, depon. Mid. (*πέροπερος* a boaster, braggart, Pol. 40. 6. 2.) *to show oneself a boaster*, i. q. *to boast oneself, to vaunt*, 1 Cor. 13: 4. — M. Antonin. 5. 5 καὶ τὸ σωματίον κατατιτᾶσθαι, καὶ ἀρέσκεσθαι, καὶ περεπερεύεσθαι. Liban. Or. 14. p. 427. A. So *ἐμπερεπερεύεσθαι* Arr. Epict. 2. 1. 34. Cic. ad Att. 1, 14.

Περσίς, ἰδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. 16: 12.

Πέρυσι, adv. (*πέρας*,) *the past year, a year ago*, Xen. H. G. 3. 2. 7; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pp. *since a year ago*, 2 Cor. 8: 10. 9: 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρυσι Dein. 467. 14. ἐκ πέρυσι Luc. Soloec. § 7.

Πεῖάομαι, see in *Πέτομαι*.

Πτεινόν, οῦ, τό, (pp. neut. of adj. *πετεινός* flying, winged,) *a bird, fowl*, in N. T. only plur. τὰ *πετεινά*, Matt. 6: 26. 8: 20. 13: 4, 32. Mark 4: 4, 32. Luke 8: 5. 9: 58. 12: 24. 13: 19. Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. plur. for עוֹר Gen. 1: 26. Deut. 14: 19, 20. sing. for עוֹר Ez. 39: 4. — pl. Palaeph. 23. 1. Hdot. 2. 123. sing. Theogn. 1093 or 1097.

Πέτομαι, f. *πέτησομαι* or *πήσομαι*, depon. Mid. *to fly*, intrans. Rev. 12: 14 *ἵνα πέτηται εἰς τὴν ἔρημον*. Part. *πέτομενος, flying*, in later edit. Rev. 4: 7. 8: 13. 14: 6. 19: 17. Sept. for עוֹר , עוֹר , Gen. 1: 20. Is. 31: 5.—Palaeph. 13. 2. Luc. Soloecist. 7. Xen. An. 1. 5. 3.—A later present form *πετάομαι, ὠμαι*, whence part. *πετώμενος*, is found in text rec. in the four passages above quoted. Comp. Butt. § 114 under

πέτοιαι. Lob. ad Phr. p. 581. — Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπετώμενος.

Πείρα, ας, ἡ, a rock, pp. a projecting rock, cliff.

a) pp. Rev. 6: 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27: 51, 60. Mark 15: 46; see in *Μνημεῖον*. On such also houses and villages were built for security, Matt. 7: 24, 25. Luke 6: 48 bis. Spoken of a rocky soil, i. q. *πετρώδης*, Luke 8: 6, 13. Sept. for פֶּטְרָה 1 Sam. 13: 6. Is. 2: 21. Ps. 40: 3. פֶּטְרָה Prov. 30: 19. Is. 2: 10. — Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. 16: 18. So Sept. and פֶּטְרָה 2 Sam. 22: 2. — Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10: 4 bis, comp. Ex. 17: 6. Num. 20: 8 sq. where Sept. for פֶּטְרָה, פֶּטְרָה. Also as ἡ πέτρα σκανδάλου, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. 9: 33 et 1 Pet. 2: 7, quoted from Is. 8: 14 where Sept. for פֶּטְרָה. Comp. in *Λίθος* b.

Πέτρος, ου, ὁ, pp. i. q. *πέτρα, a rock, stone*, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. *Peter*, in Aram. כִּפְתָּא *Kephās* a rock q. v. the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16: 18. John 1: 43, 45. He afterwards lived at Capernaum, and was married, Mark 1: 29, 30, comp. v. 21. Luke 4: 38. This name was given him by Jesus at the first interview, John 1: 43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26: 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts 15: 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reproved by Paul, Gal. 2: 11 sq. — In later years he is said to have gone abroad,

and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander *Gesch. der Pflanz. u. Leit. d. Kirche* etc. II. p. 443 sq. 457 sq. AL.

Πετρώδης, εος, ους, ὁ, ἡ, adj. (*πέτρος, εἶδος*), *rock-like, stone-like*, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. *rocky, stony*, and τὸ πετρώδες *rocky ground, stony soil*, Mark 4: 5. τὰ πετρώδη id. Matt. 13: 5, 20. Mark 4: 16. — Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγανον, ου, τό, (πήγνυμι), rue, a plant, ruta graveolens of Linn. Luke 11: 42. — Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγῇ, ἡς, ἡ, a fountain, source.

a) genr. James 3: 11, (12). Sept. for פֶּיךָ 1 K. 1: 9. — Hdian. 1. 6. 5. Xen. An. 1. 2. 7. — From the Heb. *πηγαὶ ὕδατων* *fountains of water*, Rev. 8: 10. 14: 7. 16: 4. So Sept. and מַקְוֵה מַיִם Ex. 15: 27. Num. 33: 9. מַקְוֵה מַיִם 1 K. 18: 5. 2 K. 3: 19, 25. (Judith 12: 7.) Metaph. of life-giving doctrine, John 4: 14; also as an emblem of the highest enjoyment, Rev. 7: 17. 21: 6; comp. in *Ζωή* a. β. So Sept. and מַקְוֵה Prov. 13: 14. 14: 29. — Ecclus. 21: 13.

b) i. q. *a well*, τὸ *φρέαρ*. John 4: 6 bis ἡ *πηγὴ τοῦ Ἰακώβ* κ. τ. λ. comp. v. 11 where it is τὸ *φρέαρ*. 2 Pet. 2: 17.

c) i. q. *an issue, flux*, *πηγὴ τοῦ αἵματος* Mark 5: 29, i. q. ἡ *ἐκτίσις τοῦ αἵματος*. Luke 8: 44. So Sept. for מַקְוֵה מַיִם Lev. 12: 7.

Πήγνυμι, f. πῆξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Thuc. 5. 66. Xen. Venat. 6. 7, 9. *to fix or fasten together, to construct, to build*, Pol. 3. 46. 1. Hdot. 5. 83. In N. T. of a tent, *to set up, to pitch*, Heb. 8: 2 ἡν (σκηνὴν) ἐπηξεν ὁ κύριος. So Sept. for פָּקַד Gen. 26: 25. 1 Chr. 16: 1. — Dion. Hal. Ant. 1. 55. Pol. 6. 27, 2. Hdot. 6. 12.

Ηηδάλιον, ίου, τό, (πήδον, πέδον,)
a helm, rudder, Acts 27: 40. James 3: 4.
 —Ael. V. H. 9. 40. Xen. An. 5. 1. 11.

Ηηλίκος, η, ον, pron. correl. *how great, quantus*, corresponding to *ήλικος, τηλικος*, Buttin. § 79. 6. Gal. 6: 11 ἵδε-τε *πηλίκους ὑμῖν γραμμασιν ἔγραψα τῇ ἐμῇ χειρὶ*, i. e. *either with what large letters*, implying a stiff and unpractised hand which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written* etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. 7: 4. Sept. for *תבא* Zeph. 2: 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.—Others in Gal. l. c. take *πηλίκος* as i. q. *ποῖος, what, of what kind, qualis*; and render, *ye see with what letters I write with my own hand*, i. e. with what characters, what a hand, perhaps i. q. *οὕτω γράφω* in 2 Thess. 3: 17.—Hesych. *πηλίκον· οἶον, ὁποῖον, ποταπόν, διάφορον*.

Ηηλός, οῦ, ό, *clay, mire, mortar*, John 9: 6 *his ἔπυνσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος κ. τ. λ.* v. 11, 14, 15. So Sept. for *תבא* Job 30: 19. *תבא* 2 Sam. 22: 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay*, Rom. 9: 21. Sept. for *תבא* Is. 29: 16. *תבא* Is. 41: 25.—Ecclus. 33 [36]: 13. Pol. 12. 15. 6. Dem. 313. 17.

Ηήρα, ας, ῆ, *a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions. Matt. 10: 10 *μή πήραν εἰς ὁδόν*. Mark 6: 8. Luke 9: 3. 10: 4. 22: 35, 36.—Judith 13: 10. Luc. D. Mort. 10: 2. Plut. Quaest. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

Ηήχους, εως, ό, (kindr. with *παχίς*), gen. plur. *πήχεων*, later form contr. *πηχῶν* John 21: 8. Rev. 21: 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttin. § 51. n. 5. Winer p. 61; pp. *the fore-arm*, from the wrist to the elbow, Ael. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. *a cubit*, the common ancient measure of length, equal to the distance from the elbow to the tip of

the middle finger, and usually reckoned at 1½ foot; comp. Adam's Rom. Ant. p. 503. Matt. 6: 27 *πήχυν ἑνα*. Luke 12: 25. John 21: 8. Rev. 21: 17. Sept. for *תבא* Gen. 6: 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

Ηιάζω, f. άσω, (Dor. for *πιέζω*, q. v.) pp. *to press, to hold fast*; hence *to lay hold of, to take, to seize*, trans.

a) persons, *to take one by the hand*, c. acc. et gen. of the part, Acts 3: 7 *πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς*, comp. Buttin. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, *to take, to arrest*, John 7: 30 *ἐξήτουν οὖν αὐτὸν πιάσαι*, v. 32, 44. 8: 20. 10: 39. 11: 57. Acts 12: 4. 2 Cor. 11: 32.—Ecclus. 23: 21.

b) animals, *to take in hunting or fishing, to catch*, c. acc. John 21: 3 *ἐν τῇ νυκτὶ ἐπίασαν οὐδέν*. v. 10. Rev. 19: 20 *ἐπίασθη τὸ θηρίον*. So Sept. for *תבא* Cant. 2: 15.

Ηιέζω, f. έσω, (perh. kindr. with *βιάζω*), *to press, to hold fast*, e. g. one's hand Pol. 32. 10. 9. In N. T. *to press down*, to make compact, e. g. *μέτρον* Luke 6: 38. Sept. for *תבא* Mic. 6: 15.—Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

Ηιθανολογία, ας, ῆ, (*πιθανός* persuasive, Xen. Cyr. 6. 4. 5, and *λόγος*), *persuasive discourse, enticing words*, Col. 2: 4.—So *πιθανοὶ λόγοι* Jos. Ant. 8. 9. 1. *πιθανολογέω* Diod. Sic. 1. 39.

Ηικραίνω, f. άνω, (*πικρός*), pp. *to make sharp*; hence of taste, *to make bitter, acrid*, trans.

a) e. g. water, pass. Rev. 8: 11; comp. Ex. 15: 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain*, c. acc. Rev. 10: 9 *πικραίνει σου τὴν κοιλίαν*. v. 10. Comp. Sept. and *תבא* Hiph. Job 27: 2.

b) trop. of the feelings, *to embitter*, Pass. *to be or become bitter*, i. e. to be harsh, angry, Col. 3: 19. So Sept. pass. for *תבא* Ex. 16: 20. Jer. 37: 14.—Esdr. 4: 31. Dem. 1464. 18.

Ηικρία, ας, ῆ, (*πικρός*), *bitterness*.

a) pp. and with the accessory idea of *venom*, the two being often connected in the mind of the Hebrew, comp. Heb.

Deut. 29: 17. 32: 24. Am. 6: 12. Rev. 8. 11.—So in place of an adj. comp. Buttm. § 123. n. 4. Winer § 34. 2. Heb. 12: 15 ῥίζα πικρίας i. q. ῥίζα πικρά. (comp. Deut. 29: 17.) Acts. 8: 23 εἰς χολὴν πικρίας, i. q. χ. πικράν.—Comp. πικρόχολος Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. 4: 31 πᾶσα πικρία καὶ θυμός. Rom. 3: 14 ὢν τὸ στόμα ἁρῶς καὶ πικρίας γέμει, quoted from Ps. 10: 7 where Sept. for מרמר deceit. Sept. for מר Job 7: 11. Is. 38: 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, ἄ, ὄν, pp. *pricking, pointed, sharp*, as πικρός οὐστός Hom. Il. 4. 118, 134. π. βέλενα 22. 206. comp. Engl. *pike*. Hence genr. and in N. T. of taste, *bitter, acrid*.

a) pp. and opp. to γλυκὺς, James 3: 11. Sept. for מר Prov. 27: 7. Ex. 15: 23.—Ael. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter, harsh, cruel*, James 3: 14 ζῆλον πικρόν.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (πικρός,) *bitterly*, in N. T. of bitter weeping, Matt. 26: 75 et Luke 22: 62 ἔκλαυσε πικρῶς. So Sept. for מר בכה Is. 33: 7. מרר Pi. Is. 22: 4.—Aristaen. 1. 21 or 22. comp. Hom. Od. 4. 153. genr. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πίλατος, ου, ὁ, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in Ἑγεμών no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρήνιος; the second was Marcus Ambivivus; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna

in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii sq.—Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29 sq. 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. Al.

Πίμπλημι, f. πλήσω, aor. 1 ἐπλήσα, aor. 1 pass. ἐπλήσθην, (from obsol. ΠΛΑΩ, whence also the intrans. form πλήθω, not found in N. T.) comp. Buttm. § 114.—*To fill, to make full*, trans.

a) pp. aor. 1 ἐπλήσα, c. acc. Luke 5: 7; also c. gen. of that *with which*, Matt. 27: 48. John 19: 29 πλήσαντες σπόγγον ὄξους. Pass. c. gen. Matt. 22: 10. Comp. Buttm. § 132. 5. 2. Sept. for מִלֵּךְ Gen. 21: 19. 24: 16.—Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. ἐπλήσθην, *to be filled, to be full*, e. g. (α) *persons to be filled with any thing*, i. e. *to be wholly imbued, affected, influenced, with or by any thing*, seq. gen. of thing, as τοῦ πνεύματος ἁγίου Luke 1: 15, 41, 67. Acts 2: 4. 4: 8, 31. 9: 17. 13: 9. θυμοῦ Luke 4: 28. φόβου 5: 26. ἀνοίας 6: 11. also Acts 3: 10. 5: 17. 13: 45. Meton. of a place, Acts 19: 29. Sept. for מִלֵּךְ Gen. 6: 11, 13. Prov. 12: 22. Chald. Dan. 3: 19.—Eccles. 37: 27. Comp. Anthol. Gr. IV. p. 28. σοφίης πληθόμενος. Act. Dem. 1491. 9.—(β) *Of prophecy, to be fulfilled, accomplished*, Luke 21: 22 τοῦ πλησθῆναι τὰ γεγραμμένα, in later edit. So Heb. מִלֵּךְ, Sept. πληρωθῆναι, 1 K. 2: 27.—(γ) *Of time, to be fulfilled, completed, to be fully past*, Luke 1: 23 ὡς ἐπλήσθησαν αἱ

ἡμέραι τῆς λειτουργίας. v. 57. 2: 6, 21, 22. So נָזַח, Sept. πληρωθῆναι, Gen. 25: 24.

Πίμπρημι, f. πρήσω, to set on fire, to burn, Ael. V. H. 12. 23. Comp. Buttm. § 114. In N. T. Pass. only trop. to be inflamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28: 6.—Ael. H. An. 3. 18. Luc. Dipsad. 4 ὄφεις . . . ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

Πινακίδιον, ου, τό, (dimin. of πινάς,) a small tablet, writing-tablet, pugillaris, Luke 1: 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for נִזְכָּר Ex. 9: 2. Arr. Epict. 3. 22. 74.

Πίναξ, ακος, ὁ, (πλάξ, comp. Buttm. Ausf. Sprachl. I. p. 74,) a board, table, spec. a writing-table or tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. a plate, platter, dish, on which food and the like was served up. Matt. 14: 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. v. 11. Mark 6: 25, 28. Luke 11: 39. — Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

Πίνω, f. πίνωμαι Buttm. § 114. § 95. n. 18; 2 pers. πίνεσαι Buttm. § 103. III. 1; aor. 2 ἐπιδόν, perf. πέπωκα; to drink.

a) genr. of persons, absol. Matt. 27: 34 οὐκ ἤθελε πίνειν. Luke 12: 19. Acts 9: 9. 1 Cor. 11: 25. trop. John 7: 37, comp. in Διψάω b. Infin. final, e. g. δοῦναι πίνειν to give to drink, Matt. 27: 34. John 4: 7, 10. Rev. 16: 6. αἰτεῖν πίνειν John 4: 9. Sept. for נִתְּן Gen. 24: 14, 18 sq. —Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (α) Seq. ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it, see in Ἐξ h, and comp. Ἐσθίω b. Matt. 26: 27 πίετε ἐξ αὐτοῦ sc. τοῦ ποτηρίου. v. 29. John 4: 12, 13, 14. 1 Cor. 10: 4. Rev. 18: 3. 14: 10 καὶ αὐτὸς πίνεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ θεοῦ, see espec. in Οἶνος. So Sept. for נָחַם Gen. 9: 21. 2 Sam. 12: 3. —Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. —(β) Seq. ἀπό c. gen. of the drink, see in Ἀπό no. 7. Luke

22: 18 οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλου. Sept. for נִתְּן Jer. 51: 7.—(γ) Seq. accus. of the thing drank, to drink any thing, to use as drink, Luke 1: 15 σίκερα οὐ μὴ πῖν. Rom. 14: 21. 1 Cor. 10: 4; to drink of Matt. 26: 29. Trop. John 6: 53, 54, 56, see in Αἷμα a. β. So Sept. for נִתְּן Ex. 7: 18, 21. 1 K. 13: 18, 16 sq. Is. 5: 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πῖν. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, to drink a cup e. g. of wine, pp. 1 Cor. 10: 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. 20: 22, 23. 26: 42. Mark 10: 38, 39. John 18: 11. See in Ποτήριον. — For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. 24: 38, see in Τρώγω.

b) trop. of the earth, to drink in, to imbibe, c. acc. Heb. 6: 7 ἡ γῆ ἡ πιοῦσα τὸν—ύετὸν. So Sept. and נִתְּן Deut. 11: 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. sat prata biberunt Virg. Ecl. 3. 111. AL.

Πώτης, τητος, ὁ, (πίων,) sat, fatness, Rom. 11: 17 τῆς π. τῆς ἐλάλας. So Sept. for נִתְּן Judg. 9: 9 where see. Job 36: 16. נִתְּן Zech. 4: 14.

Πιπράσκω, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. ἐπράθην, (περάω,) pp. to traffic away, pp. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13: 46 πέπρακε πάντα ὅσα εἶχε. Acts 2: 45. Pass. Matt. 18: 25 ἐκέλευσεν αὐτὸν . . . πρᾶθῆναι. Mark 14: 5. Acts 4: 34. 5: 4. Seq. gen. of price, Matt. 26: 9 πρᾶθῆναι πολλοῦ. John 12: 5. Buttm. § 132. 6. 2. Sept. נִתְּן Gen. 31: 15. Lev. 27: 27. c. gen. Deut. 21: 14.—2 Macc. 8: 14. Hdian. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. to be sold to or under any one, i. q. to be his slave, seq. ὑπό c. acc. Rom. 7: 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and נִתְּן 1 K. 21: 25. Is. 50: 1.—1 Macc. 1: 15. Dem. 215. 6.

Πίτω, f. πεσοῦμαι, aor. 2 ἔπεσον, aor. 1 ἔπεσα, Rev. 1: 17. 5: 14; comp

Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb. פָּלַח.

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq. ἀπὸ, *to fall from*, Matt. 15: 27 ἀπὸ τῆς τραπέζης. Luke 16: 21. Acts 20: 9. Matt. 24: 29 see in Οὐρανός b. Seq. ἐκ, *to fall from*, Luke 10: 18 ἐκ τοῦ οὐρανοῦ. Acts 27: 34. Rev. 8: 10 et 9: 1, see in Οὐρανός b. (Sept. and פָּלַח Job 1: 16.) ἐν μέσῳ τῶν ἀκανθῶν, among, Luke 8: 7. ἐπὶ c. acc. *to fall upon* any pers. or thing, Matt. 10: 29 ἐπὶ τὴν γῆν. 13: 5, 7, 8. 21: 44 bis. Mark 4: 5. Luke 8: 6, 8. 20: 18 bis. 23: 30. Rev. 6: 16. 8: 10. Rev. 7: 16 οὐδὲ μὴ πῆσῃ ἐπὶ αὐτοὺς ὁ ἥλιος i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. 11: 11 καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ. τ. λ. Seq. εἰς τι *to fall into*, among, upon, any thing, Matt. 15: 14 εἰς βόθυνον. 17: 15. Mark 4: 7, 8. Luke 6: 39. 8: 14. John 12: 24. Rev. 6: 13. (Diod. Sic. 4. 77 εἰς θάλασσαν. Xen. H. G. 4. 7. 7.) Seq. παρὰ c. acc. of place, *to fall at, by, near*, Matt. 13: 4. Mark 4: 4. Luke 8: 5.

b) of persons, *to fall down*, to fall prostrate, absol. Matt. 18: 29 πεσὼν οὖν ὁ σὺνδουλός, in later edit. Acts 5: 5. Joined with προσκυνεῖν, Matt. 2: 11 πεσόντες προσεκύνησαν. 4: 9. 18: 26. Rev. 5: 14. 19: 4. So Sept. and פָּלַח 2 Sam. 1: 2. Dan. 3: 5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq. ἐνώπιόν τινος Rev. 5: 8; c. προσκυνεῖν 4: 10. Seq. εἰς c. acc. εἰς ἑδάφος Acts 22: 7, comp. 9: 4. εἰς τοὺς πόδας τινός John 11: 32. Matt. 18: 29 in text rec. (Diog. Laert. 2. 79.) Seq. ἐπὶ c. gen. of place, Mark 9: 20 ἐπὶ τῆς γῆς. 14: 35. c. acc. of place or manner, ἐπὶ τὴν γῆν Acts 9: 4. ἐπὶ τοὺς πόδας τινός 10: 25. (Sept. 1 Sam. 25: 24.) ἐπὶ πρόσωπον on one's face Matt. 17: 6. 26: 39. Luke 5: 12; with παρὰ τοὺς πόδας Luke 17: 16. c. προσκυνεῖν 1 Cor. 14: 25. Rev. 7: 11. 11: 16. (Sept. and פָּלַח 1 Sam. 25: 23. ἐπὶ τὴν ὄψιν Jos. Ant. 6. 9. 5. ἐπὶ στόμα Xen. Venat. 10. 13.) Seq. παρὰ τοὺς πόδας τινός Luke 8: 41. Acts 5: 10. comp. Luke 17: 16. πρὸς τοὺς πόδ. Mark 5:

22. Rev. 1: 17. ἔμπροσθεν τῶν ποδῶν, c. προσκυνεῖν Rev. 19: 10. 22: 8. Seq. χαμαί John 18: 6. (Sept. Job 1: 20.) Spoken of those who *fall dead*, i. e. *to die, to perish*; Luke 21: 24 πεσούνται στόματι μαχαίρας. 1 Cor. 10: 8. Heb. 3: 17. Rev. 17: 10. comp. Acts 5: 5, 10. Comp. Sept. and פָּלַח Num. 14: 43. Ex. 32: 27. Num. 14: 19, 32. — Hdian. 3. 7. 10. Xen. An. 1. 8. 28. — Trop. *to fall* from any state or dignity, c. πόθεν Rev. 2: 5.

c) of edifices, walls, etc. *to fall*, to fall in ruins, Matt. 7: 25, 27. Luke 6: 49. 13: 4. Heb. 11: 30. Trop. Luke 11: 17. Acts 15: 16 comp. in Σκηνή. So in prophetic imagery, Rev. 11: 13. 14: 8 ἔπεσε, ἔπεσε Βαβυλὼν. 16: 19. 18: 2. Sept. for פָּלַח Is. 21: 9. — Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to or upon* any one, seq. ἐπὶ c. acc. Acts 1: 26. See in Ἐπὶ III. 1. a. β. So Sept. and פָּלַח Jon. 1: 7. Ez. 24: 6.

e) Metaph. of persons, *to fall into or under* any thing, e. g. condemnation, ὑπὸ κρίσειν James 5: 12. (Diod. Sic. 19. 8 π. ὑπὲρ ἑξουσίαν τῶν ἐχθίστων.) Absol. *to fall into* sin, i. q. *to transgress, to sin*, Rom. 11: 22. 14: 4. 1 Cor. 10: 12. Hence also *to fall from* happiness, i. q. *to be made miserable, to perish*, Rom. 11: 11 μὴ ἔκτασαν, ἵνα πένωσι; Heb. 4: 11. So Sept. and פָּלַח Prov. 11: 28. 24: 16. — Ecclus. 1: 27. 2: 7. comp. Hdol. 8. 16. Diod. Sic. 13. 37. — Of things, i. q. *to fall to the ground, to fail, to become void*, Luke 16: 17 ἡ τοῦ νόμου μίαν κραίαν πεσεῖν. So Sept. and פָּלַח Josh. 23: 14. 1 Sam. 3: 19. — Plato Euthyphr. 17. p. 14. D, οὐ χαμαὶ ποτε πεσεῖται ὅτι ἂν ἐπῆς. Comp. Liv. 2. 31 'irrita cadunt promissa.'

Πισιδία, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13: 14. 14: 24.

Πιστεύω, f. εὔσω, (πίστις), aor. 1 ἐπίστευσα, perf. πεπίστευκα, plupf. πεπιστεύκειν without augm. Acts 14: 23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith, to believe, to trust*, pp. to have a firm persuasion, a confiding

belief, in the truth, veracity, reality of
any person or thing.

a) pp. to be firmly persuaded as to any thing, *to believe*, seq. infin. Rom. 14: 2 *ὅς μὲν πιστεύει φαγεῖν πάντα*. seq. *ὅτι* Mark 11: 23. Rom. 10: 9. James 2: 19. absol. *ibid.* (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts 15: 11. c. *ὅτι* Rom. 6: 8. — Xen. An. 7. 7. 47. — More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark 16: 13 *οὐδὲ ἐκείνοις ἐπίστευσαν*. John 5: 46 *εἰ γὰρ ἐπιπνεύετε Μωϋσῇ, ἐπιστεύετε ἂν ἐμοί*. Acts 8: 12. 1 John 4: 1. c. *ὅτι* John 4: 21. — Hdian. 2. 1. 23. Luc. Hermot. 17. — With an adjunct of the words or thing spoken, e. g. seq. dat. Luke 1: 20 *οὐκ ἐπίστευσας τοῖς λόγοις μου*. John 4: 50. Acts 24: 14. 2 Thess. 2: 11. (Hdian. 4. 9. 10.) Seq. *ἐπὶ* c. dat. Luke 24: 25 *ἐπὶ πᾶσιν*. Seq. *ἐν* c. dat. Mark 1: 15 *ἐν τῷ εὐαγγελίῳ* in the glad tidings, i. e. believe and embrace the glad tidings announced; so Sept. c. *ἐν* for *ב* *מִן* Jer. 12: 6. Ps. 78: 22. — Dion. Hal. de Comp. verbor. p. 150. ed. Schaef. — With an adjunct of the thing believed, e. g. seq. dat. Acts 13: 41 *ἔργον, ὃ οὐ μὴ πιστεύσητε*. (Hdian. 8. 3. 10.) Seq. accus. of thing, John 11: 26 *πιστεύεις τοῦτο*; 1 Cor. 13: 7. 1 John 4: 16. Hence Pass. 2 Thess. 1: 10 *ὅτι ἐπιπνεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*, comp. Winer §. 40. 1. (Hdian. 8. 3. 22. Pass. *ib.* 2. 9. 4.) Seq. *εἰς τι*, 1 John 5: 10 *εἰς τὴν μαρτυρίαν*. Seq. *ὅτι* i. q. acc. et infin. John 14: 10 *οὐ πιστεύεις ὅτι ἐγὼ κ. τ. λ.* Rom. 10: 9. *περὶ νῆος, ὅτι* John 9: 18. — c. *ὅτι* Hdian. 1. 14. 10. Xen. Hi. 1. 37. — Absol. where the case of pers. or thing is implied from the context, Matt. 24: 23. Mark 13: 21. John 12: 47. Acts 8: 13 *καὶ αὐτὸς ἐπίστευσε, c. τῷ Φιλίππῳ τῷ εὐαγγελισμένῳ*, comp. v. 12. Acts 15: 7 *καὶ πιστεύσαι, sc. τῷ λόγῳ τοῦ εὐαγγ.* 1 Cor. 11: 18. — Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on God, to trust* in him, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὄν, Acts 27: 25 πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John

14: 1 πιστεύετε εἰς τὸν Θεόν. Absol. Matt. 21: 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4: 13. (c. dat. Eccles. 2: 6, 8.) Also as faithful to his promises, c. dat. Rom. 4: 3 ἐπίστευε Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. 15: 6 where Sept. for אֱמָן. Gal. 3: 6. James 2: 23. Rom. 4: 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, by attract. for κατ. τοῦ Θεοῦ, ᾧ ἐπίστευσε. absol. Rom. 4: 18. Heb. 4: 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5: 24. Acts 16: 34 οἱ πεπιστευκότες τῷ Θεῷ. 1 John 5: 10. Seq. εἰς c. acc. pp. pregn. i. q. to believe and rest upon, to believe in and profess; see Winer § 31. 2. p. 173. 1 Pet. 1: 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν. Seq. ἐπὶ c. acc. id. Rom. 4: 24, comp. Winer l. c. Absol. Luke 8: 12, 13, comp. v. 11. Acts 13: 48.

c) of a messenger from God, to believe on and trust in him as coming from God and acting under divine authority. (α) Of John the Baptist, c. dat. *αὐτῷ*, Matt. 21: 25, 32. Mark 11: 31. Luke 20: 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. *εἰς* John 14: 1; or to heal the sick and comfort the afflicted, c. *ὅτι* Matt. 9: 28. absol. 8: 13. Mark 5: 36. John 4: 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John 5: 38 *ὃν ἀπίστευεν ἐκεῖνος, τοῦτο ὑμῖς οὐ πιστεύετε*. 8: 31. 10: 37, 38. Acts 5: 14. 2 Tim. 1: 12. Seq. *ὅτι*, John 11: 27 *ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός*. 20: 31. 1 John 5: 1, 5. John 8: 24 *ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἰμι*. 13: 19. 16: 27, 30. 17: 8, 21. al. saep. So c. *γινώσκων* John 6: 69. 10: 38.—Seq. *εἰς* c. acc. of pers. pp. prag. i. q. to believe and rest upon, to believe in and profess, comp. Winer p. 173. Matt. 18: 6 *τῶν μικρῶν τούτων, τῶν πιστευσάντων εἰς ἐμέ*. Mark 9: 42. John 2: 11. 3: 15, 16. 4: 39. 6: 35. 7: 5, 38. 8: 30 *πολλοὶ ἐπίστευσαν εἰς αὐτόν*. 17: 20. Acts 10: 43. 19: 4. Rom. 10: 14. Gal. 2: 16. 1 Pet. 1: 8. trop. *εἰς τὸ φῶς* John 12: 36. So c. *εἰς τὸ ὄνομα Ἰησοῦ* in a like sense, see in *ὄνομα* d; i. q. 'to believe on Jesus and invoke or profess his name.' John 1: 12 *τοῖς*

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 1 John 5: 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John 3: 23.—Seq. ἐπὶ c. acc. of pers. i. q. εἰς τινα, comp. Winer p. 173. Acts 9: 42. 11: 17, comp. v. 21. So ἐπὶ c. dat. 1 Tim. 1: 16. (Matt. 27: 42.) trop. Rom. 9: 33 et 1 Pet. 2: 6 τίθῃμι ἐν Σιών λίθον . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ κ. τ. λ. quoted from Is. 28: 16 where Sept. for יְהוָה. Pass. 1 Tim. 3: 16 πιστεύθῃ ἐν κόσμῳ.—Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mark 15: 32. Luke 22: 67. John 1: 7. 12: 39. Acts 4: 4. 14: 1. 17: 12, 34. Rom. 4: 11. 1 Cor. 1: 21. al. saep. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, believers, Christians, Acts 2: 44. 4: 32. 19: 18. Gal. 3: 22. 1 Thess. 1: 7. 1 Pet. 2: 7. al.

d) trans. i. q. to entrust, to commit in trust to any one; Luke 16: 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John 2: 24.—Wisd. 14: 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, to be entrusted with any thing, to have committed to one's charge, seq. acc. comp. Buttm. § 134. 7. Winer § 40. 1. Rom. 3: 2. Gal. 2: 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. 9: 17 οἰκονομῶν πεπίστευμαι. 1 Thess. 2: 4. 1 Tim. 1: 11. Tit. 1: 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην. Polyaen. 2. 36. Diod. Sic. 20. 19, 27. AL.

Πιστικός, ἢ, ὄν, (πίστις,) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γυναικα πιστικὴν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, e. g. καρδοῦ πιστικῆς Mark 14: 3. John 12: 3. So Theophylact ad h. l. ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα.—Others derive it here from πίνω, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evang. II. p. 596 sq.

Πίστις, εως, ἢ, (πίστος, πείθω,) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage. a) pp. and genr. Acts 17: 31 πίστιν παρασχὼν πᾶσιν, see in Παρέχω b.

Rom. 14: 22 σὺ πίστιν ἔχεις, thou hast faith, i. e. art firmly persuaded. v. 23 bis. Heb. 11: 1. So with the idea of hope and certain expectation, 2 Cor. 5: 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ ὁδοῦς. 1 Pet. 1: 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.—Seq. gen. of object, 2 Thess. 2: 13 πιστεῖ ἀληθείας belief of the truth, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. good-faith, faithfulness, sincerity, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. 3: 3 τοῦ Θεοῦ. Gal. 5: 22. 1 Tim. 1: 19 ἔχων πίστιν i. e. being faithful, sincere. 2: 7. 2 Tim. 2: 22. 3: 10. Tit. 2: 10 πίστιν πᾶσαν ἀγαθὴν all good fidelity. Rev. 2: 19. 13: 10. So in the usage of Sept. for אֱמֶת 1 Sam. 26: 23. Hab. 2: 4. Prov. 12: 22.—Ecclus. 1: 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 4.

c) i. q. faith given, a pledge, promise; so some 2 Tim. 4: 7 τὴν πίστιν τετήρηκα.—Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel faith, Christian faith; comp. Rom. 3: 22 sq.

a) of God, i. e. faith in, on, towards God, e. g. ἐπὶ Θεον Heb. 6: 1. πρὸς τὸν Θεόν 1 Thess. 1: 8. εἰς Θεόν, c. ἐλπίς, 1 Pet. 1: 21. c. gen. Θεοῦ Mark 11: 22. Col. 2: 12. Absol. Matt. 17: 20. 21: 21. Luke 17: 5, 6; comp. Mark 11: 22. Heb. 4: 2. 10: 22, 38 ὁ δὲ δίκαιος ἐκ πίστεως ἕσται in allusion to Hab. 2: 4 where Sept. for אֱמֶת fidelity. v. 39. James 1: 6 αἰτεῖτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5: 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3: 7 sq. Heb. 11: 13. So of Abraham, Rom. 4: 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11,

12, 13, 14, 16 bis, 19, 20. Heb. 6: 12. Genr. of others, Heb. 11: 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke 18: 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick etc. absol. Matt. 8: 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εὑρον. 9: 2, 22, 29. 15: 28. Mark 2: 5. 5: 34. 10: 52. Luke 5: 20. 7: 9, 50. 8: 48. 17: 19. 18: 42. Acts 3: 16 bis. So mediately, Acts 14: 9.—(β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. 3: 22 δικαιοσύνη δὲ θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. v. 27, 28, 30 bis, 31. 1 Cor. 15: 14, 17. So genr. Rom. 1: 17 bis. 5: 1, 2. 9: 30, 32. 10: 6, 17. Gal. 2: 16 bis, 20. 3: 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. 5: 5, 6. Eph. 2: 8. 3: 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3: 9 bis. So of the faith of Abraham, see above in A. Others in Rom. 1: 17 take εἰς πίστιν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. 3: 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, c. εἰς, Acts 20: 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26: 18. Col. 2: 5. ἐν Χριστῷ Gal. 3: 26. Eph. 1: 15. Col. 1: 4. 1 Tim. 1: 14. 3: 13. 2 Tim. 1: 13. 3: 15. τοῦ κυρίου Ἰ. Χρ. James 2: 1. Eph. 4: 13. c. gen. μου Rev. 2: 13, i. e. thy faith toward me. 14: 12. Absol. Mark 4: 40. Luke 8: 25. 22: 32. Acts 6: 5 ἀνδρα πλήρη πίστεως καὶ πν. ἁγ. v. 8. 11: 24. Eph. 3: 17. Col. 2: 7 coll. v. 5. So Eph. 6: 16 θυρεὸν τῆς πίστεως. 1 Thess. 5: 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐαγγελίου the faith of or in the gospel i. e. gospel-faith, Phil. 1: 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. 2: 13; comp. above in A. a.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2: 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. 4: 13. Phil. 1: 25. 2: 17. 1 Thess. 1: 3. 1 Tim. 1: 5. 6: 11, 12. 2 Tim. 1: 5. 2: 18. Tit. 1: 1. Philem. 6. Heb. 12: 2. James 2: 5. 1 Pet. 5: 9. Elsewhere also πίστις seems to mark various predominant traits of Christian character as arising from

and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. 12: 3 μέτρον τῆς πίστεως. v. 6. 14: 1 ἁσθενῶν τῇ πίστει. 1 Cor. 12: 9. 13: 2, 13. Tit. 1: 13. 2 Pet. 1: 5. So in James, as opp. to ἔργα, James 2: 14 bis, 17, 18 ter, 20, 22 bis, 24, 26. So of the Christian *profession*, the faith professed, Acts 13: 8 ζῆτον διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. 14: 22. 15: 9. 16: 5. 1 Cor. 16: 13. 2 Cor. 1: 24 fin. Gal. 6: 10. 1 Tim. 2: 15. 2 Tim. 4: 7, comp. above in A. c. Of Christian *zeal*, ardour in the faith, Rom. 1: 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. 11: 20. 2 Cor. 8: 7. 10: 15. 13: 5. Eph. 6: 23. 2 Thess. 1: 4, 11. Of Christian *love*, as springing from faith, Rom. 1: 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1: 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian *life* and morals, practical faith, 1 Tim. 4: 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ. 5: 8, 12. 6: 10. Tit. 2: 2. Of *constancy* in the faith, Col. 1: 23. 1 Thess. 3: 2, 5, 6, 7, 10. Heb. 13: 7. James 1: 3.

d) meton. of the object of Christian faith, the *faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, the *Gospel*, the *Christian religion*. Acts 6: 7 ὑπήκουον τῇ πίστει were obedient to the faith, i. e. embraced the gospel. Rom. 1: 5. 16: 26. Acts 14: 27 θύρα πίστεως i. e. access for the gospel. 24: 24. Rom. 10: 8. 2 Cor. 1: 24 init. Gal. 1: 23. 3: 23 bis, 25. Eph. 4: 5. 1 Tim. 1: 4, 19. 3: 9. 6: 21. 2 Pet. 1: 1. 1 John 5: 4. Jude 3 τῇ ἀπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει. v. 20. So Tit. 3: 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1: 2 τέκνον ἐν πίστει. Tit. 1: 4. Emphat. the true faith, true doctrine, 2 Thess. 3: 2. 1 Tim. 4: 1, 6. 2 Tim. 3: 8.

Πιστός, ἡ, ὄν, (πίστις, πείθω,) pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. 7: 25 ἡλεημένος ὑπὸ κυρίου πιστός εἶναι. 1 Tim. 1: 12. 2 Sam. 2: 2 ταῦτα

a) genr. *delusion*, false judgment or

opinion, 1 Thess. 2: 3 ἡ παρακλήσις ἡμῶν οὐκ ἐκ πλάνης. 2 Thess. 2: 11. — Sept. Jer. 23: 17. Diod. Sic. 2: 18.

b) Act. *deceit, fraud, seduction* to error and sin. Eph. 4: 14 μεθοδεία τῆς πλάνης. 2 Pet. 3: 17. 1 John 4: 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce. So *a deception, fraud*, Matt. 27: 64. Sept. for מְרַמֵּה Prov. 14: 8. — Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverseness, wickedness, sin*, Rom. 1: 27. James 5: 20. 2 Pet. 2: 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for שֶׁשֶׁ Ez. 33: 10. — Wisd. 1: 12. 12: 24.

Πλανήτης, ου, ὁ, (πλανάω,) *one wandering about, a wanderer*, Sept. for part. מְרַמֵּה Hos. 9: 17. Xen. Ven. 5: 17. In N. T. ἀστὴρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. v. 4. — pp. Jos. Ant. 3: 6: 7. Diod. Sic. 1: 81. Xen. Mem. 4: 7: 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27: 63 ἐκείνος ὁ πλάνος. 2 Cor. 6: 8. 2 John 7 bis. — adj. Jos. B. J. 2: 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ακός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1: 46. comp. Diod. Sic. 5: 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9: 4 πλάκες τῆς διαθήκης. 2 Cor. 3: 3. So Sept. and מִצְוָה Ex. 31: 17. 32: 14 sq. 34: 1, 4. al. — Jos. Ant. 3: 5: 4. Luc. Somn. 3. — Trop. 2 Cor. 3: 3 ἐν πλαξὶ καρδίας σαρκίναις, comp. Rom. 2: 15 et Heb. 8: 10. So Sept. and מִצְוָה Prov. 3: 3. Jer. 17: 1.

Πλάσμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. 9: 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29: 16 where Sept. for יִשְׁמַחַת הַשָּׁמַיִם. — Artem. 1: 56. Luc.

D. Deor. 6: 4. Trop. *a figment*, Dem. 1110. 18.

Πλάσσω, Att. τῶ, f. πλάσω, comp. Buttm. § 92. n. 2. § 95: 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9: 20 see in Πλάσμα. Pass. 1 Tim. 2: 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for רָצָה Gen. 2: 7, 8. לָצַח Is. 29: 16. — Wisd. 15: 7, 8. Luc. D. Deor. 1: 1. Xen. Mag. Eq. 6: 1.

Πλασιός, ἡ, ὄν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. 2: 3 πλαστοῖς λόγοις. — Plut. Thes. 20 γράμματα πλαστὰ προσφέρειν.

Πλατεῖα, see in Πλατύς b.

Πλάτιος, εος, τό, (πλατύς,) *breadth*, Rev. 21: 16 bis. Trop. Eph. 3: 18. Sept. for מִצְוָה Gen. 6: 15. Ex. 37: 1. — Hdian. 8: 4: 2. Xen. Cyr. 7: 5: 8. — Rev. 20: 9 τὸ πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for מִצְוָה Hab. 1: 6.

Πλατύνω, f. νῶ, (πλατύς,) aor. 1 pass. ἐπλατύνθην, perf. pass. πεπλάτυνμαι, 3 pers. sing. πεπλάτυνται 2 Cor. 6: 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge, trañs.*

a) pp. Matt. 23: 5 πλατύνουσι δὲ φυλακτήρια αὐτῶν. Sept. for מִצְוָה Ex. 34: 24. Hab. 2: 5. — 1 Macc. 14: 6. Plut. M. Anton. 36. Xen. Cyr. 5: 5: 34.

b) trop. i. q. Heb. לְמַצְוָה *to make broad or large to or for any one*, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. 4: 2, comp. Ps. 18: 20. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, to rejoice, opp. στενοχωρεῖω, see Buttm. § 134: 5. 2 Cor. 6: 13 πλατύνθητε καὶ ὑμεῖς, comp. v. 12. So of the heart, καρδία, ib. v. 11. Comp. Sept. and Heb. לְמַצְוָה in a somewhat different sense, Ps. 119: 32.

Πλατύς, εἶα, ὅ, *broad, wide*.

a) Matt. 7: 13 πλατεῖα ἡ πύλη. Sept. for מִצְוָה Neh. 9: 35. — Jos. B. J. 3: 2: 2. Xen. Cyr. 5: 3: 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see Jahn § 41.

Matt. 6: 5 *ταῖς γωνίαις τῶν πλατειῶν*. 12: 19. Luke 10: 10. 13: 26. 14: 21. Acts 5: 15. Rev. 11: 8. 21: 21. 22: 2. So Sept. for *בִּרְךְ* Judg. 19: 15, 20. Zech. 8: 4, 5. *גִּבֹּרִי* Is. 15: 3.—Tob. 13: 17. Eccus. 23: 21. Artemid. 3. 62.

Πλέγμα, ατος, τό, (πλέω), pp. any thing *plaited, braided, woven*, e. g. *πλέγμα βύβλινον*, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; *a net, toil*, Xen. Cyr. 1. 6. 28. In N. T. *a braid of hair, braided hair*; 1 Tim. 2: 9 *μή ἐν πλέγμασιν*, comp. 1 Pet. 3: 3 *ἐν ἐμπλοκῇ τριχῶν*.—Aquil. and Theodot. for *תְּרִיז* diadem, Is. 28: 5.

Πλεῖστος, η, ον, (πλείω), the most, the greatest, very great, the usual superlative to *πολύς*, Buttm. § 68. 6; in N. T. only of number, Matt. 11: 20. 21: 8 *ὁ πλεῖστος ὄχλος*, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. *τὸ πλεῖστον* adv. *at most* 1 Cor. 14: 27. Comp. Buttm. § 128. n. 4.

Πλείων, ονος, ὁ, ἡ, neut. πλεῖον Matt. 5: 20. 6: 25. Thuc. 7. 63. Xen. Oec. 7. 24, 25; more usually neut. *πλεόν* Luke 3: 13. Acts 15: 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Buttm. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. *πλείους*, also *πλείονες* Heb. 7: 23. Xen. H. G. 4. 2. 11; accus. *πλείους*, also *πλείονας* Matt. 21: 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. *πλείονα* Matt. 20: 10. Xen. Apol. 22.—*More*, the usual comparative to *πολύς*, comp. Buttm. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. 21: 36 *πλείονας τῶν πρώτων* more than the first or former ones. Mark 12: 43. Luke 21: 3. John 7: 31.—Diod. Sic. 12. 21.—Seq. *ἢ than*, Matt. 26: 53 *πλείους ἢ δώδεκα*. John 4: 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, *ἢ* is regularly omitted, Acts 4: 22 *ἐτῶν πλειόνων τεσσαράκοντα*. 23: 13, 21. 24: 11. 25: 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once *πλεόν ἢ πέντε* Luke 9: 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. *παρά*, Luke 3: 13;

see in *Παρά* III. d. Once seq. *πλήν* c. gen. Acts 15: 28.—So when the object of comparison is implied, Matt. 20: 10. Luke 11: 53. John 4: 41. 15: 2. Acts 2: 40. 18: 20. 28: 23. Luke 7: 43 *τὸ πλεῖον the more* i. e. the greater debt.—Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts 13: 31 *ὅς ὥφθη ἐπὶ ἡμέρας πλείους*. 21: 10. 24: 17. 25: 14. 27: 20. So Heb. 7: 23 *οἱ μὲν πλείονες εἰσι ἱερεῖς*, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. *οἱ πλείονες, οἱ πλείους, the more, the most, the many*, comp. Matth. § 266. Acts 19: 32 *οἱ πλείους οὐκ ᾔδεισαν* κ. τ. λ. 27: 12. 1 Cor. 9: 19 *ἵνα τοὺς πλείονας κερδήσω*, i. e. that I may gain, if not all, yet the greater part. 10: 5. 15: 6. 2 Cor. 2: 6. 4: 15. 9: 2. Phil. 1: 14.—Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher*; seq. gen. Matt. 6: 25 *ἡ ψυχὴ πλεῖον ἐστὶ τῆς τροφῆς*. 12: 41, 42 *πλεῖον Σολομῶνος ὧδε*. Mark 12: 33. Luke 11: 31, 32. 12: 23. Heb. 3: 3 *πλείονα τιμὴν ἔχει τοῦ οἴκου*. Rev. 2: 19. Pleon. c. *περισσεύειν* Matt. 5: 20. Seq. *παρά* Heb. 3: 3. 11: 4.—absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. *πλεῖον* as adv. *more*. (α) c. gen. John 21: 15 *ἀγαπᾷς με πλεῖον τούτων*; impl. Luke 7: 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) *ἐπὶ πλεῖον, further, longer*, comp. in *Ἐπὶ* III. 2. a; spoken of space 2 Tim. 3: 9. Acts 4: 17; seq. gen. *ἄσβεστως*, i. e. further as to or in ungodliness, 2 Tim. 2: 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20: 9. 24: 4.—Pol. 3. 58. 8.

Πλέω, f. ἔω, to plait, to braid, to weave, trans. Lat. *plico, plecto*. Matt. 27: 29 *πλέξαντες στέφανον ἐξ ἀκανθῶν*. Mark 15: 17. John 19: 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

Πλέον, see in *Πλείων*.

Πλεονάζω, f. ἄσω, (πλείων, πλεόν), to be more than enough, intrans.

a) of persons, *to have or do more than enough*, to have an overplus. 2 Cor. 8: 15 *ὁ τὸ πολὺν οὐκ ἐπλεόνασε*, quoted from

Ex. 16: 18 where Sept. for הַעֲרִיב . — Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. to be abundant, to abound more, to increase. Rom. 5: 20 bis ἵνα πλεονάσῃ τὸ παράπτωμα κ. τ. λ. 6: 1. 2 Cor. 4: 15. 2 Thess. 1: 3. 2 Pet. 1: 8. Seq. εἰς τι, to abound unto any thing, i. q. to redound, to conduce, Phil. 4: 17. Sept. for רַב 2 Chr. 24: 11. רַב־רַב 1 Chr. 4: 27. — Ecclus. 23: 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. to cause to abound, to increase. 1 Thess. 3: 12 ὑμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for רַב־רַב Num. 26: 54. Ps. 71: 21. — 1 Macc. 4: 35.

Πλεονεχτιέω, ὦ, f. ἦσω, (πλέον, ἔχω,) intrans. to have more than another, i. q. πλεῖον ἔχω, Xen. Mem. 2. 6. 21. to have an advantage, to be superior, Jos. B. J. proem. 5. Xen. An. 3. 1. 37. to be ὁ πλεονέκτης, to covet more, Xen. Cyr. 1. 3. 18. to take advantage, to seek unlawful gain, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31. — In N. T. trans. to take advantage of any one, to circumvent for gain, to defraud, c. acc. 2 Cor. 7: 2 οὐδὲνα ἐπλεονεκτήσαμεν. 12: 17, 18. 1 Thess. 4: 6. Pass. 2 Cor. 2: 11. — Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

Πλεονέκτης, ου, ὁ, (πλέον, ἔχω,) pp. 'one who will have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5: 10, 11. 6: 10. Eph. 5: 5. — Ecclus. 14: 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

Πλεονεξία, ας, ἡ, (πλέον, ἔχω,) pp. 'a having more,' i. e. a larger portion, advantage, superiority, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. covetousness, greediness for gain, which leads a person to defraud others. Mark 7: 22 πλεονεξίαι, i. e. covetous thoughts, plans of fraud and extortion. Luke 12: 15. Rom. 1: 29. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 2: 5. 2 Pet. 2: 3, 14. 2 Cor. 9: 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness, i. e. as bounty on your

part and not as covetousness on ours, not as extorted by us from you. Sept. for רַב־רַב Jer. 22: 17. Hab. 2: 9. — Ael. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

Πλευρά, ἄς, ἡ, the side, pp. of the body, John 19: 34. 20: 20, 25, 27. Acts 12: 7. Sept. for רֵיב rib Gen. 2: 21. רֵיב Num. 33: 55. 2 Sam. 2: 16. — Ecclus. 30: 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

Πλέω, f. πλεύσονται, usually uncontracted, see Buttm. § 105. n. 2; to sail, absol. Luke 8: 23. Acts 27: 24. Seq. εἰς c. acc. of place, Acts 21: 3 ἐπλεόμεν εἰς Συρίαν. 27: 6. seq. ἐπὶ c. acc. Rev. 18: 17 in later edit. Seq. acc. of place by or near which, i. e. of the way; Acts 27: 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail along or by the coast of Asia Minor; see Matth. § 409. 4. — Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπὶ Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

Πληγή, ῆς, ἡ, (πλήσσω,) a stroke, stripe, blow.

a) pp. Luke 12: 48 ἄξια πληγῶν. Acts 16: 23. 2 Cor. 6: 5. 11: 23. Sept. for רַב־רַב Deut. 25: 3. רַב־רַב Prov. 29: 15. — 2 Macc. 3: 26. Jos. Ant. 2. 16. 2. Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. a wound, caused by a stripe or blow, Luke 10: 30. Acts 16: 33 ἔλονσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13: 14. v. 3, 12 ἡ πληγή τοῦ θανάτου i. e. deadly wound, comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and רַב־רַב 1 K. 22: 35. Is. 1: 6. — Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like רַב־רַב , a plague, i. e. a stroke or blow inflicted from God, calamity. Rev. 9: (18), 20. 11: 6. 15: 1 πληγὰς ἐπὶ τὰς ἐσχάτας. v. 6, 8. 16: 9, 21 bis. 18: 4, 8. 21: 9. 22: 18. So Sept. and רַב־רַב Lev. 26: 21. Deut. 28: 59, 61. 29: 21. — 1 Macc. 13: 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

Πληθος, εος, ους, τό, (πῖμπλημι, πλήθω,) pp. fulness, hence a multitude, a great number.

a) genr. Luke 5: 6 πληθος ἰχθύων πολὺ. John 21: 6. Acts 28: 3. Heb. 11: 12. James 5: 20. 1 Pet. 4: 8. So Sept. and ַבְּ Gen. 27: 28. Is. 1: 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, a multitude, throng; seq. gen. of class etc. Luke 2: 13. Acts 4: 32. 6: 2 τὸ πληθος τῶν μαθητῶν. Acts 5: 14 πλήθη ἀνδρῶν κ. τ. λ. i. e. multitudes. C. gen. impl. Acts 2: 6 coll. v. 5. 23: 7. (Ceb. Tab. 1.) So πολὺ πληθος c. gen. Luke 6: 17. 23: 27. John 5: 3. Acts 14: 1. 17: 4. πᾶν πληθος c. gen. Luke 1: 10. Acts 25: 24; c. gen. impl. Acts 15: 12 coll. v. 6. 15: 30 coll. v. 22. Acts 6: 5 coll. v. 2. ἅπαν πληθος c. gen. Luke 19: 37; c. gen. impl. Luke 23: 1 coll. 22: 66. Seq. gen. of place, Luke 8: 37 ἅπαν πληθος τῆς περιχώρου. Acts 5: 16. Collect. with a verb plur. Mark 3: 7, 8. Sept. for ַבְּמִן 2 K. 7: 13. Is. 17: 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. the multitude, i. e. the people, populace, Acts 14: 4 τὸ πληθος τῆς πόλεως. 19: 9. 21: 22, 36. So Sept. and ַבְּמִן Ez. 30: 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

Πληθύνω, f. νῶ, (πληθὺς i. q. πληθος), pp. to make full; hence to multiply, to increase.

a) trans. 2 Cor. 9: 10. Heb. 6: 14 bis, πληθύνων πληθυνῶ σε, quoted from Gen. 22: 17 where Sept. for Heb. ַבְּרַבְּרַב, of which Hebrew idiom this is an imitation; comp. Gen. 3: 16. 16: 10. Winer § 46. 7. Gesen. Lehrs. p. 778.—Pass. πληθύνομαι, to be multiplied, increased, e. g. in number, Acts 6: 7 καὶ ἐπληθύνετο ὁ ἀριθμός. 7: 17. 9: 31. Sept. for ַבְּ Deut. 11: 21. Also in magnitude, extent, Matt. 24: 12 πληθυνθήναι τὴν ἀνομίαν. Acts 12: 24. Sept. for ַבְּ Gen. 7: 17, 18. Seq. dat. of person i. q. to abound to any one, 1 Pet. 1: 2 χάρις ὑμῖν καὶ εὐερίη πληθυνθεῖη. 2 Pet. 1: 2. Jude 2.

b) intrans. to multiply oneself, to increase. Acts 6: 1 πληθυνόντων τῶν μαθητῶν. Sept. for ַבְּ Ex. 1: 20. ַבְּ 1 Sam. 14: 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

Πληθῶ, see Πιμπλημι.

Πλήκτης, ου, ὁ, (πλήσσω,) a striker,

one apt to strike; trop. one contentious, a quarreller, 1 Tim. 3: 3. Tit. 1: 7.—Plut. Marcell. 1. Pyrrh. 30.

Πλημμύρα, ας, ἡ, (πλήν, μύρω, or prolonged from πλήμα, πλήμη, comp. Butt. Ausf. Sprachl. I. p. 39,) the tide, flood-tide, and hence by impl. flood, inundation, Luke 6: 48, comp. Matt. 7: 27.—Hesych. πλημμύρα· τὸ ὄρημα τῆς θαλάσσης, ἢ ἐπιόχυσις. Anthol. Gr. II. p. 135. Plut. Romul. 3.

Πλήν, prep. and adv. (contr. for πλέον,) pp. more than, over and above; hence besides, except, but.

a) in the middle of a clause, e. g. seq. gen. Mark 12: 32 οὐκ ἐστὶν ἄλλος πλην αὐτοῦ there is no other besides him, i. q. but he. John 8: 10. Acts 8: 1 πάντες . . . πλην τῶν ἀποστόλων. 15: 28. 27: 22. So Sept. for ַבְּמִן Deut. 4: 35. q. v. Lev. 23: 38. ַבְּ Is. 45: 14. 46: 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. ὅτι, Acts 20: 23 μὴ εἰδώς, πλην ὅτι τὸ πνεῦμα κ. τ. λ. except that, pp. knowing nothing more than that, etc. Comp. Butt. § 146. n. 1.—πλήν ὅτι Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. much more, rather, besides, passing over into an adversative particle, i. q. but rather, but yet, nevertheless, etc. Matt. 11: 22, 24 πλην λέγω ὑμῖν. 18: 7. 26: 39, 64. Luke 6: 24, 35. 10: 11, 14, 20. 11: 41. 12: 31. 13: 33. 18: 8. 19: 27. 22: 21, 42. 23: 28. 1 Cor. 11: 11. Phil. 1: 18. 3: 16. 4: 14. Rev. 2: 25. So Sept. and ַבְּ Num. 22: 35. Judg. 4: 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 25.—So where the writer returns after a digression to a previous topic, Eph. 5: 33, comp. v. 25, 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22: 22; comp. in Μέν α. β.

Πλήρης, εος, ους, ὁ, ἡ, adj. (πλέος,) full, filled.

a) pp. of hollow vessels, seq. of that of which any thing is full, expr. or impl. Butt. § 132. 5. 2. Mark 6: 43 καὶ ἦσαν κλασμάτων δώδεκα κοφίνους πλήρεις. 8: 19. impl. Matt. 14: 20. 15: 37. So Sept. for ַבְּ Num. 14: 20. Deut. 6: 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—

Of a surface, *full*, i. e. fully covered, c. gen. Luke 5: 12 ἀνὴρ πλήρης λέπρας. So Sept. and ἄνθρωπος 2 K. 6: 17. 7: 15. — Xen. An. 1. 5. 1 πεδῖον ἀψινθίου πλήρες. Oec. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke 4: 1 et Acts 7: 55 πλήρης πνεύματος ἁγίου. John 1: 14. Acts 6: 3, 5, 8. 9: 36 πλήρης ἀγαθῶν ἔργων. 11: 24. 13: 10. 19: 28. Sept. and ἄνθρωπος Is. 51: 20. Jer. 5: 27. Ez. 28: 12.—Ecc. 19: 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark 4: 28 σῖτος πλήρης. 2 John 8 μισθὸς πλήρης. So Sept. and ἄνθρωπος Gen. 41: 7, 22. Ruth 2: 12.—Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

Πληροφορέω, ὦ, ἴσω, (πλήρης, φορέω,) pp. *to bear or bring fully*, and hence *to give full assurance, to persuade fully*, trans.

a) of persons, Pass. *to be fully assured, persuaded*. Rom. 4: 21 πληροφορηθεῖς ὅτι κ. τ. λ. 14: 5. Sept. for ἄνθρωπος Ecc. 8: 11.—Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὅρκοις πληροφορήσαντες Μεγάβζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, *to make fully assured, to give full proof of*, to confirm fully; c. acc. 2 Tim. 4: 5 τὴν διακονίαν σου πληροφορήσον, sc. by fulfilling to the utmost all its duties.—Pass. *to be fully assured, confirmed*, to be fully established as true, Luke 1: 1. 2 Tim. 4: 17.

Πληροφορία, ας, ῆ, (πληροφορέω,) *full assurance, firm persuasion*. 1 Thess. 1: 5 ἐν πληροφορίᾳ πολλῇ. Col. 2: 2. Heb. 6: 11 πλ. τῆς ἐλπίδος. 10: 22. — Not found in profane writers.

Πληρόω, ὦ, f. ὠσω, (πλήρης,) *to make full, to fill, to fill up*, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. 13: 48 ἢν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke 3: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for ἄνθρωπος. Trop. Matt. 23: 32. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp.

in Ἀναπληρόω a. Sept. pp. for ἄνθρωπος Jer. 13: 12. 2 K. 4: 4.—Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2: 2 ἥχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing *from* or *with* which, John 12: 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς, comp. in Ἐκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts 5: 28 ἐπληρώκατε τὴν ἱερουσαλήμ τῆς διδαχῆς ὑπῶν, comp. Winer p. 164, 165. So Sept. and ἄνθρωπος 2 Chr. 7: 1. Hagg. 2: 8. — Comp. Liban. Epist. p. 721 πάσας [πόλεις] ἐνέπλησας τῶν ὑπὲρ ἡμῶν λόγων.—Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of any one*, to take possession of it, John 16: 6. Acts 5: 3.

b) trop. *to fill*, i. q. *to furnish abundantly* with any thing, *to impart richly, to imbue with*, seq. acc. often also with an adjunct of that *with* which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts 2: 28 πληρώσεις με εὐφροσύνης. 13: 52. Luke 2: 40 πληροῦμενον σοφίας. Rom. 15: 13, 14. 2 Tim. 1: 4. So Phil. 1: 11 in text rec. see in δ fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. 1: 29 ἐπληρωμένους πάση ἀδικίᾳ. 2 Cor. 7: 4. Comp. Matth. § 352. n.—2 Macc. 7: 21. pp. Diod. Sic. 2. 39. Eurip. Herc. Fur. 372.—(γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. 5: 18 πληροῦσθε ἐν πνεύματι.—(δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. *to supply fully*, Phil. 4: 19. Also πλ. τὰ πάντα Eph. 1: 23. 4: 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροῦμαι absol. *to be filled, full*, to be fully furnished, to abound; Phil. 4: 18. Col. 2: 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3: 19 ἵνα πληρωθῇτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, into or unto all the fulness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God.—Also pass. c. acc. Col. 1: 9 ἵνα πληρωθῇτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. 1: 11

πεπληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in Ἀναφαίνω. Text recept. καρπῶν.

c) i. q. to fulfil, to perform fully, c. acc. (α) spoken of duty, obligation, etc. Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12: 25 πληρώσαντες τὴν διακονίαν. Rom. 8: 4. 13: 8. Gal. 5: 14. Col. 4: 17. — 1 Macc. 2: 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. 4. 63. 3. — (β) Of a declaration, prophecy, to fulfil, to accomplish, c. acc. Acts 13: 27 τὰς φωνὰς τῶν προφητῶν . . . ἐπλήρωσαν. 3: 18. Oftener Pass. to be fulfilled, accomplished, to have an accomplishment; Matt. 2: 17 τότε ἐπληρώθη τὸ ῥηθὲν. 27: 9. 26: 54. Mark 15: 28 ἐπληρώθη ἡ γραφή. Luke 1: 20. 4: 21. (21: 22.) 24: 44. Acts 1: 16. James 2: 23. Here belongs the frequent phrase ἵνα πληρωθῇ, for which see in Ἴνα no. 2. d. Matt. 1: 22. 2: 15. 4: 14. 21: 4. 26: 56. 27: 35. Mark 14: 49. John 12: 38. 13: 18. 15: 25. 17: 12. 18: 9. 32. 19: 24. 36. Also ὅπως πληρωθῇ, see in Ὅπως II. 2. Matt. 2: 23. 8: 17. 12: 17. 13: 35. Sept. for אֵלֶּיךָ 1 K. 2: 27. 2 Chr. 36: 21. — Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. to fulfil, i. e. to bring to a full end, to accomplish, to complete. (α) Pass. of time, to be fulfilled, completed, ended. Mark 1: 15 πεπληρώται ὁ καιρὸς. Luke 21: 24 ἄρῃ πληρωθῶσι καιροί. John 7: 8. Acts 7: 23. 30: 9. 23. 24: 27. Once Act. Rev. 6: 11 in some edit. ἕως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in γ. So Sept. and אֵלֶּיךָ Gen. 25: 24. 29: 21. — Tob. 8: 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. — (β) Of a business, work, etc. to accomplish, to finish, to complete. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9: 31. Acts 13: 25. 14: 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 19: 21. Rom. 15: 19 πεπληρωμένοι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. 1: 25. So Sept. and אֵלֶּיךָ 1 K. 1: 14. Comp. Lat. implere messem Pallad. Jun. 2. So Rev. 6: 11 in text rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. — Xen. Mag. Eq. 1. 3. — (γ) By impl. to fill out, to complete, to make perfect, c. acc. Matt. 5: 17, oppr. καταλύσαι. Phil. 2: 2 πληρώσατέ

μου τὴν χαράν. 2 Thess. 1: 11. Pass. to be made full, complete, perfect, e. g. ἡ χαρά John 3: 29. 15: 11. 16: 24. 17: 13. 1 John 1: 4. 2 John 12. τὸ πάσχα Luke 22: 16. ὑπακοή 2 Cor. 10: 6. ἔργα Rev. 3: 2. Of persons, Col. 4: 12 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θεοῦ.

Πλήρωμα, ατος, τό, (πληρώω,) fulness, filling, pp. that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. 10: 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24: 1 where Sept. for אֵלֶּיךָ, as also Ps. 50: 12. 96: 11. So Mark 8: 20 πόσων σπυρίδων πληρώματα κλασμάτων ἵστατε; how many basket-fulls of fragments? i. q. πόσας σπυρίδας πλήρεις how many baskets full; see Buttm. § 123. n. 4. Winer § 34. 2. — Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrate Heroic. 10. § 12, of the Greeks in the Trojan horse. — Also a filling up, supplement, that which fills up; and hence i. q. ἐπιβλημα, a patch, Matt. 9: 16. Mark 2: 21.

b) trop. fulness, i. e. full measure, abundance. (α) genr. John 1: 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3: 19 see in Πληρώω b. δ. Col. 2: 9 τὸ πλήρωμα τῆς Θεότητος i. e. the fulness, plenitude of the divine perfections; and so absol. Col. 1: 19. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Buttm. Winer l. c. So of a state of fulness, abundance, opp. ἡττημα, Rom. 11: 12. — (β) Of persons, full number, complement, multitude. Rom. 11: 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. 1: 23 ἐκκλησία, ἣτις ἐστι τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρώω b. δ. [3: 19.] — In Greek writers often for a ship's complement, crew, Hdot. 8. 43. Luc. Vera Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11. Also for the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κομωδεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως

πληρώματα. p. 374 τὸ πλήρωμα πόλεως ἄξιον i. e. cives Roma digni. Liban. Orat. ed. Reisk. I. p. 301.

c) i. q. *fulfilment*, a *fulfilling*, full performance, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13: 10. Comp. Πληρώω c. a. — Philo de Abr. p. 387 πλήρωμα ἐπιδόν.

d) i. q. *fulfilment*, i. e. *full end*, *completion*. (α) of time, *full period*, Gal. 4: 4 ἡλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1: 10 πλ. τῶν καιρῶν. — Hdot. 3. 22 ὁ γδῶκοντα δ' ἔτι ζῶς πλήρωμα ἀνδρὶ μακρότατον προκίεσθαι. — (β) By impl. *completeness*, *perfectness*, comp. in Πληρώω d. β. Eph. 4: 13 εἰς ἀνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Buttm. Winer, l. c.

Πλησίον, adv. (πλησίος, πῆλας, πελάζω), *near*, *near by*.

a) pp. and seq. gen. John 4: 5 π. τοῦ χωρίου. comp. Buttm. § 146. 2. Sept. for לְךָ Deut. 11: 30. לְךָ Deut. 1: 1. — Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6. — Trop. εἶναι πλησίον τινος, *to be near any one*, *to be neighbour to him*, Luke 10: 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. *one near*, *a neighbour*, *fellow*, another person of the same nature, country, class, etc. (α) genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19: 18 where Sept. for לְךָ, Matt. 19: 19. 22: 39. Mark 12: 31, 33. Luke 10: 27. Rom. 13: 9, 10. Gal. 5: 14. Eph. 4: 25. James 2: 8. Also Heb. 8: 11 in text, rec. So Sept. and לְךָ also Ex. 20: 17. Deut. 5: 19 sq. — Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. — (β) One of the same people or country, *a fellow-countryman*. Acts 7: 27, comp. v. 24, 26. — (γ) One of the same faith, *a fellow-Christian*, Rom. 15: 2. — (δ) From the Heb. *a friend*, *associate*, like לְךָ, opp. ὁ ἐχθρός, Matt. 5: 43. So לְךָ, Sept. φίλος, Job 2: 11. 19: 21. Prov. 17: 17.

Πλησμονή, ἤς, ἡ, (πῖμπλημι,) *a filling*, *satisfying*, sc. with food; also

fulness, *satiety*. Col. 2: 23 πρὸς πλησμονὴν σαρκός. So Sept. for שָׂבָה Ex. 16: 8. שָׂבָה Ex. 16: 3. — Eccclus. 45: 28. Ael. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. τιώ, f. ξω, *to strike*, *to smite*, Palaeph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. *to plague*, *to smite*, i. e. to afflict with disease, calamity, evil, Pass. Rev. 8. 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. So Sept. for תִּבְּרֶה Ex. 9: 32, 33. Ps. 102: 5. Comp. Πάσσω c.

Πλοιάριον, ου, τό, (dimin. from πλοῖον,) *a small vessel*, *boat*, spoken of the fishing vessels on the sea of Galilee, Mark 3: 9 coll. 4: 1. Mark 4: 36. John 6: 22 bis, 23. 21: 8. — Aristoph. Ran. 139. Diod. Sic. 2. 55.

Πλοῖον, ου, τό, (πλέω,) *a ship*, *vessel*, genr. Acts 20: 13, 38. 21: 2, 3. 27: 2, 6, 10 sq. James 3: 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. 4: 21, 22. Mark 4: 1, 36. Luke 5: 2, 3. John 6: 17, 19. al. Sept. for תִּבְּרֶה Gen. 49: 13. Deut. 28: 68. Jon. 1: 3, 4, 5. — Luc. D. Deor. 26. 2. Xen. Oec. 8. 11. ἀλιευτικὰ πλοῖα Xen. H. G. 5. 1. 23. AL.

Πλόος, contr. πλοῦς, Gen. ὅου, οὔ; but in later writers also Gen. πλόος Acts 27: 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; *sailing*, *navigation*, *voyage*, Acts 21: 7. 27: 9, 10. — Wisd. 14: 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ἰα, ον, (πλοῦτος,) *rich*, *wealthy*, in N. T. only in masc.

a) pp. Matt. 27: 57 ἀνθρώπος πλούσιος ἀπὸ Ἀρμαθαίας. Luke 12: 16. 16: 1, 19. Luke 14: 12 μηδὲ γείτονας πλουσίους. 18: 23. 19: 2. Trop. *happy*, *prosperous*, wanting nothing, 2 Cor. 8: 9. Rev. 2: 9. 3: 17. Sept. pp. for רִשְׁוֹן 2 Sam. 12: 1, 2, 4. Prov. 28: 11. — Palaeph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18. — Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, *a rich man*, *the rich*, Matt. 19: 23, 24 ἡ πλούσιον εἰς τ. βασιλ. τοῦ θ. εἰσελθεῖν. Mark 10: 25. 12: 41 πολλοὶ πλούσιοι. Luke 6: 24. 16: 21, 22. 18: 25.

21: 1. 1 Tim. 6: 17. James 1: 10, 11. 2: 6. 5: 1. Rev. 6: 15. 13: 16. So Sept. and רַחֵם Prov. 22: 2, 7. Jer. 9: 22. — Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. *rich in any thing, abounding in*, seq. ἐν c. dat. Eph. 2: 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James 2: 5 πλ. ἐν πίστει.

Πλουσίως, adv. (πλούσιος,) *richly*, i. e. *abundantly, largely*, Col. 3: 16. 1 Tim. 6: 17. Tit. 3: 6. 2 Pet. 1: 11.—Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

Πλουιέω, ὦ, f. ἴσω, (πλούτος,) *to be rich*, intrans.

a) pp. Luke 1: 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6: 9. Seq. ἀπό of source, Rev. 18: 15; ἐκ Rev. 18: 3, 19. Sept. for רַחֵם Jer. 5: 27. Hos. 12: 8. — Judith 15: 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28. c. ἀπό Luc. D. Deor. 16. 1.—Trop. Luke 12: 21 μὴ πλουτῶν εἰς θεόν *not rich toward God*, i. e. *laying up no treasure in heaven*. Also i. q. *to prosper, to be happy*, 1 Cor. 4: 8. 2 Cor. 8: 9. Rev. 3: 17, 18.

b) trop. *to be rich in any thing, to abound*, seq. ἐν, 1 Tim. 6: 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10: 12 κύριος πλουτῶν εἰς πάντας, i. e. *rich in gifts and spiritual blessings towards all*.

Πλουτίζω, f. ἴσω, (πλούτος,) *to make rich, to enrich*, trans. in N. T. only trop. i. q. *to bestow richly, to furnish abundantly*; 2 Cor. 6: 10 ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες. Pass. *to be enriched*, i. e. *richly furnished*, seq. ἐν παντί 1 Cor. 1: 5. 2 Cor. 9: 11. — Sept. Prov. 13: 7. Xen. Mem. 4. 2. 9. pp. Sept. for רַחֵם Gen. 14: 23. Xen. Ag. 1. 17.

Πλουτός, ου, ὅ, (πλέος, or πολὺ ἔτος an abundant year,) also τὸ πλούτος in Mss. see Winer § 9. n. 2; *riches, wealth*.

a) pp. Matt. 13: 22 ἡ ἀπάτη τοῦ πλούτου. Mark 4: 19. Luke 8: 14. 1 Tim. 6: 17. James 5: 2. Rev. 18: 16. Meton. as a source of power and influence, in ascriptions, Rev. 5: 12. Sept. for רַחֵם 1 K. 3: 11. Prov. 8: 18. יָהִי Prov. 28: 8. יָהִי Is. 30: 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44. — Trop. ὁ πλούτος τοῦ θεοῦ v. τοῦ Χρι-

στοῦ, i. q. *the rich gifts and blessings imparted from God or Christ*, Phil. 4: 19. Eph. 3: 8. Also i. q. *good, welfare, happiness*, Rom. 11: 12 bis. Heb. 11: 26.

b) trop. *riches*, i. q. *richness, abundance*, usually before the genit. of another noun, i. q. adj. *rich, abundant, pre-eminent*; comp. Buttm. § 123. n. 4. Winer § 34. 2. Rom. 2: 4 τὸν πλούτον τοῦ χρηστότητος, i. q. *his rich goodness*. 2 Cor. 8: 2. Eph. 1: 7 πλ. τῆς χάριτος. 2: 7. Col. 2: 2. So πλούτος τῆς δόξης i. e. *the abundant, pre-eminent glory of God*, as displayed in his beneficence, Rom. 9: 23. Eph. 1: 18. 3: 16. Col. 1: 27. Comp. in Δόξα b. γ.—Rom. 11: 33 ὃ βάθος πλούτου καὶ σοφίας καὶ γνώσεως, *O the deep richness both of wisdom and knowledge!* — Plato Euthyphr. 13. p. 12. A, τρυφᾶς ἐπὶ πλούτου τῆς σοφίας.

Πλύνω, f. νῶ, *to wash, to rinse*, espec. *clothes*, trans. Rev. 7: 14 ἔπλυναν τὰς στολὰς αὐτῶν. 22: 14 in Mss. Sept. for רָחַץ Gen. 49: 11. Ex. 19: 10.—Hom. Il. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

Πνεῦμα, ατος, τό, (πνέω *to breathe, to blow*.)

1. *breath*. a) of the mouth or nostrils, *a breathing, blast*, 2 Thess. 2: 8 πνεῦμα τοῦ στόματος, *breath of the mouth*, here spoken of the destroying power of God; so Sept. and רִיחַ הַקֹּדֶשׁ Is. 11: 4; comp. Ps. 33: 6. Of the vital breath, Rev. 11: 11 πνεῦμα ζωῆς *breath of life*; so Sept. and Heb. רִיחַ הַחַיָּים Gen. 6: 17. 7: 5, 22. — Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) *breath of air, air in motion, a breeze, blast, the wind*. John 3: 8 τὸ πνεῦμα, ὅπου θέλει, πνεῖ. Heb. 1: 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104: 4 where Sept. for רִיחַ; as also Gen. 8: 1. Is. 7: 2. — Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. *spirit*, i. e. a) *the vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2: 7. Ecc. 12: 7. Ps. 104: 29.—Matt. 27: 50 ἀφῆκε τὸ πνεῦμα

he gave up the ghost, expired. John 19: 30. Luke 23: 46 εἰς χεῖράς σου παραθήσονται τὸ πνεῦμά μου, comp. Ps. 31: 5. Acts 7: 59. Luke 8: 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2: 26. Rev. 13: 15. So Sept. and ἡ' Gen. Ecc. Ps. 11. cc. Gen. 45: 27. Judg. 15: 19. al. — Ecclus. 38: 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῇ δοίῃ φύσει πάλιν ἀνταπέδωκαν. Anthol. Gr. IV. p. 284. — Trop. John 6: 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15: 45 ἐγένετο . . . Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδάμ [ἐστι] εἰς πνεῦμα ζωοποιούν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3: 21.

b) the rational spirit, mind, soul, Lat. *animus*. (α) genr. as opp. to the body and animal spirit. 1 Thess. 5: 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1: 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἡγαλλίασε τὸ πνεῦμα μου. Heb. 4: 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2: 29. 8: 10 τὸ σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζωή. 1 Cor. 5: 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4, 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῇ. 6: 20. 7: 34. 2 Cor. 7: 1. Phil. 3: 3. Col. 2: 5. 1 Pet. 4: 6. Heb. 12: 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκὸς. (Comp. Sept. and ἡ' Num. 16: 22. 27: 16, also Zech. 12: 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8: 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth to our spirit, mind. Gal. 6: 18. 2 Tim. 4: 22. Philem. 25. Also Rom. 1: 9. John 4: 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. 3: 3. — Wisd. 2: 3 opp. σῶμα. 16: 14 opp. ψυχή. — (β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5: 3 πτωχοὶ τῷ πνεύματι poor in spirit i. e. lowly of mind. (Comp. Sept. and ἡ' Ps. 34: 19.) So of enjoyment, quiet, 1

Cor. 16: 18 ἀνέπνευσαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 2: 12. 7: 13; of joy, Luke 10: 21 ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18: 25 et Rom. 12: 11 ζέων τῷ πνεύματι. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἰλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Ecclus. 48: 1 ἀνέστη Ἰλλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπρὰς ἐκαίετο, and v. 12 καὶ Ἐλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3: 12 ἀναστενάξας τῷ πνεύματι αὐτοῦ. John 11: 33. 13: 21. Acts 17: 16 παρῶντο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and ἡ' Gen. 26: 35. Is. 65: 14.—Wisd. 5: 3.—(γ) As referring to disposition, feelings, temper of mind, Engl. *spirit*. Luke 9: 55 οὐκ οἴδατε οὐνοῦ πνεύματος ὅστε ὑμεῖς. Rom. 8: 15 πνεῦμα δουλείας a slavish spirit, opp. τὸ πν. υἰοθεσίας q. v. infr. no. 3. D. b. ε. Rom. 11: 8. 1 Cor. 4: 21 et Gal. 6: 1 πν. πραότητος i. e. a mild, gentle spirit. 1 Cor. 14: 14 τὸ πνεῦμά μου προσεχέται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis, 16. 2 Cor. 4: 13. 11: 4. 12: 18. Eph. 2: 2 see below in no. 3. A. b. Eph. 4: 23. Phil. 1: 27. 2: 1. 2 Tim. 1: 7. 1 Pet. 3: 4. So James 4: 5, comp. Prov. 21: 10, 26. Ecc. 4: 4. Comp. Sept. and ἡ' Ezr. 11: 19. 18: 31. Num. 5: 30. — Soph. Oed. Col. 612.—(δ) As implying will, counsel, purpose. Matt. 26: 41 et Mark 14: 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts 18: 5 συνείχετο τῷ πνεύματι in text rec. 19: 21 ἔδειτο Παῦλος ἐν τῷ πν. 20: 22 see in Δέω, c. β. So Sept. and ἡ' 1 Chr. 5: 26. Ezra 1: 1.—Esdr. 2: 2.—(ε) As including the understanding, intellect, Mark 2: 8 ἐπιγνοὺς τῷ πνεύματι. Luke 1: 80 et 2: 40 τὸ δὲ παιδίον ἠΐσανε καὶ ἐκραταιοῦτο πνεύματι πληρούμενον σοφίας. 1 Cor. 2: 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in v. 11. So Sept. and ἡ' Ex. 28: 3. Job 20: 3. Is. 29: 24. — (ζ) For πνεῦμα as signifying the mind or disposition as affected by the Holy Spirit, see below in no. 3. D. b. ε.

3. a spirit, i. e. a simple, incorporeal, immaterial being, possessing higher

capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human soul, *spirit*, after its departure from the body and as existing in a separate state, Lat. *umbra*, *manes*. Heb. 12: 23 *προσεληλύθατε . . . πνεύμασι δικαίων τετελειωμένων*, i. e. to the spirits of the just advanced to perfect happiness and glory. 1 Pet. 3: 19 *ἐν ᾗ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν*, in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison, comp. 2 Pet. 2: 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts 23: 8. So of the soul of a person re-appearing after death, a *spirit*, *ghost*, Luke 24: 37, 39. Acts 23: 9.

b) of an evil spirit, demon, i. q. δαιμόνιον, δαίμων, q. v. mostly with the epithet ἀκαθάρτον, see in Ἀκαθάρτος b. E. g. πνεῦμα ἀκάθ. Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. Also πν. δαιμονίου ἀκαθάρτου Luke 4: 33. πνεύματα δαιμονίων Rev. 16: 14. πνεῦμα πονηρόν Acts 19: 15, 16, and τὰ πνεύματα πονηρά v. 12, 13. Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. πνεῦμα ἁλᾶλον Mark 9: 17, 25. πνεῦμα ἀσθενείας a spirit of infirmity, i. e. causing disease, Luke 13: 11, comp. v. 16. πν. πύθωνος a spirit of divination, soothsaying demon, Acts 16: 16, 18. Absol. Matt. 8: 16. Mark 9: 20. Luke 9: 39. 10: 20. Eph. 2: 2 τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ ενεργοῦντος κ. τ. λ. i. e. Satan, the gen. πνεύματος being an Anacoluthon for τὸ πνεῦμα. Or τοῦ πνεύματος may here be taken in the sense of disposition, as above in no. 2. b. γ. See Winer § 65. p. 465. — Test. XII Patr. p. 657 ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. p. 729 τὰ πν. τοῦ Βελιάφ.

c) less often in plur. of angels, as God's ministering spirits. Heb. 1: 14 οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα; Rev. 1: 4 ἀπὸ τῶν ἐπτά πνεύματων ἃ ἐστὶν ἐνώπιον τοῦ θρόνου αὐτοῦ, i. e.

the seven archangels, see in Ἀρχάγγελος. Rev. 3: 1. 4: 5. 5: 6. — Jos. Ant. 4. 6. 3 ἄγγελος . . . θεῖον πνεῦμα.

B) Of God in reference to his immateriality; John 4: 24 πνεῦμα ὁ θεός.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3: 18 θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1: 20, 21, 22; in which spiritual nature also he is said (in v. 19) to have preached through Noah, see above in A. a. So Rom. 1: 4 κατὰ πνεῦμα ἁγιοσύνης, opp. κατὰ σάρκα. 1 Tim. 3: 16, comp. in Δικαίω. In the same manner Storr and others take πνεῦμα αἰώνιον in Heb. 9: 14, in opposition to the perishable beasts in v. 13, comp. 7: 16, 24; while others understand here a divine spirit, influence, see in D. b. β'. — For 1 Cor. 15: 45 see in no. 2. a. 2 Cor. 3: 17 see in D. a. γ.

D) Of the Spirit of God, Heb. יְהוָה הַקָּדוֹשׁ v. יְהוָה יְהוּדָה, in N. T. τὸ πνεῦμα τοῦ θεοῦ v. κυρίου; also τὸ πνεῦμα τὸ ἅγιον the Holy Spirit, and absol. τὸ πνεῦμα the Spirit, κατ' ἐξοχήν; called likewise the Spirit of Christ as being sent or communicated by him after his resurrection and ascension, e. g. τὸ πν. Ἰησοῦ Acts 16: 7. Χριστοῦ Rom. 8: 9. 1 Pet. 1: 11. Ἰησοῦ Χρ. Phil. 1: 19. τοῦ κυρίου 2 Cor. 3: 17. τοῦ υἱοῦ θεοῦ Gal. 4: 6. For the Heb. usage, see Gesen. Lex. art. רִּיחַ no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which πνεῦμα is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) The Holy Spirit, as possessing being, intelligence, agency, etc.

(α) joined with ὁ θεός v. ὁ πατήρ and ὁ Χριστός, etc. with the same or

with different predicates. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, see in ὄνομα d. 1 Cor. 12: 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. 13: 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1: 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ὑπαντισμόν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηρεῖτε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5: 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15: 26 τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. 2: 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. v. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδαὶς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5: 3 ψεύσασθαι σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.—As speaking through the prophets of the O. T. Acts 1: 16 γραφὴν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, comp. 4: 24, 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβὶδ . . . ἐπών, and comp. 3: 21 et Heb. 1: 1. Acts 28: 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἰσάϊου, comp. Is. 6: 8, 11 where it is יְהוָה לֵךְ. Heb. 3: 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95: 7 where it is יְהוָה לֵךְ. Heb. 10: 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31: 31 where it is יְהוָה. So Heb. 9: 8, comp. 1: 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7: 51, comp. v. 52. — Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3: 5, 6, 8 ὁ γεγεννημένος

ἐκ τοῦ πνεύματος, comp. John 1: 13 ἐκ τοῦ θεοῦ ἐγενήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. 8: 9 εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. v. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν . . . διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3: 16 οὐκ οἶδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 6: 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν. 2 Tim. 1: 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6: 16 ὑμεῖς γὰρ ναὸς θεοῦ ἐστε ζῶντος· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κ. τ. λ. comp. John 14: 23. Eph. 2: 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. 12: 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. v. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῖν. So Eph. 6: 17 μάχαιρα τοῦ πνεύματος, ὅ ἐστι ὅλημα θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. 9: 1 ἀληθεῖαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. 15: 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6: 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. 3: 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (comp. v. 8), οὐ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. v. 18. Heb. 10: 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John 14: 23. 15: 4. 2 Cor. 13: 5. Eph. 3: 17. — Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῶς εἶδε, upon Jesus after his baptism, Luke 3: 22. Matt. 3: 16. Mark 1: 10. John 1: 32, 33.

(δ) as coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

future events, Acts 10: 19 εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα· ἰδοὺ ἄνδρες τρεῖς ζητοῦσίν σε. 20: 23. 21: 11. 1 Tim. 4: 1. Rev. 19: 10 see in *Μαρτυρία* b. Or as directing or impelling to any act, Acts 11: 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2: 7 ὁ ἔχων οἷς ἀκουσάτω τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. v. 11, 17, 29. 3: 6, 13, 22. 14: 13. 22: 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν· ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. 2: 10, comp. above in β.—As speaking through the disciples when brought before rulers etc. Matt. 10: 20. Mark 13: 11. Luke 12: 12. As qualifying the apostles powerfully to propagate the Gospel, *λήψεσθε δύναμιν ἐπελεθόντος τοῦ ἁγ. πν. ἐφ' ὑμᾶς* Acts 1: 8; or aiding in building up and comforting the churches, 9: 31; or directing in the appointment of church-officers, 20: 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2: 13 ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) *in words taught, suggested by the Holy Spirit.* v. 14 ψυχικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b. γ, below. — Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17, 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ... ἐκεῖνος ὑμᾶς διδάξει πάντα. 15: 26 ὁ παράκλητος ... τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς εἰς πάσαν τὴν ἀλήθειαν. Rom. 8: 14 ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, οὗτοί εἰσιν υἱοὶ Θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. v. 26 bis, 27. 14: 17. 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀράβων τοῦ πνεύματος. Eph. 3: 16. 6: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. — So where any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for קָרַח קָרַח.

b) Meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a divine influence, a divine energy or power, an inspiration*, resulting from the immediate agency of the Holy Spirit, i. q. *δύναμις τοῦ ἁγίου πνεύματος* Acts 1: 8.—Spoken

(α) of that physical precreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, where it is i. q. *δύναμις ὑψίστου* in the next clause. Matt. 1: 18, 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἰησοῦς δὲ πνεύματος ἁγίου πληρῆς, comp. 3: 22. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1: 2. Matt. 12: 18 ἀγαπητός μου ... θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. 42: 1 where Sept. for יְהוָה יְהוָה. Luke 4: 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. 61: 1 where Sept. for יְהוָה יְהוָה יְהוָה. Acts 10: 38 Ἰησοῦν ... ὡς ἔχρισεν αὐτόν ὁ Θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John 5: 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9: 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4: 1. Mark 1: 12. Luke 4: 1 ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 28 εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke 11: 20 where it is εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12: 31, 32. Mark 3: 29. Luke 12: 10. comp. Matt. 12: 28.

(γ) of that divine influence by which

prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, in or through the Spirit, i. e. by inspiration. Matt. 22: 43 *πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ*; Mark 12: 36. So 2 Pet. 1: 21 *ἐπὶ πνεύματος ἁγίου φερόμενοι ἐλάλησαν*. 1 Pet. 1: 11 *τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ*. Of John in the Apocalypse, as being *ἐν πνεύματι*, i. e. *rapt in prophetic vision*, Rev. 1: 10. 4: 2. 17: 3. 21: 10.—Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simon 2: 25, 26, 27. — So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice. John 7: 39 bis, *τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, . . . οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη*, comp. John 16: 13, 14. So Luke 11: 13. Rom. 5: 5. 1 Cor. 12: 3 bis, *οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ*. 2 Cor. 3: 3 *ἐπιστολῇ . . . ἐγγεγραμμένην οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος*. Gal. 5: 5. Tit. 3: 5 *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχειν ἐφ' ἡμᾶς πλουσίως*. Heb. 6: 4. 1 Pet. 4: 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in *Βαπτίζω* no. 2. b. Matt. 3: 11 *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ*. Mark 1: 8. Luke 3: 16. John 1: 33. For Acts 1: 5 et 11: 16, see below in δ. — So *τὸ ἅγιον πνεῦμα* Wisd. 9: 17. — Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3: 6 bis, 8; comp. v. 17, and above in α. δ. (δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 *ἐνέφυσεν καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον*, comp. v. 23. — Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 bis. comp. v. 8, 9. — Acts 2: 4 bis, *καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι*, i. e. as the Spirit impelled them. 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29,] where Sept. for *יְהוָה*. Acts 2: 33 *Ἰησοῦς . . . τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο*. v. 38. 5: 32. 8: 15, 17, 18, 19. 9: 17. 10: 44, 45, 47. 11: 15, 24. 13: 9. 15. 8. 19: 2 bis, *εἶπε πρὸς αὐτοὺς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ εἶπον πρὸς αὐτόν· ἄλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν*, i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts 2: 17, 18. — Acts 19: 6. Rom. 15: 19 *ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου*, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2: 4. 7: 40. 12: 7, 8 bis, 9 bis. 14: 2, 32 *καὶ πνεύματα προφητῶν προφηταῖς ὑποτάσσεται*, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1: 13. Gal. 3: 2, 3, 5, 14. 1 Thess. 1: 5. 4: 8. 5: 19 (comp. 2 Tim. 1: 6.) Heb. 2: 4. 1 Pet. 1: 12. — So as prompting to or restraining from particular actions or conduct; Acts 8: 29, 39 *πνεῦμα κυρίου ἤρπασεν τὸν Φίλιππον*, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4: 1; so Acts 13: 2, 4. 15: 28. 16: 6, 7. — As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4: 8 *τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτοὺς*. v. 31. 6: 3 *ἄνδρας ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας*. v. 5, 10, comp. v. 8. — As the medium of divine communications and revelations, Acts 11: 28 *Ἀγαθος ἐσήμανε διὰ τοῦ πνεύματος κ. τ. λ.* 21: 4. Eph. 3: 5. — As the source of

support, comfort, Christian joy and triumph, Acts 7: 55. 13: 52. Eph. 5: 18. Phil. 1: 19. — Plur. πνεύματα, *spiritual gifts*, 1 Cor. 14: 12.

(ε) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g.

(1) as opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling and imperfect. John 3: 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμά ἐστι, put for πνευματικόν ἐστι, *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2, 4, 5 bis, 6, 9 ἐν πνεύματι. v. 13. 1 Cor. 6: 17 οἱ δύο εἰς σάρκα μίαν· ὁ δὲ κολλώμενος τῇ κυρίῳ, ἐν πνεύματι ἐστίν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. 5: 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. v. 17 bis, 18, 22, 25 bis, 6: 8 bis. — (2) Genr. Rom. 8: 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3: 17. Rom. 7: 6. 8: 15 ἐλάβετε πνεῦμα υἱοθεσίας *a spirit of sonship*, i. e. a filial spirit. v. 23. 1 Cor. 2: 12. 2 Cor. 6: 6. Gal. 4: 6 (comp. Rom. 8: 15.) Eph. 1: 17 δόξη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit. 2: 18, 22. 4: 3, 4. (5: 9.) Col. 1: 8. 1 Tim. 4: 12. 1 John 3: 24. 4: 13. Jude 19.

c) Meton. spoken of a person or teacher *who acts or professes to act under the inspiration of the Holy Spirit*, by divine inspiration. 1 Cor. 12: 10 διακρί-

σεις πνεύματων *the trying of spirits or teachers*, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251. — 1 John 4: 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. v. 2 bis, 3, 6 bis. 1 Thess. 4: 1. 2 Thess. 2: 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

Πνευματικός, ἡ, όν, (πνεῦμα,) *breathing, aerial*, Theophr. de Animal. color. mut. *windy*, Theophr. Caus. Pl. 4. 12. 5. *spiritual, mental*, Plut. ed. R. VI. p. 491. 2. — In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. 15: 44 bis σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. σῶμα ψυχικός *the animal body*. v. 46 bis. — Eph. 6: 12 τὰ πνευματικά τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193. — So τὰ ληστικά for τοὺς ληστίαις Polyaen. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in Πνεῦμα no. 3. D. (α) Of persons, *spiritual*, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. 2: 13 πνευματικοῖς. v. 15. 3: 1 ἅμῃν ὡς πνευματικοῖς. 14: 37. Gal. 6: 1. — (β) Of things *spiritual*, i. e. *communicated or imparted by the Holy Spirit*, Rom. 15: 27. 1 Cor. 2: 13 πνευματικά, i. q. τὰ τοῦ πνεύματος in v. 14. 1 Cor. 9: 11. Eph. 1: 3. Col. 1: 9. 1 Cor. 12: 1 et 14: 1 τὰ πνευματικά *spiritual gifts*, miraculous powers. Eph. 5: 19 et Col. 3: 16 ᾠδαῖς πνευματικαῖς in *spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. 7: 14 ὁ νόμος πν. ἐστίν, i. e. is according to the mind and will of the Spirit. Rom. 1: 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Ho-

ly Spirit; comp. in v. 12, and see in Πνεῦμα no. 3. D. b. e. — Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. 10: 3, 4 bis, βρώμα πνευματικὸν ἔφαγον, πόμα πν. ἔπιον, κ. τ. λ. 1 Pet. 2: 5 bis οἶκος πνευματικὸς κ. τ. λ.

Πνευματικῶς, adv. (πνευματικός,) *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2: 14. So Rev. 11: 8 ἥτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically. — Clem. Rom. Ep. ad Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

Πνέω, f. πνέσσομαι, aor. 1 ἔπνευσα, Buttm. § 114; not usually contracted, see Buttm. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. Il. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk. — In N. T. *to blow*, intrans. only of the wind, Matt. 7: 25, 27 καὶ ἔπνευσαν οἱ ἄνεμοι. Luke 12: 55. John 3: 8. 6: 18. Rev. 7: 1. So Acts 27: 40 τῇ πνεύσει sc. αὐρα. Sept. for כַּשׁ Ps. 147: 18. כַּשׁ Is. 40: 24. — Ecclus. 43: 19, 24. Palaeoph. 47. 2. Xen. An. 4. 5. 3.

Πνίγω, f. ξω, *to choke, to strangle*, by stopping the breath, trans. Matt. 18: 28 κρατήσας αὐτὸν ἔπνιγε, where it is i. q. ἄγκω, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark 5: 13. — Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

Πνικτός, ἡ, όν, (πνίγω,) *strangled*, pp. Athen. IV. p. 147. D, κεφάλαιον . . . πνικτὺς ἐρίφον παρέσθηκε. In N. T. meton. τὸ πνικτὸν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15: 20, 29. 21: 25. This was forbidden to the Jews, see Lev. 17: 13, 14; comp. 7: 26, 27. Deut. 12: 16, 23.

Πνοή, ἡς, ἡ, (πνέω,) *breath*, i. e.

a) *vital breath, respiration*, Acts 17: 25 ζῶην καὶ πνοήν. Sept. for כַּחַשׁ Gen. 2: 7. Is. 42: 5. — Wisd. 2: 2, 2 Macc. 7: 9. Hom. Il. 21. 355.

b) *breath of air, a blast, wind*, Acts 2: 2. Sept. for כַּחַשׁ Job 37: 10. — Hom. Il. 16. 149. Thuc. 4. 100 blast of a bellows.

Ποδήρης, εος, ους, ό, ἡ, adj. (πούς, ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1: 13 ἐνδεδυμένον ποδήρη sc. ἐσθήτη. So Sept. for כַּחַשׁ Ex. 28: 4. — Wisd. 18: 24. Jos. Ant. 8: 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

Πόθεν, interrog. adv. *whence?* cor. rel. with ποῦ, πότε, etc. comp. Buttm. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. 15: 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κ. τ. λ. Mark 8: 4. John 4: 11. 6: 5. Rev. 7: 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke 13: 25 οὐκ οἶδα ἡμᾶς πόθεν ἐστέ. v. 27. John 3: 8. 8: 14 bis. Trop. of state, condition, indir. Rev. 2: 5. Sept. for כַּחַשׁ Num. 11: 13. Gen. 29: 4. Judg. 19: 17. — Hom. Od. 16. 57. Xen. Oec. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. 13: 27 πόθεν οὖν ἔχει ζιζάνια; v. 54, 56. 21: 25. Mark 6: 2. John 1: 49. 19: 9 πόθεν εἰ σύ; James 4: 1. Indirect, Luke 20: 7 μὴ εἰδέναι πόθεν. John 2: 9. 7: 27 bis, 28. 9: 29, 30. Sept. and כַּחַשׁ 2 K. 6: 27. — Xen. Conv. 2. 5. — Spoken in surprise, admiration, Luke 1: 43 καὶ πόθεν μοι τοῦτο, ἴνα κ. τ. λ. (Epict. Ench. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12: 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστι; — Ael. V. H. 13. 2. Dem. 749. 10.

Ποία, ας, ἡ, (Dor. for πόα, Ion. ποίη,) *grass, herb, herbage*; so some James 4: 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. 1: 10. Better ποίη as fem. of ποῖος q. v. — Theocr. Idyll. 5. 34. πόα Sept. for כַּחַשׁ Prov. 27: 25. Theophr. H. Plant. 1. 3. ποίη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phr. p. 496.

Ποιέω, ω, f. ἦσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. Mark 15: 7, see Buttm. § 83. n. 6. Other variations from the regular forms are: fut. Att. ποιῶ Matt. 26: 18, see Buttm. § 95. 8; Aor. 1 Opt. 3 pers. plur. ποιήσιαν Luke 6: 11, see Buttm. § 103. II. 4. Winer § 13. 2. d. — The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

ing action either as completed or continued. Sept. usually for פִּשַּׁץ.

1. *to make*, i. e. *to form*, *to produce*, *to bring about*, *to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. init. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Buttm. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) genr. (α) pp. and c. acc. Matt. 17: 4 ποιήσωμεν ὅδε τρεῖς σκηνάς. John 9: 11 πηλὸν ἐποίησε. 18: 18 ἀνθρακίαν πεποιηκότες. 19: 23. Acts 7: 40 θεοῦς. v. 43. 9: 39 ἱμάτια. 19: 24. Rom. 9: 20. Heb. 12: 13. Rev. 13: 14. Seq. ἐκ c. gen. of material, John 2: 15 ποιήσας φράγγελλων ἐκ σχοινίων. 9: 6. Rom. 9: 21. Seq. κατὰ τι of manner, model, Acts 7: 44. Heb. 8: 5. Mid. Acts 1: 1 τὸν μὲν πρῶτον λόγον ἐποίησαμεν περὶ πάντων κ. τ. λ. see above. Sept. for פִּשַּׁץ Gen. 6: 14 sq. Ex. 25: 9 sq. c. ἐκ Gen. 6: 14. Ex. 25: 10. — Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c. ἐκ An. 4. 5. 14. λόγον ποιῶν Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6. — (β) Spoken of God, *to make*, i. q. *to create*, c. acc. Acts 4: 24 ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ. 7: 50. 14: 15. 17: 24. Heb. 1: 2. 12: 27. Rev. 14: 7. So Luke 11: 40. c. dupl. acc. Matt. 19: 4. Mark 10: 6. Sept. for פִּשַּׁץ Gen. 1: 7, 16, 25, 31. נָצַח Gen. 1: 1, 21, 27. Is. 42: 5. 45: 7.

b) trop. spoken of a state or condition, or of things intangible and incorporeal, and genr. of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause*, *to bring about*, *to occasion*; see Passow no. 1. b. (α) genr. c. acc. Luke 1: 68 ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts 15: 3 ἐποίησεν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς. 24: 12 ἐπισύστασιν ποιούντα ὄχλον. Rom. 16: 17. 1 Cor. 10: 13. Eph. 2: 15 ποιῶν εἰρήνην. 4: 16. Heb. 8: 9. Mid. Rom. 15: 26. Heb. 1: 3. — Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7 εἰρήνην. Mid. Hdot. 5: 30. Xen. Mem. 4. 4. 14. — (β) Ποιῶν with its accus. like Engl.

to make, often forms here a periphrasis for the cognate verb. E. g. Active, ἐκδίκησιν ποιῶν *to make defence of one's cause*, i. q. ἐκδικεῖν *to defend*, *to right*, Luke 18: 7, 8. Acts 7: 24; comp. Luke ib. v. 3, 5. Sept. for עָרַב פִּשַּׁץ Mic. 5: 15. (Pol. 3. 8. 10.) ἐνέδραν ποιῶν *to make an ambuscade*, i. q. ἐνεδρεῖν *to lie in wait*, Acts 25: 3. (Palaeoph. 1. 10. Xen. H. G. 4. 8. 35.) τὸ ἱκανὸν ποιῶν *to make satisfaction*, i. q. ἱκανοῦν *to satisfy*, *to gratify*, Mark 15: 15. (Pol. 32. 7. 13.) μονήν ποιῶν *to make one's abode*, i. q. μένειν *to abide*, *to dwell*, John 14: 23. (Jos. Ant. 13. 2. 1.) ὁδὸν ποιῶν *to make one's way*, *to go*, i. q. ὁδοποιοῦμαι, Mark 2: 23, comp. in Ὀδὸς b. a. πόλεμον ποιῶν *to make battle or war*, i. q. πολεμεῖν *to war*, *to fight*; construed by Hebr. seq. μετὰ τιος *instead of the dat.* Rev. 11: 7. 12: 17. 13: 7. 19: 19. comp. Μετὰ I. 2. c. So Sept. for פִּשַּׁץ נָצַח נְבִיָּה Gen. 14: 2. συμβούλιον ποιῶν *to make a consultation*, i. q. συμβουλευσθαι *to consult together*, Mark 3: 6. 15: 1. (Plato Protag. p. 313. B.) συνωμοσίαν ποιῶν *to make a conspiracy*, i. q. συνόμνυμι *to conspire*, Acts 23: 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.) συστροφὴν ποιῶν *to make a combination*, i. q. συστρέφεισθαι *to combine*, Acts 23: 12. Sept. for עָרַב Am. 7: 10; comp. συστρέφωμαι for עָרַב 2 Sam. 15: 31. 2 K. 21: 22. — Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 init. E. g. ἀναβολὴν ποιῆσθαι *to make delay*, pp. on one's part, i. q. ἀναβάλλεσθαι *to delay*, Acts 25: 17. (Polyb. V. p. 44. ed. Schweigh.) δεήσεις ποιῆσθαι *to make prayers*, i. q. δεῖσθαι *to pray*, Luke 5: 33. Phil. 1: 4. 1 Tim. 2: 1. ἐκβολὴν ποιῆσθαι *to make a casting out*, i. q. ἐκβάλλειν *to cast out*, Acts 27: 18. (Polux On. 1. 99.) κοπεῖον ποιῆσθαι *to make lamentation*, i. q. κόπτεσθαι *to lament*, Acts 8: 2. (πένθος π. Sept. Gen. 50: 10. Hdot. 2. 1.) λόγον ποιῆσθαι *to make account of*, i. q. λογιζέσθαι, Acts 20: 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.) μνηάν ποιῆσθαι, i. q. μνησθῶ, see in Μνηία. μνήμην ποιῆσθαι, see in Μνήμη. πορείαν ποιῆσθαι *to make progress or a journey*, i. q. πορεύεσθαι *to journey*, Luke 13: 22. (2 Macc. 3: 8.

Xen. An. 6. 2. 11.) *πρόνοιαν ποιέ-σθαι* to make provision for, i. q. *προνο-εῖσθαι* to provide for, Rom. 13: 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 1433. 5.) *σπουδὴν ποιέσθαι* to make diligence, i. e. to give diligence, i. q. *σπου-δάσειν*, Jude 3. — Pol. 1. 46. 2. Plut. de puer. educ. c. 7. T. I. p. 9. Tauchn. — (γ) Spoken of a feast, banquet, to make, i. q. to give, to hold, to celebrate. Luke 5: 29 *ἐποίησε δοχὴν μεγάλην*. 14: 12 *ὅταν ποιῇς ἄριστον* κ. τ. λ. v. 13, 16. c. dat. of pers. to whom, i. e. in honour of whom, Matt. 22: 2. Mark 6: 21. John 12: 2. Sept. π. *δοχὴν μεγ.* for Heb. *לֶחֶם חֵמֶשׁ* Gen. 21: 8. (c. dat. Esdr. 3: 1. *δεῖπνον ποιέσθαι* Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. to hold, to keep, to celebrate; Matt. 26: 18 *πρὸς σε ποιῶ τὸ πάσχα*. Acts 18: 21. So in the sense of instituting, Heb. 11: 28. Sept. and *עָשָׂה* Ex. 12: 48. Josh. 5: 10. — Jos. Ant. 2. 15. 3 π. *τὰς θυσίας*. Xen. H. G. 7. 4. 28 *ποιεῖν τὰ Ὀλύμπια*.

c) i. q. to make exist, to cause to be, pp. spoken of generative power, to beget, to bring forth, to bear; as *παῖδας ποι-εῖσθαι* Dem. 1312. 7, i. q. *παῖδοποιεῖ-σθαι*, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, to germinate, to bring forth fruit, to yield, as *καρπὸν* v. *καρπὸν ποιεῖν* Matt. 3: 10. 7: 17 sq. 13: 23, 26. Luke 3: 9. Rev. 22: 2. al. Metaph. Matt. 3: 8. 21: 43. Luke 3: 8. James 3: 12 *μὴ δύναται σικκὴ ἐλαίας ποιῆ-σαι*. So of branches, i. q. to shoot forth, Mark 4: 32. Once of a fountain, James 3: 12 *οὔτε ἀλκὸν γλῆκὴ ποιῆσαι ὕδωρ*. Sept. for *עָשָׂה* of plants, Gen. 1: 11, 12. Is. 5: 2, 4. — Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. — (β) Trop. of persons, to make for oneself, i. q. to get, to acquire, to gain. Luke 12: 33 *ποιήσατε ἑαυτοῖς βαλάντια* . . . *θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρ.* 16: 9 *φίλους*. John 4: 1 *μαθητάς*. So Sept. and *עָשָׂה* Gen. 11: 4. — Diod. Sic. 11. 39 *δόξαν μεγ.* Xen. Cyr. 5. 5. 12 *φίλους*. — So of profit, advantage, i. q. to profit, to gain, genr. 1 Cor. 15: 29 *τί ποιήσουσιν*; In a pecuniary sense, Engl. to make, Matt. 25: 16 *ἐποίησεν ἄλλα πέντε τάλαντα*. Luke 19: 18. — Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. to make do or be any thing,

to cause to do or be; Passow no. 1. c. Herm. ad Vig. p. 761. (α) Seq. infin. Matt. 5: 32 *ποιεῖ αὐτὴν μοιχεύσθαι*. Mark 1: 17. 7: 37 *τοὺς κωφοὺς ποιεῖ ἀκούειν*. 8: 25. Luke 5: 34. John 6: 10. Acts 17: 26. Rev. 13: 13. inf. c. τοῦ, Acts 3: 12 *πεποιήκοσι τοῦ περιπατεῖν αὐτόν*, see in *Ὁ, ἡ, τό*, II. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540. — Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. — (β) Seq. ἵνα c. Subjunct. to make or cause that etc. see in *ἵνα* 3. a. δ. John 11: 37 *οὐκ ἐδύνατο οὗτος ποιῆσαι* . . . *ἵνα οὗτος μὴ ἀποθά-νῃ*. Col. 4: 16. Rev. 13: 15. By attract. *ποιήσω αὐτοὺς ἵνα* κ. τ. λ. Rev. 3: 9. 13: 12, 16. Comp. Buttm. § 151. I. 6.

e) causat. to make be or become any thing, to cause to be or become so or so, to make into any thing; seq. dupl. acc. of object and a predicate of that object, either subst. or adj. or adv. strictly with εἶναι implied. (α) c. Subst. as predicate; e. g. of things, Matt. 21: 13 *αὐτόν (οἶκον) ἐποίησατε σπήλαιον λη-στῶν*. John 4: 46 *ὅπου ἐποίησε τὸ ὕδωρ οἶνον*. 1 Cor. 6: 15. Heb. 1: 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4: 19 *ποιή-σω ὑμᾶς ἀλειψ ἄνθρώπων*, comp. Mark 1: 17 fully π. *ὑμᾶς γενέσθαι ἀλειψ*. Matt. 23: 15 *ποιεῖτε αὐτὸν υἱὸν γενένης*. Luke 15: 19. Sept. for *עָשָׂה* Gen. 27: 37. So to make, i. q. to constitute, to appoint; John 6: 15 *ἵνα ποιήσωσιν αὐτόν βασιλεία*. Acts 2: 36. Rev. 1: 6. 3: 12. 5: 10. c. predic. impl. Heb. 3: 2, comp. v. 1. c. *ἵνα* instead of acc. Mark 3: 14 *καὶ ἐποί-ησε δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ*. Sept. for *עָשָׂה* Ex. 18: 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of to declare, to give out as any one. John 8: 53 *τίνα σεαυτὸν ποιεῖς*; 10: 33 *ποιεῖς σεαυτὸν Θεόν*. 19: 7, 12. 1 John 1: 10. — Jos. Ant. 2. 11. 2 *ποιεῖται αὐτὸν υἱόν* i. e. declares him a son, adopts him; comp. ib. 3. 12. 4. — (β) c. Adj. as predi- cate; e. g. of persons, Matt. 20: 12 *ἵσους ἡμῖν αὐτοὺς ἐποίησας*. 28: 14. John 16: 2. Rev. 12: 15. In the sense of declar- ing, John 5: 18, comp. above in α. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2: 14 *ὁ ποιήσας τὰ ἀμ- φότερα ἐν*. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once to make by supposition, i. q. to suppose, to judge, to

assume. Matt. 12: 33 ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποῖα δ' ὑμᾶς ἐξ-απατηθέντας . . . ὑπ' ἐμοῦ ἤκειν εἰς Φά-σιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἔκθετον ποιεῖν, i. q. ἐκτιθέναι, to expose infants, Acts 7: 19. εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3: 3. Mark 1: 3. Luke 3: 4; comp. John 1: 23. λευκόν v. μέ-λαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαινειν, Matt. 5: 36. ὑγιή ποιεῖν to make whole, to heal, i. q. ὑγιά-ζειν, John 5: 11, 15. 7: 23. (Palaeph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12: 16. Mark 3: 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βέβαιον ποιῆσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1: 10. —(γ) c. Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause one to go out, i. q. to put forth; comp. Viger. p. 283. Acts 5: 34 ἐκέλευ-σεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆ-σαι.—Ael. V. H. 10. 3 τὰ τῶν περδίκων νεότητι, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βελών τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote ob-ject; comp. below in d. (α) Seq. acc. of pron. to do, genr. Matt. 5: 47 τί πε-ρισσὸν ποιεῖτε; Mark 11: 3 τί ποιεῖτε τοῦτο; 14: 8 ὃ ἔσχεν αὐτὴν, ἐποίησε. Luke 6: 2, 3. Matt. 8: 9 ποίησον τοῦτο, καὶ ποιεῖ. Luke 7: 8. 20: 2 ἐν ποίᾳ ἐξου-σίᾳ ταῦτα ποιεῖς; John 19: 24. Acts 1: 1. 14: 15. 1 Cor. 7: 36. Gal. 2: 10 αὐτὸ τοῦτο ποιῆσαι. Eph. 6: 9. Phil. 2: 14 πάντα ποιεῖτε. Col. 3: 17. 1 Tim. 5: 21 μηδὲν ποιῶν. James 4: 15. al. With a participle following, Mark 11: 5 τί ποι-

εῖτε λύοντες τὸν πῶλον, as in Engl. *what do ye, loosing the colt?* Acts 11: 30. 21: 13. Sept. genr. for פָּשַׁע 1 K. 7: 23. 2 K. 6: 21. saep. — Hdian. 4. 8. 10 τὸ τοι-οῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Seq. acc. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or contin-uedly, to do, i. q. to perform, to execute; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8: 39, 41. τὰ πρῶτα ἔργα Rev. 2: 5. τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John 10: 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. 4: 5. π. ἔλεος to do mercy, to show mercy, James 2: 13. π. ἐλεημοσύνην to do alms, to give alms, Matt. 6: 2, 3. Acts 10: 2. 24: 17. π. δι-καιοσύνην id. Matt. 6: 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7: 22. 13: 58. al. ἔργα John 5: 36. 10: 25. κράτος Luke 1: 51. ση-μεῖα John 2: 11, 23. 4: 54. 6: 30. 11: 47. al. τέρατα καὶ σημεῖα Acts 6: 8. 7: 36. 15: 12. genr. Matt. 9: 28. Acts 14: 11. al. So Sept. and פָּשַׁע Ex. 4: 17. Ps. 72: 18. 77: 15. — Also of the will, precept, re-quirement of any one, to do, to perform, to fulfil; as Matt. 21: 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; 23: 3. Mark 6: 20 καὶ Ἡρώδης . . . πολλὰ ἐποί-ησε, i. e. which John admonished him to do. Luke 17: 9, 10. John 2: 5. Acts 16: 21. Eph. 2: 3. Rev. 17: 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5: 19. 7: 21 ὃ ποιῶν τὸ θέλημα τοῦ πατρὸς μου. v. 24, 26. Luke 6: 46. 8: 21. John 7: 19 τὸν νόμον. Acts 13: 22. Rev. 22: 14. Of that which one asks, entreats, promises; John 14: 13 ὅτι ἂν αἰτήσητε . . . ἐγὼ ποιῶ. v. 14. Rom. 4: 21 ὃ ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι. Eph. 3: 20. 1 Thess. 5: 24. c. dat. of pers. Mark 10: 35. ἵνα ὃ ἐὰν αἰτήσω-μεν, ποιήσης ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4: 28. Rom. 9: 28 λό-γον συντεταγμένον ποιήσει κύριος the Lord will execute his word decreed, i. e. his threatening. 2 Cor. 8: 10, 11. Gal. 5: 17. Eph. 3: 11. — (γ) Spoken of a course of action or conduct, to do, i. q. to execute, to exercise, to practise; e. g. κρίσιν ποιεῖν to do judgment, to act as judge, i. q. κρίνειν, John 5: 27. Jude 15. (Xen. H. G. 4. 2. 6, 8.) τὴν ἐξουσίαν

τινός ποιεῖν *to exercise the power of any one*, Rev. 13: 12. Spec. of right, duty, virtue; Rom. 2: 14 τὰ τοῦ νόμου ποιῇ. 10: 5. τὴν ἀληθειάν John 3: 21. 1 John 1: 6. τὴν δικαιοσύνην 1 John 2: 29. 3: 7. ποιῶν χρησιότητα Rom. 3: 12. So Matt. 19: 16 τί ἀγαθὸν ποιήσω; John 5: 29. 8: 29 τὰ ἀρεστά. Rom. 7: 19. Eph. 6: 8. James 4: 17 καλὸν ποιεῖν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and πῶς Ps. 14: 3. Gen. 18: 19. al.—(δ) Of evil deeds or conduct, *to do*, i. q. *to commit, to practise*, e. g. ἀμαρτία 1 Cor. 6: 18. τὴν ἀμαρτίαν John 8: 34. 2 Cor. 11: 7. 1 John 3: 4. τὴν ἀνομίαν Matt. 13: 41. 1 John 3: 4. ἄξια πληγῶν Luke 12: 48. αὐτά Rom. 1: 32. 2: 3. βδέλλημα Rev. 21: 27. τὸ ἔργον τοῦτο 1 Cor. 5: 2. 3 John 10. τὰ μὴ καθήκοντα Rom. 1: 28. οὐδὲν ἐναντίον τινι Acts 28: 17. κακὸν Matt. 27: 23. Luke 23: 22. κακά Rom. 3: 8. 1 Pet. 3: 12. ποτηρά Luke 3: 19. φόνον Mark 15: 7. ψεῦδος Rev. 22: 15. genr. John 7: 51. 18: 35. Acts 21: 33. 1 Tim. 1: 13. al. So Sept. and πῶς Ps. 51: 6. Gen. 34: 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιεῖν.

b) intrans. *to do*, i. q. *to act*, e. g. (α) absol. i. q. *to be active, to work*, Matt. 20: 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13: 5 ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and πῶς Ruth 2: 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below. —(β) c. adv. of manner, *to do so and so, to act in any manner*, as καλῶς Matt. 12: 12. 1 Cor. 7: 37; and so seq. particip. Acts 10: 33 καλῶς ἐποίησας παραγενόμενος. Phil. 4: 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειπών.) c. κρεῖσσον 1 Cor. 7: 38. οὕτω John 14: 31. 1 Cor. 16: 1. φρονίμως Luke 16: 8. ὡς Matt. 1: 24. 28: 15. So κατὰ τι ποιεῖν Matt. 23: 3. Luke 2: 27. πρὸς τι Luke 12: 47.—Dem. 17. 9 ὧν καλῶς ποιοῦντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Ποιέω, like Engl. *to do*, is often used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow no. 2. f. E.

g. seq. acc. of thing, Matt. 5: 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke 6: 10. Rom. 12: 20 ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κ. τ. λ. Heb. 6: 3. With an adv. as οὕτω, Matt. 5: 47 ἐὰν ἀσπάσῃσθε τοὺς ἀδελφούς· . . . οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; 24: 46, comp. 45. Luke 9: 15. Acts 12: 8. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. ὡς, Matt. 6: 2 μὴ σαλπίσῃς ἔμπροσθέν σου, ὥστε οἱ ὑποκριταὶ ποιοῦσιν. Luke 9: 54. ὥσαύτως Matt. 20: 5. καθὼς 1 Thess. 5: 11.—c. acc. Dem. 1148. 13 ὁμόδιως ἐπιτορκῆσιν, ὅπερ καὶ ἄλλοις πεποίηκε. Luc. de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. 27: 22 τί οὖν ποιήσω Ἰησοῦν; Mark 15: 12. c. Adv. εὖ ποιεῖν τίνα, Engl. *to do one good*, Mark 14: 7. Comp. Butt. § 131. 5. Matth. § 415. —Xen. Mem. 2. 2. 8. αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδέν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εὖ ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one, in his behalf*, c. acc. of thing. Matt. 20: 32 τί θέλεις ποιῆσω ὑμῖν. Mark 5: 19 ὅσα-σοι ὁ κύριος πεποίηκε. v. 20. Luke 1: 49. John 9: 26. 12: 16. c. acc. impl. Matt. 25: 40, 45. c. adv. Matt. 5: 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15: 8. Luke 1: 25. John 13: 15. Sept. and πῶς Gen. 21. 1. (Plato Apol. Socr. 17 ταῦτα καὶ νεωτέρῳ καὶ πρεσβυτέρῳ . . . ποιήσω, καὶ ξένῳ καὶ ἀστῳ. Xen. Mem. 3. 10. 8.) Also *against any one*, to his detriment, c. acc. of thing, Acts 9: 13 ὅσα κακά ἐποίησε τοῖς ἁγίοις. John 15: 21. Heb. 13: 6. c. adv. Matt. 21: 36. Luke 2: 48. Sept. and πῶς Gen. 20: 9. (Dem. 855. 15. Xen. Oec. 2. 9.) Or, genr. *in respect to any one, in his case*; c. acc. of thing, Matt. 7: 12. 21: 40. Mark 9: 13. Acts 4: 16. c. adv. Matt. 7: 12. Luke 6: 23, 26, 31. —comp. Xen. Mem. 4. 2. 16 ποιεῖν τι πρὸς τίνα. —(γ) Seq. ἐν c. dat. of pers. *to do in respect to any one, in his case*; c. acc. of thing. Matt. 17: 12 Ἰησὺς ἥδη ἤλθε . . . ἀλλ' ἐποίησαν ἐν

αὐτῷ ὅσα ἠθέλησαν. Luke 23: 31. Comp. Wiener § 31. 5. p. 178.—Sept. Gen. 40: 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἐτερεῖόν τι ποιήσης ἐν ἐμοί.—(δ) Seq. μετὰ c. gen. of pers. to do with any one, by Hebraism, see in Μετά I. 1. c. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Sept. for עָשָׂה Gen. 24: 12, 14. Ps. 119: 65. —Tob. 12: 6. Judith 8: 26.

e) Seq. accus. of time, pp. intrans. to do or act for a certain time, or as in vulg. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. transigere vitam Sall. Cat. 2. Acts 15: 33 ποιήσαντες δὲ χρόνον. 18: 23. 20: 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ πεποίηκα. James 4: 13. Perhaps Matt. 20: 12. Rev. 13: 5; see above in no. 2. b. a. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158. Sept. for עָשָׂה Ecc. 6: 12.—Sept. Prov. 13: 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. AL.

Ποίημα, αἰος, τό, (ποιέω,) a thing made, work. Rom. 1: 20 τὰ ἄδρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθοράται. Trop. Eph. 2: 10. Sept. for עָשָׂה Ecc. 3: 11. Ps. 143: 5. עָשָׂה Is. 29: 16. —Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω,) a making, Jos. Ant. 18. 3. 1. νεῶν ποίησιν Thuc. 3. 2. In N. T. a doing, keeping of a law, James 1: 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in Ποιέω no. 2. a. β. —Ecclus. 19: 17 ποίησις νόμου. Test. XII Patr. p. 681.

Ποιητής, οὔ, ὁ, (ποιέω.) 1. a maker of any thing, inventor, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. a poet, maker of a poem, Acts 17: 28. —Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω to make verses, to describe in verse, Hdot. 2. 116.

2. a doer, keeper of a law or precept. Rom. 2: 13 οἱ ποιηταὶ τοῦ νόμου. James 1: 22, 23. 4: 11. ib. 1: 25 π. ἔργου intends. a doer of the deed, i. q. a doer in deed, sc. of the law.—1 Macc. 2: 67.

Ποικίλος, η, ον, pp. variegated, partly-coloured, Sept. for עֲרֵב Gen. 31: 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. various, divers, manifold, as ποικίλαις νόσοις Matt. 4: 24. Mark 1: 34. Luke 4: 40. ἐπιθυμίαις ποικ. 2 Tim. 3: 6. Tit. 3: 3. Heb. 2: 4 ποικ. δυνάμεσι. 13: 9. James 1: 2. 1 Pet. 1: 6. 4: 10 ποικίλης χάριτος Θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. 15: 21. Hdtian. 4. 2. 13. Xen. Oec. 16. 1.

Ποιμαίνω, f. αὐῶ, (ποιμήν,) to feed a flock or herd, i. e. to let feed, to pasture, to tend, trans.

a) pp. Luke 17: 7 δοῦλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9: 7. Sept. for עָרַב Gen. 30: 31, 36. Ex. 3: 1. —Luc. D. Deor. 4. 4. Hdtian. 6. 8. 2. Dem. 1155. 3.

b) trop. to feed, i. q. to lead, to cherish, to provide for, e. g. kings and princes their people, Matt. 2: 6 ὅστις ποιμανεῖ τὸν λαόν μου. Rev. 7: 17; and so pastors and teachers the church, John 21: 16. Acts 20: 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5: 2. So Sept. for עָרַב 2 Sam. 5: 2. 1 Chr. 11: 2.—Anacr. Od. 60. 8. —Hence by impl. to rule, to govern, sc. with severity. Rev. 2: 27 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12: 5. 19: 15. So Sept. and עָרַב Mic. 5: 6. 7: 14.—In a bad sense, c. ἐάντων, to feed or cherish oneself, to take care of oneself, sc. at the expense of others, Jude 12. Comp. Sept. Prov. 29: 3. Ez. 34: 8 ἐβόσκησαν οἱ ποιμένες ἐαυτούς.

Ποιμήν, ένος, ὁ, a herdsman, shepherd, one who tends herds or flocks.

a) pp. Matt. 9: 36 πρόβατα μὴ ἔχοντα ποιμένα. 25: 32. Mark 6: 34. Luke 2: 8, 15, 18, 20. Sept. for עָרַב Gen. 4: 2. Num. 27: 17. —Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. 13: 7 where Sept. for עָרַב. John 10: 2, 11 bis, 12, 14, 16. 1 Pet. 2: 25. Heb. 13: 20. So Sept. for עָרַב of the Messiah, Ez. 34: 23. 37: 24. —Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. So of a king as

ποιμὴν λαῶν Hom. II. 1. 263. Xen. Mem. 3. 2. 1.—Also a pastor, the teacher and spiritual guide of a particular church, Eph. 4: 11. So Sept. and עֲרֵךְ Jer. 2: 8. 3: 15. Ez. 34: 2, 5 sq.

Ποίμνη, ης, ἡ, (ποιμήν,) a flock, espec. of sheep, Matt. 26: 31. Luke 2: 8. 1 Cor. 9: 7 bis. Sept. for עֲרֵךְ Gen. 32: 17.—Ael. V. H. 1. 29. Dem. 1155. 5. — Trop. the flock of Christ, his disciples, church, John 10: 16. Comp. *Ποίμνιον*. —Act. Thom. § 25.

Ποίμνιον, ου, τό, (sync. for ποιμήνιον from ποιμήν, Opp. Cyn. 4. 2. 69,) a flock, i. q. *ποίμνη*, Sept. for עֲרֵךְ Gen. 29: 2, 3. עֲרֵךְ Gen. 31: 4. 1 Sam. 14: 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2. — In N. T. only trop. the flock of Christ, his disciples, church, Luke 12: 32. Acts 20: 28, 29. 1 Pet. 5: 2, 3. Comp. Sept. τὸ π. κυρίου for עֲרֵךְ Jer. 13: 17. Zech. 10: 3.—Psalt. Salom. 17: 45. Themist. Orat. 23. p. 289, i. q. disciples.

Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to οἷος, τοῖος, Buttm. § 79; pp. what? of what kind or sort? Lat. *qualis*.

a) pp. Mark 4: 30 ἐν ποίᾳ παραβολῇ παραβάλομεν αὐτήν. Luke 6: 32 ποία ὑμῖν χάρις ἐστὶ; v. 33, 34. 24: 19. John 12: 33 ποίῳ θανάτῳ. 18: 32. 21: 19. Acts 7: 49. Rom. 3: 27. 1 Cor. 15: 35. James 4: 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in *Ποία*. 1 Pet. 1: 11. 2: 20. So ἐν ποίᾳ ἐξουσίᾳ by what authority, i. q. by whose authority, Matt. 21: 23, 24, 27. Mark 11: 28, 29, 33. Luke 20: 2, 8. Acts 4: 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5: 19 ποίας, or in text. rec. διὰ ποίας sc. ὁδοῦ, what way, how; comp. δι' ἐκείνης 19: 4. Sept. for עֲרֵךְ 1 K. 22: 24. — Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) what one? sc. out of a number, i. q. what? which? Matt. 19: 18. 22: 36 ποία ἐντολὴ μεγάλῃ ἐν τῷ νόμῳ; 24: 42 ποία ὥρα. v. 43. Mark 12: 28. Luke 12: 39. John 10: 32 διὰ ποῖον αὐτῶν ἔργων. Acts 23: 34. Rev. 3: 3. So Sept. for עֲרֵךְ 2 Sam. 15: 2. 1 K. 13: 12. Jonah 1: 8. — 1 Macc. 2: 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

Πολεμέω, ὧ, f. ἴσω, (πόλεμος,) to

war, to make war, to fight, seq. κατὰ c. gen. Rev. 12: 7 ὁ Μιχαὴλ . . . τοῦ πολεμῆσαι κατὰ τοῦ δρακόντος, (later edit. μετὰ τ. δ.) see in *Ο*, ἡ, τό, G. c. β. 3. p. 557. By Hebr. seq. μετὰ c. gen. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 13: 4. 17: 14. So Sept. μετὰ for Heb. עִי עֲרֵךְ; Judg. 11: 5, 20. 2 K. 14: 15. עִי Judg. 11: 25. See in *Μετά* I. 2. c. β. The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. 12: 7; once joined with κρίνω, 19: 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish; comp. Jer. 21: 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. — c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10. — Hyperbol. once i. q. to contend, to quarrel, James 4: 2. So Sept. and part. עֲרֵךְ Ps. 56: 2, 3, comp. v. 6. — Diod. Sic. 13. 84.

Πόλεμος, ου, ὁ, (πέλομαι, kindr. Lat. *pello*, *bellum*.) pp. 'the agitation and tumult of battle;' hence fight, battle, war.

a) pp. fight, battle, 1 Cor. 14: 8 τίς παρασκευάζεται εἰς πόλεμον; Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9: 7, 9. 12: 7. 16: 14. 20: 8. So ποιῆσαι πόλεμον μετὰ τινος to do battle, to fight, to make war with any one, i. q. πολεμεῖν, Rev. 11: 7. 12: 17. 13: 7. 19: 19; see in *Ποίω* and *Πολεμέω*. So Sept. and עֲרֵךְ Ex. 13: 17. 2 Sam. 19: 10. Job 39: 25.—Ael. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. contest, strife, James 4: 1.—Hdian. 1. 11. 4. comp. Plato Phaedo 11.

b) genr. war, Matt. 24: 6 bis ἀκούειν πολέμων καὶ ἀκοῆς πολέμων. Mark 13: 7 bis. Luke 14: 31. 21: 9. So Sept. and עֲרֵךְ Ex. 1: 10. 2 K. 3: 7. — Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

Πόλις, εως, ἡ, (πόλος, πέλομαι,) a city, pp. enclosed with a wall, a walled town.

a) pp. and. genr. Matt. 2: 23 κατοικήσεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6: 56. Luke 8: 1. John 11: 54. 2 Cor. 11: 26. al. saep. Sept. for עֵי Gen. 4: 16. 11: 4. saep. — Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1. — In various constructions: (α) c. art. ἡ πόλις, the city,

i. e. before mentioned, as Matt. 21: 17, 18, coll. v. 10. Mark 11: 19, coll. v. 1. John 4: 8, 28, 30, coll. v. 5. Acts 8: 9, coll. v. 5. al. Or κατ' ἐξοχήν, *the city*, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. 26: 18. Luke 7: 37. 24: 49. Acts 12: 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. 8: 33 coll. v. 28. Mark 5: 14. Luke 8: 34. — (β) c. adj. or a like adjunct, Matt. 10: 14, 15 τῇ πόλει ἐκείνῃ. Acts 19: 29 ἡ π. ὅλη. 26: 11 εἰς τὰς ἑξὼ πόλεις. Rev. 16: 19 ἡ πόλις ἡ μεγάλη sc. *Βαβυλῶν*. 18: 10, 21. So ἡ ἰδία πόλις *one's own city*, i. e. in which one dwells, Matt. 9: 1, comp. 4: 13; or, the chief city of one's family, Luke 2: 3. ἡ ἁγία πόλις *the Holy City*, i. e. *Jerusalem* as the public seat of God's worship, Matt. 4: 5. Rev. 11: 2. So Sept. and צִיּוֹן נְהִיָּה Neh. 11: 1. Is. 52: 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20: 9. — (γ) Seq. gen. of pers. *the city of any one*, i. e. one's native city, π. *Δαβὶδ* Luke 2: 4, 11. (2 Chr. 8: 11.) or in which one dwells, Luke 4: 29. John 1: 45. Rev. 16: 19. π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5: 35, comp. Ps. 48: 2. Tob. 13: 15. Seq. gen. of a gentile name, Matt. 10: 5 εἰς πόλιν *Σαμαρείτων*. v. 23. Luke 23: 51. Acts 19: 35. 2 Cor. 11: 32.—(δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2: 4 ἐκ πόλεως *Ναζαρέτ*. v. 39. Acts 11: 5. 27: 8; or in the genit. Acts 16: 14. 2 Pet. 2: 6 πόλεις *Σοδόμων καὶ Γ.* comp. Winer § 48. 2. — Apollon. Argon. 2. 654 or 656 πτόλιν Ὀρχομενοῖο.—(ε) Seq. gen. of region or province, Luke 1: 26 εἰς πόλιν τῆς *Γαλιλαίας*. John 4: 5. Acts 21: 39. impl. Matt. 14: 13. Luke 5: 12. So Luke 1: 39 εἰς πόλιν *Ἰούδα*, i. e. a city of Judah; where others suppose it to be i. q. the city *Ἰούτα*, Heb. יְרוּשָׁלַיִם or יְרוּשָׁלָּה Josh. 15: 55. 21: 16. See Reland *Palaest.* p. 870. Rosenm. *Bibl. Geogr.* II. ii. p. 317.

b) meton. for *the inhabitants* of a city, Matt. 8: 34 πᾶσα ἡ πόλις ἐξῆλθεν. 21: 10. Mark 1: 33. Acts 13: 44. 21: 30. al. — *Hdian.* 2. 11. 6. Xen. *Cyr.* 1. 4. 25.

c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out

of heaven, Rev. 3: 12. 21: 2 τὴν πόλιν τὴν ἁγίαν, *Ἱερουσ.* καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ. v. 10, 14 sq. 22: 14, 19. Heb. 11: 10, 16. 12: 22. See Schoettgen's *Dissert.* in *Hor. Heb.* I. p. 1205 sq. *AL.*

Πολιτάρχης, ου, ὁ, (πόλις, ἄρχων,) *a city-ruler, prefect, magistrate*, Acts 17: 6, 8.—Greek writers use the form *πολιτάρχος* *Aeneas* c. 26; or better *πολιάρχος* *Pind. Nem.* 7. 152.

Πολιτεία, ας, ἡ, (πολιτεύω,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence

a) *citizenship, the right of citizenship*, freedom of a city, Acts 22: 28.—3 *Macc.* 3: 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. *H. G.* 1. 1. 26.

b) *the state itself, a community, commonwealth*, Eph. 2: 12 π. τοῦ Ἰσραὴλ.—2 *Macc.* 4: 11. Pol. 6. 14. 4. Xen. *Mem.* 2. 1. 13.

Πολίτευμα, ατος, τό, (πολιτεύω,) *any public measure, administration of the state*, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. *the state itself, community, commonwealth*, trop. of Christians in reference to their spiritual community, Phil. 3: 20. — pp. 2 *Macc.* 12: 7. Jos. Ant. prooem. 3. Pol. 2. 41. 6.

Πολιτεύω, f. εὔσω, (πολίτης,) *to administer the state*, Thuc. 2. 37, 65. *to live as a free citizen* Pol. 4. 76. 2. Xen. *H. G.* 3. 1. 21.—Often and in N. T. depon. Pass. *πολιτεύομαι*, *to be a citizen of a state, to live as a good citizen*, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. *genr. to live, to order one's life and conduct*, sc. according to a certain rule, c. adv. Phil. 1: 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. c. dat. Acts 23: 1 πεπολιτευμαι τῷ Θεῷ, i. e. *to or for God*, according to his will; comp. in Θεός a. γ.—2 *Macc.* 6: 1 τοῖς τοῦ Θεοῦ νόμοις. 3 *Macc.* 3: 4. Jos. de Vit. § 2. de *Macc.* § 4 τῷ πατρίῳ νόμῳ.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant of a city*. Acts 21: 39 οὐκ ἀσήμερον πόλεως πολίτης. Luke 15: 15.—2 *Macc.* 5: 23, 24. Jos. B. J. 2. 18. 6. Xen. *Mem.* 4. 6. 14.—Seq. gen. αὐτοῦ,

i. q. *fellow-citizen*, Luke 19: 14; also Heb. 8: 11 in later edit. where text. rec. τὸν πλησίον. Sept. for ַרְבִּי-יֵצֶא Gen. 23: 11. ַרְבִּי Jer. 31: 34. Prov. 24: 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see Πολύς.

Πολλάκις, adv. (πολύς,) *many times*, often, Matt. 17: 15 bis. Mark 5: 4. 9: 22. John 18: 2. Acts 26: 11. Rom. 1: 13. 2 Cor. 8: 22. 11: 23, 26, 27 bis. Phil. 3: 18. 2 Tim. 1: 16. Heb. 6: 7. 9: 25, 26. 10: 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίον, ονος, ὁ, ἡ, adj. (πολύς,) *manifold, many times more*, Luke 18: 30. — Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυεύσπλαγχνος, see in Πολύ-σπλαγχνος.

Πολυλογία, ας, ἡ, (πολυλόγος, from πολύς, λέγω,) *much speaking, loquacity*, Matt. 6: 7. Sept. for ַרְבִּי-יֵצֶא Prov. 10: 19. — Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. (πολυμερής consisting of many parts, manifold, Wisd. 7: 22. Anthol. Gr. II. p. 214; from πολύς, μέρος,) *in many parts, in manifold ways*, Heb. 1: 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομών εἰς τὴν Θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε. Comp. πολυμερής Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολύς, ποίκιλος,) *much variegated*, π. φάρεα Soph. Iph. Taur. 1155. In N. T. *very various, manifold, multifarious*, e. g. ἡ π. σοφία τοῦ Θεοῦ Eph. 3: 10.

Πολύς, πολλή, πολύ, Genit. πολλοῦ, ἧς, οὔ, see Buttm. § 64.1. Compar. πλείων, Superl. πλείστος, see in their order. — *Many, much*, pp. of number, quantity, amount. For the usual construction with the article, see in Ὁ, ἡ, τό, II. A. 2. b.

a) Sing. pp. *many, much*; and with a noun implying number or multitude, *great, large*. (α) Without artic. c. Subst. John 6: 10 χόρτος πολύς. 15: 5 καρπὸν πολύν. Acts 15: 32 διὰ λόγου πολλοῦ

with much discourse, many words. 20: 2. 16: 16 ἐργασίαν πολλήν. 22: 28. Matt. 13: 5 γῆν πολλήν *much earth, soil*. So with a noun of multitude, Acts 11: 21 π. ἀριθμὸς *a great number*; 18: 10 λαὸς πολὺς. Mark 5: 24 ὄχλος π. John 6: 2. Acts 14: 1 πολὺ πλῆθος. 17: 4. trop. Matt. 9: 37 ὁ μὲν θερισμὸς πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. πολὺ, *much*, e. g. Luke 12: 48 ὧ ἐδόθη πολὺ, πολὺ ζητηθήσεται κ. τ. λ. 16: 10 bis ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος. Acts 26: 29. Matt. 26: 9 πρᾶθῆναι πολλοῦ *to be sold for much*.—Xen. Mem. 1. 2. 60. — (β) With the art. c. Subst. Heb. 5: 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος *of whom we have much to say, many things*. Mark 12: 37 ὁ πολὺς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phr. p. 193, 390.) Absol. τὸ πολὺ, *the much*, 2 Cor. 8: 15 ὁ τὸ πολὺ sc. συλλέξας, quoted from Sept. Ex. 16: 18, comp. v. 17. See Winer § 66. 3. p. 472. — Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον.

b) Plur. πολλοί, αἱ, ἅ, *many*, and with nouns of multitude, *great, large*. (α) Without artic. c. Subst. Matt. 8: 16 δαιμονιζομένους πολλούς. 24: 11. Mark 2: 15 πολλοὶ τελῶναι. Luke 7: 21. 12: 7, 19 πολλὰ ἀγαθά. v. 47 see in Ἄρω. John 3: 23 ὕδατα πολλά. Acts 2: 43. Heb. 2: 10. al. So with a noun of multitude, Matt. 4: 25 ὄχλοι πολλοί. Luke 14: 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. 15: 30; fem. Luke 8: 3; neut. 22: 65. ἄλλαι πολλαί Mark 15: 41; neut. 7: 4. John 21: 25. πολλούς ἄλλους Mark 12: 5. Coupled by καί, as π. καὶ ἕτερα Luke 3: 18. π. καὶ ἄλλα σημεῖα John 20: 30. π. καὶ βαρέα αἰτιάματα Acts 25: 7. Tit. 1: 10. (Xen. Cyr. 1. 4. 1. c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. 7: 13 καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἐροῦσί μοι. Luke 4: 41 ἀπὸ πολλῶν. John 8: 30. Acts 10: 27. 2 Pet. 2: 2. So by impl. *many* i. q. *a multitude, all*, Matt. 20: 28 λύτρον ἀντὶ πολλῶν. Mark 10: 45. 14: 24. Heb. 9: 28, comp. Sept. Is. 53: 12. Neut. πολλά, *many things, much*, Matt. 13: 3 καὶ ἐλάλησεν πολλά ἐν παρα-

βολαῖς. Mark 5: 26. Luke 10: 41. John 8: 26. 2 Cor. 8: 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. 3: 7 πολλοὺς τῶν Φαρισαίων. Luke 1: 16. John 6: 66. Acts 4: 4. al. Seq. ἐκ c. gen. partit. comp. Ἐκ no. 3. h. John 6: 60 πολλοὶ ἐκ τῶν μαθητῶν. 10: 20. Acts 17: 12. — c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. — (β) With the art. as referring to something well known; c. Subst. Luke 7: 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37, 39. Rev. 17: 1, comp. v. 15. Acts 26: 24 τὰ πολλὰ γράμματα the much learning sc. which thou hast, q. d. thy much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, the many, i. e. those before spoken of, including the idea of all; as Rom. 5: 15, 19, i. e. the many of whom the apostle had been treating as having all suffered through Adam. So of the many i. e. all who receive Christ, v. 15. 12: 5. 1 Cor. 10: 17. v. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι the many i. e. all to whom I preach. (Xen. An. 3. 1. 10.) Also the many, i. q. the most, the greater number, but implying exceptions. Matt. 24: 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2: 17 ὡς οἱ πολλοὶ as the most do, i. e. the Judaizing teachers. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, much, great, vehement, comp. Passow no. 1. b. Matt. 2: 18 ὀδυρμός πολὺς. 5: 12. Luke 10: 40. Col. 4: 13. ζῆλον πολύν. Matt. 24: 30 δόξης πολλῆς. Mark 13: 26. John 7: 12 γογγυσμός π. Acts 15: 7. 21: 40 πολλῆς σιγῆς. 24: 3, 7. 25: 23. 27: 10, 21. Rom. 9: 22. 1 Cor. 2: 3 ἐν τρόμῳ πολλῷ. 2 Cor. 8: 4. Eph. 2: 4. al. saep. Sept. for חִירָא Gen. 41: 29. Dan. 11: 44.—Eccles. 15: 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, much, long, plur. many. Matt. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 6: 35 ὥρας πολλὰς γενομένης. Luke 8: 29. John 5: 6. Luke 12: 19 ἔτη πολλά many years. Acts 24: 10. Rom. 15: 23. ἐπὶ πολὺ for a long time Acts 28: 6. μετ' οὐ πολὺ not long after Acts 27: 14. μετ' οὐ πολλὰς ἡμέρας Luke 15: 13. Acts 1: 5. Sept. ἡμέραι π. for Heb. יָמִים

Hos. 3: 3, 4.—Xen. An. 5. 2. 17 πολλοὺ χρόνον. Plato Apol. Socr. 2 πολλά ἔτη.

e) Neut. πολὺ, πολλά, adverbially, Buttin. § 115. 4. Matth. § 446. (α) Sing. πολὺ, much, greatly, Mark 12: 27 πολὺ πλανῶσθε. Luke 7: 47 ἡγάπησε πολὺ. Acts 18: 27. Rom. 3: 2. James 5: 16. c. compar. 2 Cor. 8: 22 πολὺ σπονδαιότερον. Dat. πολλῷ id. c. compar. John 4: 41. πολλῷ μᾶλλον Matt. 6: 30. Mark 10: 48. — Sept. Dan. 6: 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. — (β) Plur. πολλά without artic. many times, often, Matt. 9: 14 νηστεύομεν πολλά. James 3: 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also much, greatly, Mark 1: 45 ἤρξατο κηρύσσειν πολλά. 3: 12. 5: 10 παρεκάλει αὐτὸν πολλά. 1 Cor. 16: 12. Rev. 5: 4 ἔκλειον πολλά.—Sept. 2 K. 10: 18. Is. 23: 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin. — With the art. τὰ πολλά, this many times, for the most part, greatly, Rom. 15: 22. — Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. AL.

Πολύσπλαγχνος, ου, ὁ, ἡ, adj. (πολύς, σπλάγχνον,) very compassionate, of great mercy, James 5: 11, where some Mss. read πολυέσπλαγχνος.—Not found elsewhere.

Πολυτελής, έος, ους, ὁ, ἡ, adj. (πολύς, τέλος,) very expensive, very costly, sumptuous, e. g. νάρκος Mark 14: 3. ἱματισμός 1 Tim. 2: 9. Sept. for חִירָא Prov. 1: 13.—Hdian. 6. 4. 7. Xen. An. 1. 5. 8. —Trop. very precious, excellent, 1 Pet. 3: 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ὁ, ἡ, adj. (πολύς, τιμή,) of great value or price, very costly, very precious, e. g. μαργαρίτης Matt. 13: 46. νάρκος John 12: 3. 1 Pet. 1: 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπως, adv. (πολύτροπος, from πολὺς, τρόπος, τρόπος,) in many ways, in diverse manners, Heb. 1: 1. — Hesych. πολυτρόπως διαφόρως, ποικίλως.

Πόμα, ατος, τό, (πίνω, πέπομαι,) drink, 1 Cor. 10: 4. Heb. 9: 10. Sept.

for פְּסָלִים Ps. 102: 10. מַחֲרִיבֵי דָן Dan. 1: 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

Πονηρία, ας, ἡ, (πονηρός,) evil nature, badness, pp. in a physical sense, Sept. for פֶּשַׁע Jer. 24: 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice.* Matt. 22: 18 γροῦς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11: 39. Rom. 1: 29. 1 Cor. 5: 8. Eph. 6: 12 τὰ πνεύμ. τῆς πονηρίας i. q. τὰ πονηρά, Buttin. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίαι, *wicked counsels* Mark 7: 22; *wicked deeds, iniquities,* Acts 3: 26. Sept. for פֶּשַׁע Ex. 32: 11. פֶּשַׁע Ps. 28: 5. plur. for פֶּשַׁע Jer. 32: 32. 33: 5.—Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Oec. 1. 19. plur. Dem. 521. 6.

Πονηρός, ὁ, ὄν, (πονέω, πόνος,) Comparat. πονηρότερος Matt. 12: 45. Luke 11: 26; pp. 'causing or having labour, sorrow, pain;' hence genr. *evil*, act. and passive.

a) Act. *evil*, i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked.* (α) Of persons, Matt. 5: 45 ἐπὶ πονηροῦς καὶ ἀγαθοῦς. 7: 11 εἰ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. 12: 34, 35. 13: 49. 18: 32. Luke 6: 35, 45. 11: 13. Acts 17: 5. 2 Thess. 3: 2. So Sept. and פֶּשַׁע Esth. 7: 6. Job 21: 30.—Ecclus. 14: 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits*, malignant demons, Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. Acts 19: 12, 13, 15, 16. (Sept. and פֶּשַׁע 1 Sam. 16: 14 sq. 18: 10.) Hence ὁ πονηρός *the Evil one*, κατ' ἐξοχήν, i. e. Satan, Matt. 13: 19, 38, coll. 39. Eph. 6: 16. 1 John 2: 13, 14. 3: 12. 5: 18. Others also refer here Matt. 5: 37. 6: 13. Luke 11: 4. John 17: 15. 1 John 5: 19; see below in β, and in b. α.—Act. Thom. § 45. Barnab. Ep. 21.—(β) Of things, e. g. ὀφθαλμὸς πονηρός *an evil eye*, envy, Matt. 20: 15. Mark 7: 22. Comp. in ὀφθαλμὸς α. γ. So διαλογισμοὶ πονηροὶ Matt. 15: 19. James 2: 4, see in Διαλογισμός. 1 Tim. 6: 4. Matt. 12: 35 et Luke 6: 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας.—Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δειπνα q. d. Thyesteae epulae.—So pp. as causing pain or hurt, *hurtful*, e. g.

words, *injurious, calumnious*, πᾶν πονηρόν ἔημα Matt. 5: 11. Acts 28: 21. 3 John 10. So Sept. and פֶּשַׁע Gen. 37: 1. Ps. 64: 6. (Judith 8: 8.) Also *painful, grievous*, Rev. 16: 2 ἔλκος κακὸν καὶ πονηρόν. So Sept. and פֶּשַׁע Deut. 28: 35, 59.—Ecclus. 28: 23. Hdian. 2. 12. 11.—Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness.* Matt. 5: 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. v. 39. John 17: 15. 2 Thess. 3: 3. Also *evil* as inflicted, *calamity, affliction*, Matt. 6: 13 ἔσθαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Luke 11: 4.

b) Pass. *evil*, i. e. made evil, evil in nature or quality, *bad, ill, vicious.* (α) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer*, 1 Cor. 5: 13 ἐξαιρεῖτε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3: 13. So γενεὰ πονηρά Matt. 12: 39, 45. 16: 4. Luke 11: 29. αἰὼν πονηρός Gal. 1: 4. So Sept. for פֶּשַׁע Deut. 21: 21. פֶּשַׁע Is. 1: 4. 9: 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *remiss, slothful*, Matt. 25: 26. Luke 19: 22.—Ecclus. 42: 5. Hdian. 1. 13. 6. Xen. Oec. 7. 41.—Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3: 19 ἦν γὰρ πονηρά αὐτῶν τὰ ἔργα. 7: 7. Col. 1: 21. 2 Tim. 4: 18. 1 John 3: 12. 2 John 11. ῥαδιούργημα πον. Acts 18: 14. 1 Thess. 5: 22 ἀπὸ παντὸς εἶδους πονηροῦ, see in Ὁ, ἡ, τό, A. 2. b. p. 553. Heb. 3: 12. 10: 22. James 4: 16. So Sept. and פֶּשַׁע Deut. 17: 5. 2 K. 17: 13. Prov. 26: 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous*, e. g. ἡμέραι πονηραί Eph. 5: 16. 6: 13. So Sept. and פֶּשַׁע Gen. 47: 9. Ps. 94: 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt*, Luke 6: 45. Rom. 12: 9. 1 John 5: 19. Plur. τὰ πονηρά *evil things, wicked deeds*, Mark 7: 23. πονηρά Matt. 9: 4. 12: 35. Luke 3: 19. So Sept. for פֶּשַׁע, e. g. τὸ π. Deut. 17: 2. Judg. 2: 11. Eccl. 8: 12. saep. τὰ π. Gen. 6: 5. 8. 1. πονηρά Ps. 97: 10. Hos. 7: 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad*, e. g. καρποὶ πονηροὶ *bad fruit*, Matt. 7: 17, 18. ὀφθαλμὸς πονηρός i. e. *ill, diseased*, Matt. 6: 23. Luke 11: 34. Comp. Sept. and פֶּשַׁע Lev. 27: 10. 2 K. 2: 19. Once of persons in

reference to external state, dress, etc. Matt. 22: 10 *πονηρούς τε καὶ ἀγαθοὺς*, *bad and good*, q. d. *high and low*, rich and poor, a periphrasis for *all*. So Luke 6: 22 *ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν*, i. e. as a disgrace, reproach; see in *Ἐκβάλλω* a.

Πόνος, ου, ὁ, (πένω, πένομαι,) *labour, toil, travail*, Col. 4: 13 in Mss. for *ἔργον*. — Jos. Ant. 3. 2. 3. Hdtian. 2. 10. 17. Xen. Mem. 2. 1. 3. — Hence, *sorrow, pain, anguish*, Rev. 16: 10 *έμασσώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου*. v. 11. 21: 4. Sept. for *כַּסֵּף* Is. 65: 14. comp. Gen. 34: 25. *כַּסֵּף* Job 4: 5. — Ael. V. H. 5. 6. Xen. Mem. 2. 2. 5.

Ποντικός, ἡ, ὄν, *belonging to Pontus, a Pontian*, Acts 18: 2.

Πόντιος, ου, ὁ, *Pontius*, the praenomen of Pilate, see *Πιλάτος*. Matt. 27: 2. Luke 3: 1. Acts 4: 27. 1 Tim. 6: 13. See Adam's Rom. Ant. p. 32.

Πόντιος, ου, ὁ, *Pontus*, the north-eastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

Πόπλιος, ου, ὁ, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28: 7, 8.

Πορεία, ας, ἡ, (πορεύω,) *a going, way, journey*. Luke 13: 22 *πορείαν ποιούμενος* *making his way*, i. e. *journeying*. Sept. for *דֶּרֶךְ* Jon. 3: 3, 4. — 2 Macc. 12: 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5. — From the Heb. in Plur. *goings, ways, journey of life*, James 1: 11. So Sept. for *דֶּרֶךְ* Prov. 2: 7. Comp. in *Ὁδός* c. γ.

Πορεύω, f. *εἶσω*, (πόρος *a passing, passage*, from *πεῖρω*; *περάω*;) *to cause to pass over by land or water, to transport*, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Ael. V. H. 8. 2. — Oftener and in N. T. only depon. Mid. *πορεύο-*

μαι, f. *εἶσομαι*, aor. 1 pass. as Mid. *ἐπορεύθην* Buttm. § 136. 2; pp. *to transport oneself, to betake oneself*, i. q. *to pass from one place to another*, intrans. Hence

a) pp. *to pass, to go*, implying motion from the place where one is, and hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2: 9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν. Mark 16: 10. Luke 4: 30. Acts 5: 20. 1 Cor. 10: 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts. 8: 39 ἐπορ. τὴν ὁδὸν αὐτοῦ, see in *Ὁδός* b. α. Seq. inf. of object, Luke 2: 3 ἐπορεύοντο πάντες ἀπογράφεσθαι. John 14: 2. Comp. Buttm. § 140. 2. — Usually with an adjunct of place *whence or whither*; e. g. with a Preposition and its case: ἀπό c. gen. Matt. 24: 1 ἐπορεύετο ἀπὸ τοῦ ἱεροῦ. Luke 4: 42. Acts 5: 41. (Xen. An. 4. 4. 17.) διὰ c. gen. Matt. 12: 1 διὰ τῶν σπορίμων. (Xen. Cyr. 2. 4. 24.) εἰς c. acc. of place, Matt. 2: 20 εἰς γῆν Ἰσραὴλ. Mark 16: 15. Luke 4: 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke 22: 33 εἰς θάνατον. 7: 50 εἰς εἰρήνην, see in *Εἰς* no. 4 fin. ἔμ-προσθεν c. gen. of pers. John 10: 4. ἐν c. dat. of state or manner, Acts 16: 36, comp. in *Εἰς* no. 4 fin. ἐπὶ c. acc. of place, Matt. 22: 9 ἐπὶ τὰς διεξόδους κ. τ. λ. Acts 8: 26. 9: 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25: 12; also c. acc. of thing sought, object, Luke 15: 4 π. ἐπὶ τὸ ἀπολωλός. (Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) ἕως c. gen. of place, ἕως Καισαρείας Acts 23: 23. κατὰ c. acc. of place towards which, Acts 8: 26; of way along which, 8: 36. ὁπίσω c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21: 8. Sept. for *דֶּרֶךְ* Judg. 2: 12. 1 Sam. 6: 12. πρὸς c. acc. of pers. Matt. 10: 6 πρὸς τὰ πρόβατα κ. τ. λ. Luke 11: 5. Acts 27: 3. al. Sept. for *דֶּרֶךְ* Gen. 26: 26. (Xen. H. G. 7. 3. 6.) σύν c. dat. of pers. Luke 7: 6 ἐπορεύετο σὺν αὐτοῖς. So with Adverbs: ἐκείθεν Matt. 19: 15. ἐντεῦθεν Luke 13: 31. οὗ for ὅποι Luke 24: 28. ποῦ John 7: 35. — By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which already imply the idea of *going*, in ar-

der to render the expression more full and complete; comp. in Ἐρχομαι no. 2. a. Ἀνίστημι II. d. So Part. Matt. 2: 8 πορευθέντες, ἀκριβῶς ἐξετάσατε. 9: 13. 10: 7 πορευόμενοι δὲ κηρύσσετε. Luke 7: 22. 14: 10. 22: 8. 1 Pet. 3: 19. Imperat. Luke 10: 37 πορεύου, καὶ σὺ ποιεῖς ὁμολογίαν. So Sept. and חָזַק 2 K. 5: 10. 1 K. 9: 6. Josh. 23: 16.—Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβη πορευθέντι τὸν ὄχλον ἐξαριθμῆσαι.

b) by impl. to depart this life, i. q. to die, Luke 22: 22. So Heb. חָזַק Gen. 15: 2. Ps. 39: 14, Sept. ἀπολύομαι, ἀπέρχομαι.—So οἰχνομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3: 2, 3.

c) genr. to go, to walk, pp. Xen. Mem. I. 4. 11. In N. T. only trop. and from the Heb. to walk, i. q. to live, to conduct oneself, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts 9: 31 πορευόμενοι τῷ φόβῳ τοῦ κυρίου. 14: 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. 6: 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke 1: 6 ἐν π. ταῖς ἐντολαῖς. 1 Pet. 4: 3. 2 Pet. 2: 10. So Sept. for חָזַק 1 K. 8: 61. Prov. 28: 6. (Ecclus. 5: 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3: 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16, 18. (Sept. Num. 24: 1. Wisd. 6: 4.) ὀπίσω c. gen. of rule or manner, 2 Pet. 2: 10 ὀπίσω σαρκός, comp. above in a. ὑπό c. gen. under or among, Luke 8: 14 ὑπὸ μεριμῶν . . . πορευόμενοι κ. τ. λ. Absol. Luke 13: 33 πλὴν δεῖ με σήμερον . . . πορεύεσθαι i. e. to walk, to act, to fulfil my duties. Al.

Πορθέω, ὦ, f. ἴσω, (πέρθω,) to lay waste, to ravage, to destroy, e. g. τὴν ἐκκλησίαν Gal. 1: 13. τὴν πίστιν v. 23. τοὺς Acts 9: 21.—pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οὖ, ὁ, (πόρος, πορίζω to bring to pass, to procure, to acquire,) acquisition, gain, meton. a source or means of gain, 1 Tim. 6: 5, 6.—Wisd. 13: 19. 14: 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὖ, ὁ, Porcius, the praenomen of the procurator Festus, Acts

24: 27. See in Φῆστος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνείω,) fornication, lewdness.

a) pp. and genr. Matt. 15: 19 μοιχεύει, πορνεία. Mark 7: 21. Rom. 1: 29. 1 Cor. 6: 13, 18. 7: 2. 2 Cor. 12: 21. Gal. 5: 19. Eph. 5: 3. Col. 3: 5. 1 Thess. 4: 3. Rev. 9: 21. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα we are not born of fornication, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for זְנוּנִיָּה Gen. 38: 24. Hos. 1: 2.—Palaeph. 53: 6. Dam. 403. 26.—Spec. of adultery, Matt. 5: 32. 19: 9. (Ecclus. 23: 23.) Of incest, incestuous marriage, 1 Cor. 5: 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts 15: 20, 29. 21: 25. Comp. Lev. c. 18, and 20: 10 sq.

b) from the Heb. symbol. for idolatry, the forsaking of the true God in order to worship idols; comp. in Πορνείω b. Rev. 2: 21. 14: 8. 17: 2, 4, 18: 3. 19: 2. So Sept. and זְנוּנִיָּה Hos. 2: 2. 4: 12. זְנוּנִיָּה Jer. 3: 2, 9. זְנוּנִיָּה Ez. 16: 15, 22, 32 sq.

Πορνέω, f. εἶσω, (πόρνος, πόρνη,) to commit fornication, to play the harlot, intrans.

a) pp. 1 Cor. 6: 18 ὁ δὲ πορνέων. 10: 8 bis, comp. Num. 25: 1, 9. Sept. for זְנוּנִיָּה Hos. 3: 3.—Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. 2: 14, 20. Seq. μετὰ c. gen. Rev. 17: 2. 18: 3, 9; comp. in Μετὰ I. 2. c. β. So Sept. and זְנוּנִיָּה 1 Chr. 5: 25. Ez. 23: 19. Hos. 9: 1.

Πόρνη, ης, ἡ, (fem. to πόρνος, from πορνάω i. q. πέρνημι to sell,) a harlot, prostitute, who sells her favours, Matt. 21: 31, 32. Luke 15: 30. 1 Cor. 6: 15, 16. Heb. 11: 31. James 2: 25. Sept. for זְנוּנִיָּה Gen. 38: 15. Josh. 2: 1.—Ecclus. 19: 2. Ael. V. H. 4. 14. Xen.

Mem. 1. 5. 4.—From the Heb. symbol of Babylon, ἡ πόρνη μεγάλη, the great harlot, as being the chief seat of idolatry, Rev. 17: 1, 5, 15, 16. 19: 2. So Sept. and חַרְזִי Is. 1: 21. Ez. 16: 29 sq. See in Πορνεία b.

Πόρνος, ου, ὁ, (see in πόρνη,) a male prostitute, catamite, Xen. Mem. 1. 6. 13. In N. T. a fornicator, 1 Cor. 5: 9, 10, 11. 6: 9. Eph. 5: 5. 1 Tim. 1: 10. Heb. 12: 16. 13: 4. Rev. 21: 8. 22: 15. —Ecclus. 23: 16, 17.

Πρόρῳ, adv. (πρόσω, Dor. πόρσω, from πρό, Buttm. § 115. 6,) pp. forwards, far forwards; hence far, far off, Luke 14: 32 εἰ αὐτοῦ πόρῳ ὄντος. Seq. ἀπό, Matt. 15: 8 et Mark 7: 6 ἢ κ. αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29: 13 where Sept. for קִרְבָּה Sept. for קִרְבָּה Jer. 12: 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. πορῳτέρῳ, farther, Luke 24: 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.—Luc. Tox. 63. Xen. H. G. 4. 2. 11.

Πόρῳθεν, adv. (πόρῳ,) from far, from a distance, Buttm. § 116. 1. Heb. 11: 13 π. αὐτὰς ἰδόντες. Sept. for קִרְבָּה Job 2: 12. Is. 49: 12.—Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.—Also, far off, at a distance, Luke 17: 12 οἱ ἔστησαν πόρῳθεν. So Sept. and קִרְבָּה Jer. 23: 23. קִרְבָּה Is. 33: 13.—Hdian. 2. 6. 20 ἰστώτες πόρῳ.

Πορρώτερον; see in Πόρῳ.

Πορφύρα, ας, ἡ, Lat. purpura, i. e. the purple-mussel, a species of shell-fish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. אַרְבֶּמֶן, different from the תְּכֵלֶת or helix iantha of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. Purple and Purple-fish.—In N. T. meton. purple, i. e. any thing dyed with purple, purple cloths, robes of purple, worn by persons of rank and

wealth, Luke 16: 19 ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. 17: 4 in text. rec. 18: 12. So Sept. and קִרְבָּה Ex. 25: 4. 26: 1, 31.—1 Macc. 4: 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21.—Spec. a purple robe, put upon Christ as a mock emblem of royalty, Mark 15: 17, 20; comp. ἡ πορφύρα βασιλική Hdian 1. 16. 8. 2 Macc. 4: 38. In Matt. 27: 28 the same is called χλαμὺς κοκκίνη i. e. coccus-dyed, crimson; just as in English the expressions purple-red and crimson are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

Πορφύρεος, οὔς; ἑα, ᾧ; ἑον, οῦν, adj. (πορφύρα,) purple, i. e. reddish-purple; John 19: 2, 5 ἱμάτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. 18: 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. 17: 4 in later edit. Sept. for קִרְבָּה Judg. 8: 26. Esth. 1: 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλέω,) a seller of purple cloths, a purple-dealer, Acts 16: 14. Comp. in Θνάτεια.

Ποσάκις, adv. interrog. (πόσος,) how many times? how often? Matt. 18: 21. 23: 37. Luke 13: 34.—Ecclus. 20: 17. Comp. Buttm. § 71. 2.

Πόσις, εως, ἡ, (πίνω,) a drinking, Luc. D. Deor. 18. 2. In N. T. drink, John 6: 55. Rom. 14: 17 βρώσις καὶ πόσις. Col. 2: 16. Sept. for קִרְבָּה Dan. 1: 10.—Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

Πόσος, η, ον, interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; how great? quantus?

a) of magnitude, quantity, how great? how much? Luke 16: 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6: 23 τὸ σκότος πόσον; 2 Cor. 7: 11. Dat. πόσῳ by how much, seq. comparat. e. g. μᾶλλον, how much more, Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. χεῖρων Heb. 10: 29. διαφέρει Matt. 12: 12.—Wisdom. 12: 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, how much, how long,

πόσον χρόνον Mark 9: 21. — Isocr. Parnath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. 15: 34 πόσους ἄρτους ἔχετε; 16: 9, 10. Mark 6: 38. 8: 5, 19, 20. Luke 15: 17. Acts 21: 20 πόσαι μυριάδες. Intens. Matt. 27: 13 et Mark 15: 4 πόσα σου κατάρτιζουσιν; i. e. *how many and great things*, what things. So Sept. for מְרַבֵּי Gen. 47: 8. 2 Sam. 19: 35. — Aeschin. 2. 20. Xen. Mem. 1. 2. 35.

Ποταμός, οὔ, ὅ, (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) a river, stream; Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. in 'O, ἡ, τό, A. 2. a. β. p. 552. Acts 16: 13. Rev. 8: 10. 9: 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτῃ. 16: 4, 12. Allegor. John 7: 38. Rev. 22: 1, 2. Sept. for נָהָר Gen. 2: 10. 15: 18. נָהָר Gen. 41: 1. Ex. 1: 22.—Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2. — Spoken of a stream as swollen, overflowing, i. q. a torrent, flood, Matt. 7: 25, 27. Luke 6: 48, 49. 2 Cor. 11: 26. Rev. 12: 15, 16. Comp. Sept. and נָהָר Is. 59: 19.

Ποταμοφόρητος, ου, ὅ, ἡ, adj. (ποταμός, φορέω, φέρω,) borne away by a flood, Rev. 12: 15. — Hesych. ἀπόρρουν ἀπέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

Ποταμός, ἡ, ὄν, interrog. adj. *what?* i. e. *of what kind, sort, manner?* spoken of disposition, character, quality, i. q. ποῖος. Matt. 8: 27 ποταμός ἐστιν οὗτος; *what manner of man is this?* Mark 13: 1 bis π. λίθοι καὶ π. οἰκοδομαί; Luke 1: 29. 7: 39. 2 Pet. 3: 11. 1 John 3: 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once παδαπός Dem. 782. 8. The form ποταμός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πάθεν, and obsol. δαπός i. q. ἔδαφος, δάπεδον. Buttmann derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

Πότε, interrog. adv. correl. to τότε, ὅτε, Buttm. 116. 4; *when? at what time?* e. g. direct, Matt. 24: 3 πότε ταῦτα ἐστί; 25: 37 πότε σε εἶδομεν πεινῶντα; v. 38,

39, 44. Mark 13: 4. Luke 17: 20. 21: 7. John 6: 25. 10: 24. Rev. 6: 10. So ἕως πότε, *until when? how long?* Matt. 17: 17 bis, ὃ γενεὴ ἀπίστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κ. τ. λ. Mark 9: 19 bis. Luke 9: 41. Sept. πότε for מָהָר Job 7: 4. ἕως πότε for מָהָר—עַד Ps. 80: 5. Jer. 4: 14, 21. — Xen. Mem. 4. 2. 32. ἕως π. 1 Macc. 6: 22. Comp. in 'Εως II. 1. c. —Indirect, Mark 13: 33 οὐκ οἴδατε γὰρ, πότε ὁ καιρὸς ἐστί. v. 35. Luke 12: 36. —Jos. Ant. 7. 10. 1 μένειν, πότε ἐπ' αὐτὸν ὁ Ἀβευάλωμος ἔλθῃ.

Ποιέ, indef. and enclitic, correl. to τότε, ὅτε, Buttm. § 116. 4; pp. *when, whenever*, i. e.

a) *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9: 13 τὸν ποτὲ τυφλόν. Rom. 7: 9 χωρὶς νόμου ποτὲ. 11: 30. Gal. 1: 13, 23 bis. Eph. 2: 2, 3, 11, 13. 5: 8. Phil. 4: 10 οὔτι ἤδη ποτὲ *that now once*, i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1: 21 ὑμῶς ποτε ὄντας κ. τ. λ. 3: 7. Tit. 3: 3. Philem. 11. 1 Pet. 2: 10. 3: 5, 20. 2 Pet. 1: 21. — Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22: 32. Rom. 1: 10 εἰπως ἤδη ποτὲ ἐνοδοθήσομαι. — Hdian. 2. 2. 18.

b) *at any time, ever*, Eph. 5: 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Thess. 2: 5 οὔτε γὰρ ποτε. 2 Pet. 1: 10. With the negat. μή it takes the form μήποτε, which see in its order. — Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19. — Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttm. § 149 fin. p. 432. 1 Cor. 9: 7 τίς στρατεύεται ἰδιοῖς ὀφονίοις ποτε; Heb. 1: 5, 13. Indirect, Gal. 2: 6 ὅποιοι ποτε ἦσαν. — Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2. indir. Ael. V. H. 2, 8 ὅστις ποτε οὗτος ἐστιν.

Πότερος, η, ον, interrog. pron. *which of two?* Buttm. § 78. 2. Xen. Mem. 1. 4. 4. — In N. T. only Neut. πότερον as Adv. *whether? utrum?* indirect, and followed by ἢ, or. John 7: 17 πότερον ἐκ ταῦ θεοῦ ἐστί, ἢ ἐγὼ κ. τ. λ. Sept. for מָהָר Job 7: 12.—Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

Ποτήριον, ου, τό, (neut. of adj.

ποτήριος, from ποτήρ, πότος, πίνω,) a drinking vessel, a cup.

a) pp. Matt. 10: 42 ποτήριον ψυχροῦ μόνον. 23: 25 τὸ ἐξωθεν τοῦ ποτηρίου. v. 26. 26: 27. Mark 7: 4, 8. 9: 41. 14: 23. Luke 11: 39. 22: 17, 20. 1 Cor. 11: 25. Rev. 17: 4. Sept. for דִּבְּ Gen. 40: 11, 13, 21. 2 Chr. 4: 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13. Tauchn.

b) meton. *cup* for the contents of a cup, *cup-full*, e. g. *cup of wine*, spoken of the wine drank at the eucharist. Luke 22: 20 et 1 Cor. 11: 25 τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη. 1 Cor. 10: 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνειν τὸ ποτήριον to drink the cup; 1 Cor. 10: 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. 11: 26, 27. v. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. *lot*, *portion*, under the emblem of a *cup* which God presents to be drank, either for good, as Ps. 16: 5. 23: 5; or also for evil, Ps. 11: 6. 75: 8. Ez. 23: 31 sq. In N. T. *cup* of sorrow, i. e. the bitter *lot*, which awaited the Saviour in his sufferings and death, Matt. 20: 22, 23. 26: 39, 42. Mark 10: 38, 39. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the *cup* of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in Θυμός. Rev. 14: 10. 16: 19. 18: 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. דִּבְּ. Comment. on Is. 51: 17.

Ποιῶ, f. ἰσω, (πότος, πίνω,) to let drink, to give to drink.

a) pp. e. acc. of pers. Matt. 25: 35, 42 ἐποτίσατέ με. 27: 48. Mark 15: 36. Rom. 12: 20. acc. impl. Matt. 25: 37. Luke 13: 15. Trop. Rev. 14: 8. Pass. trop. 1 Cor. 12: 13. Sept. for הִשְׁקִי Gen. 21: 19. 24: 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. 10: 42 ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark 9: 41. Trop. 1 Cor. 3: 2. So Sept. and הִשְׁקִי Gen. 19: 32 sq. Judg. 4: 19. Job 22: 7.

Comp. Gesen. Lehrs. p. 810 sq. — Eclus. 15: 3. Cebet. Tab. 19.

b) of plants, to water, to irrigate, only trop. of instruction, absol. 1 Cor. 3: 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. v. 7, 8. — pp. Sept. for הִשְׁקִי Gen. 2: 6. Ez. 17: 7. Xen. Conv. 2. 25.

Ποιόλοι, *ων*, οἱ, Puteoli, now Puzzuoli, a maritime town of Italy on the northern shore of the bay of Naples not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28: 13.

Πότος, *ον*, ὁ, (πίνω,) pp. a drinking, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. a drinking together, a drinking-bout, 1 Pet. 4: 3 ἐν κώμοις καὶ πότοις. Sept. for הִשְׁקִי Gen. 19: 3. 40: 20.—Jos. Ant. 5. 8. 6. Ael. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Ποῦ, indef. particle, enclitic, (correl. with ποῦ, οὔ,) somewhere, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. 2: 6 διημαρτύρειτο δὲ ποῦ τις. 4: 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γὰρ πού Ὅμηρος. — Joined with numerals, somewhere about, nearly, Rom. 4: 19 ἑκατονταέτης πού ὑπάρχων.—Ael. V. H. 13. 4. Xen. Oec. 17. 2.

Ποῦ, interrog. adv. (correl. to ποῦ indef. and οὔ,) where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. 2: 2 ποῦ ἐστὶν ὁ τευχθεὶς βασιλεὺς. Mark 14: 14. Luke 17: 17, 37. 22: 11. John 1: 39. 7: 11. 8: 10, 19. 9: 12. 11: 34. 1 Pet. 4: 18. Seq. θέλιν c. Subj. Matt. 26: 17 ποῦ θέλεις ἐτοιμασμέν σοι φαγεῖν τὸ πάσχα. Mark 14: 12. Luke 22: 9. Sept. for הִשְׁקִי Gen. 4: 9. הִשְׁקִי Gen. 18: 9.—Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14. — (β) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χ. γεννᾶται. Mark 15: 47. John 1: 40 καὶ

εἶδον ποῦ μένει. 11:57. 20:2, 13, 15. Rev. 2:13. Seq. Subj. Matt. 8:20 ποῦ τὴν κεφαλὴν κλίνει. Luke 9:58. 12:17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611.3. Luke 8:25 ποῦ εἰσιν ἡ πίστις· ὑμῶν; Rom. 3:27. 1 Cor. 1:20 ter. 12:17 bis, 19. 2 Pet. 3:4. 1 Cor. 15:55 bis, quoted from Sept. Hos. 13:14, where Heb. יָדָה. So Sept. and יָדָה Judg. 9:38. Job¹⁷ 17:15. Joel 2:17.—Luc. D. Deor. 4. 2. Eurip. Phoen. 558 or 562.

b) by attract. after verbs of motion, where? i. q. *whither?* to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7:35 ποῦ οὗτος μέλλει πορεύεσθαι; 13:36 κύριε, ποῦ ὑπάγεις; 16:5. Sept. for יָדָה Gen. 16:8. Deut. 1:28. Cant. 5:18. (Luc. D. Mort. 3. 2.) Indirect, John 3:8 οὐκ οἶδας . . . ποῦ ὑπάγει. 8:14. 12:35. 14:5. Heb. 11:8. 1 John 2:11.

Πούδης, δένιος, ὁ, *Pudens*, pr. n. of a Christian, 2 Tim. 4:21.

Πούς, πόδος, ὁ, *the foot*, e. g. of men, Matt. 10:14. 18:8 bis ἡ ὁ ποὺς σου σκανδαλίζει σε . . . ἡ δύο πόδας ἔχοντα. 22:13. Luke 15:22. 24:39, 40. John 20:12. Acts 21:11. Rev. 2:18. al. saep. Of animals, Matt. 7:6. Anthropopoth. of God Matt. 5:35. Acts 7:49; comp. Is. 66:1. Sept. for יָדָה Gen. 8:9. Judg. 1:6, 7. saep. — Luc. D. Deor. 19.1. Xen. Mem. 2.3.19. of anim. Hdian. 1.15.11. Xen. Venat. 4.1 fin. For the accent ποὺς instead of ποῖς, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41. 7, and Addend. II. p. 398.—The following special uses of ποὺς may be noted: (α) *παρὰ τοὺς πόδας τινός*, spoken of what is *at one's feet*, e. g. *to cast or lay at one's feet*, i. q. to give over into one's care and charge, as sick persons, Matt. 15:30; money, property, Acts 4:35, 37. 5:2. 7:58. Also *to sit at the feet* of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8:35. 10:39 ἡ παρακαθίσασα παρὰ τοὺς π. τοῦ Ἰ. Acts 22:3 παρὰ τ. π. Γαμαλιὴλ πεπαιδευμένος. But Luke

7:38 στήσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, i. q. to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10:24. Lam. 5:5, comp. Ps. 8:7. So Rom. 16:20 ὁ θεὸς . . . συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15:25, 27. Eph. 1:22. Also Heb. 2:8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8:7 where Sept. for יָדָה יָדָה. — In a similar sense put after ὑποπόδιον q. v. Matt. 22:44 ἕως ἂν θῶ τοὺς ἑχθρούς σου ὑποπόδιον τῶν ποδῶν σου, and so Mark 12:36. Luke 20:43. Acts 2:35. Heb. 1:13. 10:13, all quoted from Ps. 110:1 where Sept. for יָדָה יָדָה. — (γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8:3. Gen. 44:14. Ruth 2:10. 2 Sam. 1:2. etc. Jahn § 175. So *to fall at one's feet*, e. g. in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18:29. πρὸς τοὺς πόδας Mark 5:22. 7:25. So Sept. πρὸς τοὺς π. for יָדָה יָדָה Esth. 8:3. In reverence and homage, *πεσεῖν εἰς τοὺς πόδας* John 11:32. ἐπὶ τοὺς π. Acts 10:25. παρὰ τοὺς π. Luke 17:16. ἐνώπιον τῶν π. Rev. 3:9, and ἔμπροσθεν Rev. 19:10. 22:8; comp. Heb. יָדָה יָדָה Esth. 8:3. In a like sense, *κρατῆσαι τοὺς πόδας τινός* Matt. 23:9. — (δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. 25:41, and comp. Gen. 24:32. 43:24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18:4. 19:2. Jahn § 123, 149. E. g. Luke 7:44 ὕδαρ ἐπὶ τοὺς πόδας μου οὐκ ἔδακας. John 13:5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6, 8, 9, 10, 12, 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7:38 ter, 44, 45, 46. John 11:2. Comp. in Ἀλείφω. — (ε)

Meton. to the feet as the instrument of going is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὀφθαλμός a. γ. Luke 1: 79 κατενθύναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. Heb. 12: 13. (Ps. 119: 110. Prov. 4: 26.) Acts 5: 9 οἱ πόδες τῶν θαψάντων κ. τ. λ. Rom. 3: 15. 10: 15 ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. 52: 7, where see Gesen. Comment. Comp. 1 K. 14: 12. Prov. 1: 16. Job 31: 5. AL.

Πράγμα, αἰος, τό, (πράσσω,) pp. a thing done or to be done, e. g.

a) thing done, deed, act, fact, matter. Luke 1: 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James 3: 16 πᾶν φαῦλον πρᾶγμα. Heb. 6: 18. 10: 1. 11: 1. So Sept. for רַבִּי Gen. 24: 50. Deut. 17: 5. Judg. 6: 29.—1 Macc. 7: 3. Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

b) thing doing or to be done, matter, business, affair. Matt. 18: 19 ἐάν δύο ὑμῶν συμφωνήσωσιν περὶ παντὸς πράγματος. Acts 5: 4. Rom. 16: 2. 2 Cor. 7: 11. 1 Thess. 4: 6. Sept. for גִּבְרִי Ecc. 3: 1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28. — In a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6: 1.—Xen. Mem. 2. 9. 1.

Πραγματεία, ας, ἡ, (πραγματεύομαι,) a doing, business, affair, 2 Tim. 2: 4. Sept. for רַבִּי 1 Chr. 28: 21. — 2 Macc. 2: 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

Πραγματεύομαι, f. εἶσομαι, depon. Mid. (πρᾶγμα,) to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke 19: 13; i. q. ἐργάζομαι in Matt. 25: 16. — So πραγματεύτης, see in Διαπραγματεύομαι.

Πραιτώριον, ου, τό, Lat. praetorium, i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippis, Phasaël, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Cesarea (Acts 23: 23 sq. 25: 1), took up their residence when they visited Jerusalem; their tribunal, βῆμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλωρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις αὐλιζέται· τῇ δὲ ὑστεραίᾳ βῆμα πρὸ αὐτῶν θέμενος καθέζετο κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18: 28 bis, 33. 19: 9. In Matt. 27: 27 et Mark 15: 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. — Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Cesarea, perhaps in like manner the residence of the procurator, Acts 23: 35.

c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1: 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδάρχης.

Πράκιωρ, ορος, ὁ, (πράσσω,) a doer, Soph. Trach. 862 or 864. Antiphan. 121. 39. In N. T. an exactor, collector, i. e. a public officer who collected debts, fines, penalties, taxes, Luke 12: 58; comp. ὑπηρέτης in Matt. 5: 25. Sept. for שָׂרִי Is. 3: 12. — Dem. 778. 18. ib. 1337. 26. Comp. Boeckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. avenger Aeschyl. Eu-

men. 315 or 320. *πρ. φόνον* Soph. El. 953.

Πράξις, εως, ἡ, (πράσσω,) πρ. a doing, action, i. e.

a) something done, *an act, deed, practice*; plur. *acts, works, conduct*. Matt. 16: 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Luke 23: 51. Acts 19: 18. Rom. 8. 13. Col. 3: 9. So *Πράξεις τῶν Ἀποστόλων* as the title of the book of Acts. Sept. for *פְּרָקִים* 2 Chr. 13: 22. 27: 7.—Ecclus. 32: 19. Jos. Ant. 10. 4. 5. Hdi-an. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, *business, office, function*. Rom. 12: 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν.—Ecclus. 11: 10. Xen. Mem. 2. 1. 6. Oec. 5. 4.

Πρᾶος, neut. *πρᾶον*; also written *πρᾶος, ον*, without fem. Buttm. § 64. 2, (i. q. *πραῦς*), *meek, mild, gentle*, Matt. 11: 29 *πρᾶός εἰμι*. — 2 Macc. 15: 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form *πραῦς* is earlier, but not better; see Passow in *πραῦς*. Lob. ad Phr. 403.

Πραότης or *Πραότης, ιητος, ἡ, (πραῖος), meekness, mildness, forbearance*. 1 Cor. 4: 21 ἐν πνεύματι τε *πραότητος*. 2 Cor. 10: 1 διὰ τῆς *πραότητος* τοῦ Χριστοῦ. Gal. 5: 23. 6: 1. Eph. 4: 2. Col. 3: 12. 1 Tim. 6: 11. 2 Tim. 2: 25. Tit. 3: 2. Sept. for *פְּרָוּתָא* Ps. 45: 6.—Ecclus. 1: 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἡ, a bed in a garden, Ecclus. 24: 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. *an area, square*, like a garden-bed; Mark 6: 40 *πρασιαὶ πρασιαὶ*, i. e. *by squares*, like beds in a garden. The repetition without the copula denotes distribution, i. q. *ἀνὰ πρασιάς*, comp. Sept. and Heb. Ex. 8: 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1. See also in *Δύο*.—So *μυρία μυρία* Aeschyl. Pers. 915 or 981, i. q. *κατὰ μυριάδας*.

Πράσσω v. *τιω*, f. *ξω*, aor. 1 *ἔπραξα*, perf. *πέπραχα*, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like *ποιέω* no. 2.

Found John 3: 20. 5: 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly or continually, *to do*, i. q. *to perform, to execute*. Acts 19: 19 *ἱκανοὶ δὲ τῶν τὰ περιεργα πραξάντων*. v. 36 *μηδὲν προπετές*. 26: 26. 1 Thess. 4: 11 *πράσσειν τὰ ἴδια*. Once put instead of repeating a preceding verb, 1 Cor. 9: 17 *εἰ ἐκῶν τοῦτο πράσσω*, comp. v. 16; see in *Ποιέω* no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ *ἑαυτοῦ*. Cyr. 5. 4. 11.—

(β) Of a course of action or conduct, espec. of right, duty, virtue, *to do*, i. e. *to exercise, to practise*. Acts 26: 20 *ἄξια τῆς μετανοίας ἔργα πράσσοντας*. Rom. 2: 25 *νόμον*, i. e. *τὰ τοῦ νόμου*. 7: 15. 9: 11. 2 Cor. 5: 10. Phil. 4: 9. So Sept. and *פְּרָצָא* Prov. 21: 7.—Dem. 310. 19. Xen. Mem. 2. 6. 17 *καλά*. — (γ) Oftener of evil deeds or conduct, *to do*, i. q. *to commit, to practise*. Luke 22: 23 *ὁ τοῦτο μέλλων πράσσειν*. 23: 15 *οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ*, comp. Buttm. § 134. 6. Luke 23: 41 bis. John 3: 20 *ὁ φαῦλα πράσων*. 5: 29. Acts 25: 11, 25. 26: 31. Rom. 1: 32 bis. 2: 1, 2, 3. 7: 19. 13: 4. 2 Cor. 5: 10. 12: 21. Gal. 5: 21. So Sept. and *פְּרָצָא* Prov. 10: 24. *פְּרָצָא* Job. 36: 23. Prov. 30: 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 *φαῦλα*.

b) intrans. *to do*, comp. Buttm. § 113. n. 3. E. g. (α) *to do*, i. q. *to act*, with an adjunct of manner. Acts 3: 17 *κατὰ ἄγνοιαν ἐπράξατε*, comp. v. 14, 15. Acts 17: 7 *οὗτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πράττουσι*. So Sept. and *פְּרָצָא* Gen 31: 28. Prov. 14: 17.—Pol. 3. 69. 8. ib. 5. 75. 9.—(β) Like Engl. *to do*, i. q. *to fare*, to be in any state of good or ill, with an adjunct of manner. Eph. 6: 21 *τί πράσσω how I do*, how I fare. Acts 15: 29 see in *Εὖ*. — 2 Macc. 9: 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, *to do to or in respect to* any one, in N. T. only of harm or evil. (α) genr. c. acc. of thing, seq. dat. of pers. Acts 16: 28 *μηδὲν πράξης σεαυτῷ κακόν*. So c. *ἐπὶ τινα* as *to*, Acts 5: 35. *πρὸς τινα* against,

Acts 26: 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Oec. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense *to do from* any one, i. e. *to exact, to collect money from* any one; in N. T. only c. acc. of thing, Luke 3: 13 μηδὲν πλέον . . . πρόσσετε. 19: 23 ἐλθὼν σὺν τόκῳ ἃν ἔπραξα αὐτό. — Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Auct. 18. Xen. An. 7. 6. 17 ἐὰν πράττειτε αὐτὸν τὰ χρήματα.

Πραϋλάθεια, ας, ἡ, (πραῦς, πά-σχω,) pp. *a suffering meekly*, i. q. *meekness, mildness, gentleness*, once in Mss. 1 Tim. 6: 11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.

Πραῦς, εἶα, ὅ, Gen. εἰς, οὐς; εἰας; εἰς, οὐς; *meek, mild, gentle*. Matt. 5: 5 μακάριοι οἱ πραεῖς. 21: 5. 1 Pet. 3: 4. Sept. for רַחֵם Job 24: 4. Zech. 9: 9. רַחֵם Ps. 37: 11.—Ecclus. 10: 14. Hdian. 7. 1. 3. Xen. Oec. 19. 7. See in Πραῶς fin.

Πραϋτης, τητος, ἡ, (πραῦς,) *meekness, mildness, forbearance*, James 1: 21. 3: 13. 1 Pet. 3: 15. Sept. for רַחֵם Ps. 45: 6.—Ecclus. 3: 17. 4: 8.

Πρέλω, pp. *to be eminent, distinguished, to excel*, Hom. Il. 12. 104. Od. 8. 172. Usually and in N. T. impers. πρέπει, *it becomes, it is right, proper*; part. πρόπον ἐντὶ ἵτ is *becoming, etc.* Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. 2: 10 ἔπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. 3: 15 πρόπον κ. τ. λ. (Luc. Imag. 22.) Seq. dat. simpl. Eph. 5: 3 καθὼς πρέπει ἁγίοις. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. 11: 13.—Luc. D. Deor. 20. 16. — Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2: 10 ὁ πρέπει γυναῖξιν. Tit. 2: 1. Heb. 7: 26 τοιοῦτος ἡμῖν ἔπρεπεν ἀρχιερεὺς. So Sept. for רַחֵם Ps. 33: 1. 93: 5.—Luc. Nigrin. 15. Ael. V. H. 12. 1 penult.

Πρεσβεία, ας, ἡ, (πρεσβύω,) *age, seniority, primogeniture*, Aeschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. *an embassy*, for coner. *ambassadors*, e. g. πρεσβεῖαν ἀποστέλλειν Luke 14: 32. 19: 14.

Like examples of metonymy see in Lob. ad Phr. p. 469. — 2 Maec. 4: 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

Πρεσβένω, f. εἶσω, (πρεσβύς an aged man, elder, also an ambassador, Buttm. § 58. p. 100,) *to be aged, elder*, Dion. Hal. Ant. 1. 70. Hdor. 7. 2. In N. T. *to be an ambassador, to act as ambassador*, intrans. 2 Cor. 5: 20 ὑπὲρ Χριστοῦ οὕν πρεσβεύομεν. Eph. 6: 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέριον, ἰόν, τό, (πρεσβύτερος,) *an assembly of aged men, council of elders, senate*; whence Engl. *presbytery*. Spoken of the Jewish senate, Sanhedrim, συνέδριον q. v. Luke 22: 66. Acts 22: 5. Of the elders of the Christian church, 1 Tim. 4: 14.

Πρεσβύτερος, α, ον, pp. *a comparat. form from πρεσβύς an old man*, see Buttm. § 69. 3; *older, elder*, i. e.

a) pp. as compar. adj. Luke 15: 25 ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος, Sept. for רַחֵם Job. 1: 13, 18. רַחֵם Job 32: 4. — Jos. Ant. 6. 3. 2. Ael. V. H. 9. 42. — Hence as Subst. *an older person, senior*; plur. *old men, seniors, the aged*; 1 Tim. 5: 1 πρεσβυτέρῳ μὴ ἐπιπλήξῃς. v. 2. Acts 2: 17 οἱ πρ. ὑμῶν. 1 Pet. 5: 5. So Sept. for רַחֵם Gen. 18: 11, 12. 24: 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβύτεροι *the ancients, the fathers, ancestors*; Matt. 15: 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark 7: 3, 5. Heb. 11: 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, *an elder*, plur. *elders*, i. e. *persons of ripe age and experience who were called to take part in the management of public affairs*; so in the O. Test. Sept. and Heb. רַחֵם, see Ex. 18: 12. 19: 7. 24: 1, 9. Num. 11: 16. al. saep. comp. Gen. 50: 7. In N. T. spoken: (α) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8: 9, comp. v. 3. Acts 24: 1. As one of the classes of members, e. g. ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26: 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. 16: 21. 26: 3. 27: 41. Mark 8: 31. 11: 27. 14: 43, 53. 15: 1. Luke 9: 22. 20: 1. Comp. in Ἀρχιερεὺς b. Also ἀρχιερεῖς καὶ πρεσβ.

Matt. 21: 23. 26: 47, 59. 27: 1, 3, 12, 20. 28: 12 coll. v. 11. Luke 22: 52. Acts 4: 23. 23: 14. 25: 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6: 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4: 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ. Comp. Jahn § 244. — (β) Of the elders in other cities, e. g. Capernaum, Luke 7: 3. Comp. in Κρίσις b. γ. — (γ) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts 11: 30. 14: 23. 15: 2, 4, 6, 22, 23. 16: 4. 20: 17. 21: 18. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14. 1 Pet. 5: 1. Sing. ὁ πρεσβύτερος 1 Tim. 5: 19. 2 John 1. 3 John 1. — (δ) Symbol. of the 24 elders around the throne of God in heaven, Rev. 4: 4, 10. 5: 5, 6, 8, 11, 14. 7: 11, 13. 11: 16. 14: 3. 19: 4.

Πρεσβύτες, ου, ὁ, (πρέσβυς,) an old man, one aged, Luke 1: 18. Tit. 2: 2. Philem. 9 ὡς Παῦλος πρεσβύτες. Sept. for יִשְׂרָאֵל Ex. 10: 9. 1 Sam. 4: 19. 1 K. 1: 15.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

Πρεσβύτες, ιδος, ἡ, (fem. to πρεσβύτες,) an aged woman, Tit. 2: 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Aeschyl. Eum. 718.

Πρήθω, see Πίμπρημι.

Προηνής, έος, οὔς, ὁ, ἡ, adj. (prob. from πρό,) Lat. pronus, i. e. bending forwards, prostrate, headlong. Acts 1: 18 προηνής γινόμενος *falling headlong*; see more in Ἀνάγχω.—3 Macc. 6: 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. προνής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

Πρόζω or *πρόω*, f. *ίσω*, *to saw, to saw asunder*, Pass. Heb. 11: 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12: 31. 1 Chr. 20: 3. Comp. in Διχοτομέω. Sept. for פָּרַץ Am. 1: 3. — Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3. 27. Plato Theag. p. 124. A.

Πρόν, adv. of time, (kindr. with πρό), pp. *before, formerly*, in independent clauses, opp. νῦν Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connec-

ting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow πρίν no. 1, 2. Buttm. § 149. p. 430. Matth. § 522. 2. Viger. p. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2. d. Matt. 26: 34, 75 πρίν ἀλέκτορα φωνῆσαι. Mark 14: 72. Luke 22: 61. John 4: 49 κατὰ βῆθι πρίν ἀποθανεῖν τὸ παιδίον μου. 8: 58. 14: 29. So Sept. for עֲדָה Ez. 33: 22. Joel 2: 31.—Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἢ, i. e. πρίν ἢ, *sooner than*, i. q. *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2, c. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: (α) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. 1: 18 πρίν ἢ συνελθεῖν αὐτοὺς ἐνέρεθῃ κ. τ. λ. Mark 14: 30. Acts 2: 20. 7: 2.—Tob. 14: 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 μηδὲ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθαρὰν, ἢ αὐτοῖς ποιῆσαι.—(β) seq. Subjunct. aor. where the reference is to something future. Luke 2: 26 μὴ ἰδεῖν θάνατον, πρίν ἢ ἰδῇ τὸν Χριστόν. 22: 34.—Hdian. 1. 19. πρίν Jos. Ant. 7. 9. 7. Plato Phaedo § 6 fin. — (γ) seq. Opt. where the preceding clause contains a negative, Passow no. 2. c. Acts 25: 16 οὐκ ἔστιν ἔθος . . . πρίν ἢ . . . κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Comp. Winer § 42. 3. p. 245. Matth. § 522. 2. b.—πρίν Xen. Cyr. 1. 4. 14.

Πρόσκα, ης, ἡ, Prisca, 2 Tim. 4: 19. Rom. 16: 3; and dimin. *Προσκίλλα, ης, ἡ, Priscilla*, Acts 18: 2, 18, 26. (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

Προσκίλλα, see in Πρίσκα.

Πρόω, see in Πρίζω.

Πρό, prep. governing the genitive, with the primary signif. *before*, Lat. *pro, prae*, both of place and time. Comp. Matth. § 575. Passow s. v.

1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts 5: 23 ἐστῶτας πρὸ τῶν θυρῶν. 12: 6, 14 πρὸ τοῦ πυλῶνος. 14: 13. James 5: 9.—Jos. Ant. 10. 1. 2 πρὸ τῶν τευχῶν. Ceb. Tab. 15 πρὸ τῆς θύρας. Xen. H. G. 2. 4. 33 πρὸ τῶν πυλῶν.—Of person, from the Heb. πρὸ προσώπου τινός, i. q. Heb. פְּנֵי, pp. *before the face of* any one, but used pleonast. instead of πρὸ simply, *before* any one, Matt. 11: 10 ἀποστείλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, i. q. πρὸ σοῦ. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1. See Winer § 67. 1. p. 488. So Sept. for פְּנֵי Ex. 33: 2. 34: 6. Mal. 3: 1, 14. —Greek writers used simply πρὸ c. gen. of pers. Diod. Sic. 16. 93 πρὸ τοῦ βασιλέως στάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. 8: 29 πρὸ καιροῦ *before the time* sc. appointed. John 11: 55 πρὸ τοῦ πάσχα. 13: 1. Acts 5: 36. 21: 38. 1 Cor. 2: 7. 4: 5. 2 Cor. 12: 2 πρὸ ἐτῶν δεκαεσσάρων. 2 Tim. 1: 9. 4: 21. Tit. 1: 2. Jude 25 in some edit. So Sept. for פְּנֵי Zech. 8: 10. Neh. 13: 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12: 1 πρὸ ἑξ ἡμερῶν τοῦ πάσχα, for ἑξ ἡμ. πρὸ τοῦ πάσχα, *six days before the passover*. Similar inversions are: Sept. Am. 1: 1 πρὸ δύο ἐτῶν τοῦ σεισμοῦ. 2 Macc. 15: 36. Jos. Ant. 15. 11. 4 πρὸ μιᾶς ἡμέρας τῆς ἑορτῆς. c. Apion. 2. 2 πρὸ ἐτῶν τριακοσίων . . . Δαναοῦ φνγῆς. Plut. Sympos. lib. 8. qu. 1, πρὸ μιᾶς ἡμέρας τῶν γενεθλίων. Luc. Macrob. 12 πρὸ δυοῖν ἐτῶν τῆς τελευτῆς. Ael. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. 24: 38 πρὸ τοῦ κατακλυσμοῦ. Luke 11: 38 πρὸ τοῦ ἁρίστου. 21: 12. John 17: 24 πρὸ καταβολῆς κόσμου. Eph. 1: 4. Heb. 11: 5. 1 Pet. 1: 20. So Sept. πρὸ for פְּנֵי Is. 18: 5.—Plato Phaedo init. πρὸ τοῦ θανάτου. Xen. Cyr. 6. 2. 21 πρὸ τοῦ ἁρίστου.—By Hebr. Acts 13. 24 πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, i. q. πρὸ εἰσόδου αὐτοῦ, see above in no. 1. Comp. פְּנֵי, Sept. πρὸ, Am. 1: 1. —(γ) Seq. gen. of pers. or thing, *before one* in time. John

5: 7 πρὸ ἐμοῦ καταβαίνει, *before me*, i. e. sooner than I. 10: 8 ὅσοι πρὸ ἐμοῦ ἦλθον. Col. 1: 17. οἱ πρὸ τίνος *those before any one*, who preceded him, were earlier than he, Matt. 5: 12. Rom. 16: 7. Gal. 1: 17.—Palaeph. 53. 2. Hdian. 1. 5. 13 οἱ πρὸ ἐμοῦ. Xen. Mem. 3. 5. 11 πρὸ ἡμῶν. —(δ) Seq. τοῦ c. infin. expressing an event. Matt. 6: 8 πρὸ τοῦ ὑμᾶς αἰτῆσαι. Luke 2: 21. 22: 15. John 1: 49. 13: 19. 17: 5. Acts 23: 15. Gal. 2: 12. 3: 23. So Sept. for פְּנֵי Gen. 13: 10. 27: 7, 10.—Ael. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before, above*, as πρὸ πάντων *before all things* James 5: 12. 1 Pet. 4: 8. —3 Macc. 2: 21 θεὸς πρὸ πάντων ἁγίος. Hdian. 5. 4. 2. Plato Menex. fin. πρὸ γὰς ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρὸ implies: 1. place, *fore, before, forward, forth*, as προάγω, προβαίνω, προβάλλω, etc. 2. time, *fore, before, beforehand*, Lat. *prae* as προεῖπον, προλέγω, προμεριμνάω, etc. 3. preference, as προαιρέομαι.

Προάγω, f. ξω, (ἄγω.) 1. trans. *to lead forth, to bring forth*, e. g. a prisoner out of prison, c. acc. Acts 16: 30 προαγαγὼν αὐτοὺς ἔξω. So in a judicial sense, Acts 12: 6 ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25: 26 διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, i. e. *before you* as judges.—genr. 2 Macc. 5: 18. Jos. Ant. 4. 6. 4. Xen. Oec. 11. 15. In a judicial sense, c. εἰς, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. 21: 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11: 9. Luke 18: 39. Seq. acc. of pers. depending on the force of πρὸ in compos. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Buttm. § 147. n. 11, 12. Matt. 2: 9 ὁ ἀστὴρ . . . προῆγεν αὐτοῦς. Mark 10: 32.—Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) in time, i. q. *to go first, to precede*; absol. Mark 6: 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5: 24 see in Κρίσις b. β. Seq. acc. of pers. depending on

πρό, see above in α. Matt. 14: 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21: 31. 26: 32. 28: 7. Mark 14: 28. 16: 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαιότητι.—Particip. προάγων, οὔσα, ον, *foregoing, former, previous*. 1 Tim. 1: 18 κατὰ τὰς προακούσας ἐπὶ σε προφητείας. Heb. 7: 18.—Hdian. 8. 8. 8.

Προαιρέω, ὦ, f. ἤσω, (αἰρέω,) to take forth out of any place, Judith 13: 15 προελούσα τὴν κεφαλὴν ἐκ τῆς πήρας. Luc. Rhetor. Præc. 17 καθάπερ ἐκ ταμείου προαιρέων. Ostener Mid. προαιρέομαι, οὔμαι, to take one thing before another, i. q. to prefer, to choose, Wisd. 7: 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6 προαιρεῖσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. to take or have before oneself, i. q. to propose to oneself, to purpose, to resolve, absol. 2 Cor. 9: 7 καθὼς προαιρεῖται τῇ καρδίᾳ. — Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.

Προαιτιάομαι, ὦμαι, f. ἀσομαι, depon. Mid. (αἰτιάομαι,) to accuse beforehand, Aor. 1 to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3: 9. Comp. c. 2: 1—5, 17—29.

Προακούω, aor. 1 προήκουσα, to hear beforehand, Aor. to have heard of before, already, c. acc. Col. 1: 5 ἣν [ἐλπίδα,] προηκούσατε. — Jos. Ant. 8. 12. 3 προακηκώς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.

Προαμαρτάνω, f. ἤσω, (ἁμαρτάνω,) perf. προημάρτηκα, to have sinned already, heretofore, 2 Cor. 12: 21. 13: 2.—Hdian. 3. 14. 8.

Προαύλιον, ου, τό, (αὐλή,) pp. 'place before the αὐλή or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. gateway, vestibule, Mark 14: 68. Comp. Matt. 26: 71 where it is πυλών.—Suid. προαύλιον· τὰ ἐμπροσθεν τῆς αὐλῆς.

Προβαίνω, f. βήσομαι, (βαίνω,) to go forward, to advance, intrans. Matt. 4: 21 et Mark 1: 19 προβάς ἐκεῖθεν. — Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκοῖς, νῖα, ὅς, advanced sc. in life, years, seq. ἐν c. dat. Luke 1: 7 προβεβηκότις ἐν

ταῖς ἡμεραῖς. v. 18. 2: 36. Sept. c. dat. for עָרַבְתָּ נָשׁ Josh. 23: 1, 2. 1 K. 1: 1. —c. ἐν 2 Macc. 8: 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. 6: 18. Hdian. 2. 7. 8.

Προβάλλω, f. βαλῶ, (βάλλω,) to cast or thrust forward, trans.

a) genr. Acts 19: 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, the Jews thrusting him (Alexander) forward. — Sept. Jer. 46: 4. 2 Macc. 7: 10. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν ἐς τὸ μέσον.—Others in Acts 1. c. to put forward sc. as an advocate, to propose, to recommend, as Mid. and Pass. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21: 30 ὅταν προβάλωσι sc. τὰ φύλλα, comp. Matt. 24: 32.—Jos. Ant. 4. 8. 19 καρπὸν Arr. Epict. 1. 15. 7.

Προβαίτιος, ἡ, ὄν, (πρόβατον,) pertaining to sheep. John 5: 2 ἐπὶ τῇ προβατικῇ sc. πύλῃ, by the sheep-gate. So Sept. for יְשַׁעְתָּ רַעְשׁ Neh. 3: 1, 32. 12: 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.

Πρόβατον, ου, τό, (προβαίνω,) pp. 'whatever goes forwards,' i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, beasts, cattle, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137. — In Attic usage and N. T. a sheep, plur. sheep, e. g. as distinguished from goats, Matt. 25: 32 ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. v. 33. So genr. Matt. 7: 15 see in Ἐνδύμα. 9: 36. 10: 16. 12: 11, 12. 18: 12. Mark 6: 34. Luke 15: 4, 6. John 2: 14, 15. 10: 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts 8: 32. Rom. 8: 36. 1 Pet. 2: 25. Rev. 18: 13. Sept. for יְשַׁע Gen. 12: 16. 13: 5. saep. πῦ Ex. 12: 3 sq. — Pol. 5. 35. 13. Xen. Mem. 2. 3. 9. — Trop. of those under the care and watch of any one, as sheep

under a shepherd, Matt. 10: 6. 15: 24. 26: 31. Mark 14: 27. John 10: 7, 8, 11, 15, 16, 26, 27. 21: 16, 17. Heb. 13: 20.

Προβιβάζω, f. άσω, (βιβάζω, βαίρω,) to cause to go forwards, to cause to advance, trans. Acts 19: 33 ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον they caused Alexander to advance out of the crowd, i. q. to stand forth, prob. in order to speak in behalf of the Jews. — Pol. 24. 3. 7.—Trop. i. q. to urge on, to instigate, Matt. 14: 8 προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς. — Xen. Mem. 1. 5. 1. Sept. to teach, for הִלְכִּי Ex. 35: 34. יָרַד Dan. 6: 7.

Προβλέπω, f. ψω, (βλέπω,) to foresee, Sept. for פָּרָא Ps. 37: 13. In N. T. Mid. προβλέπομαι, to provide, Lat. providere, c. acc. Heb. 11: 40.

Προγίνομαι, perf. 2 προέγιονα, (γίνομαι q. v.) to be done before, to have been before. Rom. 3: 25 τῶν προγεγονότων ἁμαρτημάτων sins before done, former sins. — 2 Macc. 14: 13. Hdian. 1. 14. 4. Xen. Mem. 2. 7. 9.

Προγινώσκω, f. γινώσμαι, (γινώσκω, q. v.) to know before, trans.

a) genr. i. q. to know already, to be before acquainted with, c. acc. Acts 26: 5 προγινώσκοντές με ἄνωθεν, comp. for the pleonast. adv. Lob. ad Phr. p. 10. impl. 2 Pet. 3: 17.—Wisd. 18: 6. Hdian. 1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. to foreknow, to foresee, pp. τὰ μέλλοντα Xen. Apol. 30. In N. T. by impl. to fore-determine, to fore-ordain; e. g. Pass. part. 1 Pet. 1: 20 Χριστοῦ προεγνωσμένου πρὸ καταβολῆς κόσμου.—Xen. Cyr. 2. 4. 11 in some edit. comp. in Γινώσκω fin.—Here belong also Rom. 8: 29 ὅτι οὕς προέγνω, καὶ προώρισε, and Rom. 11: 2 λαὸν αὐτοῦ, ὃν προέγνω, i. e. whom he hath fore-determined, of old; comp. Tittm. de Synom. N. T. p. 227, and in Bibl. Repos. III. p. 55. Others here render, whom he hath fore-approved, loved of old; comp. Γινώσκω no. 2. c.

Προγινώσκεις, εως, ἦ, (προγινώσκω,) fore-knowledge, sc. of future things, πρόγν. τῶν ἐσομένων Jos. c. Apion. 1. 26. Hdian. 2. 9. 4; of a prophetic gift, Judith 11: 19. Jos. Ant. 8. 8. 5.

In N. T. by impl. fore-determination, i. q. eternal purpose, counsel, Acts 2: 23 τῷ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ. 1 Pet. 1: 2.

Πρόγονος, ου, ὁ, ἦ, (προγίνομαι, προέγιονα,) pp. earlier born, older, Hom. Od. 9. 221. In N. T. οἱ πρόγονοι progenitors, ancestors, and genr. forefathers, 2 Tim. 1: 3 ᾧ λατρεύω ἀπὸ προγόνων, comp. in Ἀπό III. 3. — 2 Macc. 8: 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5. 3. ὁ προγ. An. 7. 2. 22.—Spec. parents, 1 Tim. 5: 4 ἀμοιβὰς διδόναι τοῖς προγόνοις.—Xen. Mem. 1. 3. 1.

Προγράφω, f. ψω, (γράφω,) to write before, e. g.

a) in reference to time past, in the praeter tenses, to have written before, at a former time, Eph. 3: 3 καθὼς προέγραψα ἐν ὀλίγῳ. Rom. 15: 4 bis.—Palaeph. 53. 6 ὡς προεγράπται.

b) in reference to time future, to post up beforehand in writing, to announce by posting up a written tablet, Aristoph. Av. 450 or 452 σκοπεῖν δ' ὅτι ἂν προγράψωμεν ἐν τοῖς πινακίοις. Dem. 1257. 5 φρουρὰς προγραφείσης. Aeschin. 35 πεν. προγράψαι τοὺς πρυτάνεις ἐκκλησίας δύο κατὰ τοὺς νόμους. Plut. Camill. 11.—Hence in N. T. genr. to announce, to promulgate, Gal. 3: 1 οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χρ. προεγράφη ἐν ἡμῖν ἐσταυρωμένος, before whose eyes Jesus Christ hath been announced among you crucified, i. e. set forth as in a public written tablet. — Hence also i. q. to prescribe, to appoint, to ordain, Jude 4 οἱ πάλαι προεγεγραμμένοι εἰς τοῦτο τὸ κρίμα.—Appian. B. Civ. 4. 1 Σύλλα τοῦ πρώτου τοὺς ἐχθροὺς ἐς θάνατον προγραψάντος. ib. τῶν ἐπὶ θανάτῳ προγραφέντων. Jos. Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp. Lat. proscribere.

Προόηλος, ου, ὁ, ἦ, (δηλος,) manifest beforehand, Dem. 293. 25. Xen. H. G. 6. 4. 9. In N. T. emphat. manifest before all, well-known, conspicuous, 1 Tim. 5: 24, 25. Heb. 7: 14. — Judith 8: 29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

Προδίδωμι, f. δώσω, (δίδωμι,) to give beforehand, to give first, c. dat. Rom. 11: 35 τίς προέδωκεν αὐτῷ κ. τ. λ.—Xen. H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in

Greek writers to give forth, i. q. to give over, to betray, Jos. c. Apion. 2. 37 init. Hdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.

Προδότης, ου, ὁ, (προδίδωμι,) a betrayer, traitor, Luke 6: 16. Acts 7: 52. 2 Tim. 3: 4.—2 Macc. 5: 15. Ceb. Tab. 34. Xen. H. G. 1. 7. 23:

Προδρέμω, see Προτρέχω.

Πρόδρομος, ου, ὁ, ἡ, (προτρέχω, προδραμῖν,) adj. running before, φυνάδα πρόδρομον Soph. Antig. 108. Hdot. 9. 14. In N. T. Subst. a fore-runner, precursor, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6: 20. — Of light troops sent forward as scouts, Diod. Sic. 17. 17. Xen. Mag. Eq. 1. 25. Comp. Wisd. 12: 8.

Προεῖδον aor. 2, (εἶδον, see Εἶδω,) to see before oneself, far off, Sept. for פָּרָא Gen. 37: 18. Hom. Od. 5. 393. Xen. An. 1. 8. 20.—In N. T. to foresee, as things future, absol. Acts 2: 31 (Δαβὶδ) προῖδὼν ἐλάλησε κ. τ. λ. Gal. 3: 8 c. ὅτι. — Wisd. 19: 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

Προεῖπον aor. 2, perf. προεῖρηκα, see in Εἶπον init. to say before, i. e.

a) in reference to time past, to have said before, to have already declared, e. g. Aor. Gal. 5: 21. c. dat. 1 Thess. 4: 6 προεῖπαμεν ὑμῖν, for this form comp. in Εἶπον init. Perf. Gal. 1: 9. Heb. 10: 15. c. ὅτι 2 Cor. 7: 3. — perf. 3 Macc. 6: 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

b) in reference to time future, to say beforehand, to foretell, to predict, e. g. Aor. c. acc. Acts 1: 16 ἦν [γραφὴν] προεῖπε τὸ πνεῦμα. Perf. Rom. 9: 29. c. ὑμῖν Matt. 24: 25. ὑμῖν πάντα Mark 13: 23. ὅτι 2 Cor. 13: 2. τῶν ὁρημάτων προειρημένων 2 Pet. 3: 2. Jude 17. —aor. Jos. B. J. 6. 2. 1 pen. Pol. 6. 3. 2. Xen. H. G. 3. 4. 20, 21. perf. Hdian. 6. 8. 13. τὰ προειρημένα Jos. Ant. 2. 2. 4.

Προεῖρηκα, see in Προεῖπον.

Προελπίζω, f. ἔσω, (ἐλπίζω,) to hope before; perf. to have hoped before, i. e. beforetime, of old. Eph. 1: 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to

the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13. Comp. Rom. 3: 1 sq. 9: 4 sq. For the construction with ἐν, see Ἐν no. 3. c. γ. — So προκατελπίζεν Pol. 2. 4. 5. ib. 14. 3. 1.

Προενάρχομαι, f. ξομαι, (ἐνάρχομαι q. v.) to begin before; Aor. to have begun before, already, 2 Cor. 8: 6, 10. — Not found elsewhere.

Προεπαγγέλλω, f. ἐλώ, (ἐπαγγέλλω q. v.) to promise before; Aor. 1 Mid. Rom. 1: 2 ὁ [εὐαγγέλιον ὁ θεός] προεπηγγέλατο διὰ τῶν προφητῶν κ. τ. λ. i. e. aforetime, of old. 2 Cor. 9: 5 in Mss.—Dio Cass. p. 19. A. ed. Hanov. ἐπεὶ δὲ αἱ τε ἀρχαιρεσίαι προεπηγγελλμένοι ἦσαν.

Προεῖλω, see Προεῖπον.

Προέρχομαι, f. εἰέσσομαι, aor. 2 προῆλθον, depon. Mid. see in Ἐρχομαι.

1. to go forward, to go further, to pass on, intrans. Matt. 26: 39 et Mark 14: 35 προελθὼν μικρόν. Seq. acc. of way, Acts 12: 10 προῆλθον ὕμνην μίαν, comp. Matth. § 409. 4. Buttm. § 131. 6, 8. Winer § 32. 6. — Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9. c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. to go before any one, as referring either to place or time, e. g.

a) of place, to go before, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1: 17; or as a leader, guide, c. acc. Luke 22: 47 Ἰουδᾶς προήρχετο αὐτοῦς sc. τὸν ὄχλον. For this accus. see in Προάγω no. 2. a. — Eccclus. 35: 10. Comp. Sept. c. ἔμπροσθέν τινος for עֲבָרָה Gen. 33: 3.

b) in time, i. q. to go first, to precede, to set off before another, Acts 20: 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 20: 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9: 5 εἰς ὑμᾶς. — c. gen. Luc. D. Mort. 6. 5 ἅπαντες προελύουσιν αὐτοῦ. — In the sense to outgo, to arrive first, Mark 6: 33 in text. rec.

Προερέω, see Προεῖπον.

Προετοιμάζω, f. ἄσω, (ἐτοιμάζω,) to prepare beforehand, Wisd. 9: 18. Pausan. 4. 22. 1. Hdot. 8. 24. In N. T. i. q. to predestine, to appoint before, trans. c. εἰς, Rom. 9: 23 ἃ προητοίμασεν εἰς δόξαν. So c. dat. Eph. 2: 10 οἷς [ἔργοις] προη-

τοίμασεν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς πε-
ριπατήσωμεν. — Philo de Opif. p. 17, ὁ
θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο
εἰς ἔρωτα καὶ πόθον αὐτοῦ.

Προεναγγελίζομαι, f. ἰσομαι, (ἐν-
αγγελίζω q. v.) to announce glad tidings
beforehand, to foretell joyful news, c. dat.
Gal. 3: 8 προεναγγελίσαστο τῷ Ἀβραάμ,
ὅτι κ. τ. λ. Comp. Gen. 12: 3. 18: 18.

Προέχω, f. ἐξω, (ἔχω,) to hold forth
or forward, e. g. the hands Xen. Cyr. 2.
3. 10. Mid. to hold before oneself, Hdot.
2. 42; and trop. to use as a pretext, to
allege, Hdot. 8. 3. Thuc. 1. 140. Also
in time, to have beforehand, already,
Hdot. 9. 4. Soph. Antig. 208. Trop.
to have before another, i. q. to have
preference or pre-eminence, to excel, to
be superior, better, Jos. Ant. 7. 10. 2
ῥώμῃ προέχοντες. Xen. H. G. 2. 4. 41
γνώμῃ προέχειν. — Hence in N. T. Mid.
προέχομαι, to excel, to be superior, bet-
ter, sc. on one's own part. Rom. 3: 9
τί οὖν; προεχόμεθα; i. e. can then we
Jews claim for ourselves to be better
off than the Gentiles? sc. in respect to
being sinners before God.

Προηγέομαι, οὖμαι, f. ἡσομαι,
(ἡγέομαι,) to lead forward or onward, to
go on before, to take the lead, 2 Macc.
11: 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2.
27. In N. T. trop. to lead on by exam-
ple, c. acc. and dat. of that in or as to
which, Rom. 12: 10 τῇ τιμῇ ἀλλήλους
προηγούμενοι in mutual respect taking
the lead of each other. For the accus.
comp. in Προάγω no. 2. a. For the
dat. comp. Winer § 31. 3. Matt. § 400. 6.

Προθέσεις, εως, ἡ, (προτίθημι,) a
setting before or forth, a setting out, ex-
posure, exhibition, e. g. of a dead body
Dem. 1071. 21. Plato Legg. p. 959. A.
In N. T.

a) pp. as of food, spoken only of the
shew-bread, as being set out before Jeho-
vah on a table in the sanctuary, Heb.
ἄρτοι τῆς παρουσίας bread of presence, later ἄρτοι
τῆς θυσίας bread of rows or piles, Vulg.
panes propositionis; see Lev. 24: 5—9.
Jahn § 331. — So in an adjective sense
in the phrases: οἱ ἄρτοι τῆς προθέσεως
Matt. 12: 4. Mark 2: 26. Luke 6: 4, and
ἡ πρόθεσις τῶν ἁγίων Heb. 9: 2, both

equivalent to οἱ ἄρτοι οἱ προτιθέμενοι,
see Buttm. § 123. n. 4. Winer § 34. 2.
Gesen. Lehrs. p. 643 sq. — So Sept. ἄρτοι
τῆς προθέσεως for אֲרֹתֵי הַפָּנִיּוֹת Ex. 35:
12. 39: 36. 1 K. 7: 48. 2 Chr. 4: 19.
מִצְרָתָא ל' 1 Chr. 9: 32. 23: 29. πρό-
θεσις ἁγίων for אֲרֹתֵי הַכֹּהֲנִים 2 Chr. 13: 11.
Also Sept. ἄρτοι τοῦ προσώπου for
אֲרֹתֵי הַפָּנִיּוֹת 1 K. 21: 6; and once ἄρτοι ἐνώ-
πιοι Ex. 25: 30. — Comp. 2 Macc. 10: 3..

b) trop. of what one sets before his
mind, proposes to himself, Lat. *proposi-
tum*, i. q. *purpose, counsel, resolve*. Acts
27: 13 δόξαντες τῆς προθέσεως κεκρατη-
κέναι. So of firm purpose, firm resolve,
Acts 11: 23. 2 Tim. 3: 10. Elsewhere
of the eternal purpose and counsel of
God, Rom. 8: 28 τοῖς κατὰ πρόθεσιν
κλητοῖς. 9: 11 see in Ἐκλογή c. Eph. 1:
11. 3: 11. 2 Tim. 1: 9. — 2 Macc. 3: 8.
Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

Προθέσμιος, ἰα, ἰον, (θεσμός,
τίθημι,) set beforehand, appointed, spoken
of time, whence ἡ προθεσμία sc. ἡμέ-
ρα, a set day, appointed time, Gal. 4: 2. —
Jos. Ant. 12. 4. 7 τῆς προθ. ἐνισταμένης.
Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

Προθυμία, ας, ἡ, (πρόθυμος,) pre-
disposition, i. q. readiness, alacrity of
mind. Acts 17: 11 ἐδέξαντο τὸν λόγον
μετὰ πάσης προθυμίας. 2 Cor. 8: 11, 12,
19. 9: 2. — Eccles. 45: 23. Jos. Ant. 7.
9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

Πρόθυμος, ου, ὁ, ἡ, (θύμος q. v.)
predisposed, i. q. ready, willing, prompt,
e. g. τὸ πνεῦμα πρόθυμον Matt. 26: 41.
Mark 14: 38. Sept. for נָרִיר 1 Chr.
28: 21. 2 Chr. 29: 31. — 2 Macc. 4: 14.
Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22. — Neut.
τὸ πρόθυμον, readiness, alacrity, Rom.
1: 15 τὸ κατ' ἐμέ πρόθυμον i. q. there is
readiness on my part, I am ready. — 3
Macc. 5: 26. Jos. Ant. 4. 8. 13 τὸ περὶ
αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph.
Taur. 989 or 996.

Προθύμως, adv. (πρόθυμος,) read-
ily, willingly, with alacrity, 1 Pet. 5: 2. —
Tob. 7: 8. Hdian. 1. 5. 24. Xen. Conv.
4. 50.

Προΐστημι, f. προσίστη, (ἵστημι,)
aor. 2 προσέστην, perf. part. contr. προ-
εστώς. Trans. to cause to stand before,

to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in Ἰστημι, comp. Buttm. § 107. II. — In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. 12: 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5: 17 οἱ καλῶς προσεστώτες. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3: 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προσεσθῆναι. v. 12. 1 Thess. 5: 12.— c. gen. 1 Macc. 5: 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

b) by impl. to care for any thing, to be diligent in it, to practise, c. gen. καλῶν ἔργων προϊστασθαι Tit. 3: 8, 14.— Athen. 13. p. 612. A, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. § 24 οὐ κοσμίον προσεστώσαν ἐργασίας, οὐδὲ σεμνῆς. comp. Xen. Mem. 3. 2. 2.

Προκαλέω, ὤ, f. ἐσω, (καλέω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4. — Hence in N. T. Mid. προκαλεῖσθαι, οὔμαι, Lat. provoco, to provoke, to stimulate, c. acc. Gal. 5: 26. — Hdian. 6. 1. 12. Diod. Sic. 1. 21.

Προκαταγγέλλω, f. ἐλῶ, (καταγγέλλω q. v.) to announce beforehand. e. g. future events, to foretell, Acts 3: 18, 24. 7: 52. Pass. part. perf. προκατηγγελμένος, announced beforehand, i. q. promised, 2 Cor. 9: 5. — Jos. Ant. 2. 9. 4 τοῖς προκατηγγελμένοις ὑπὸ τοῦ θεοῦ πίστιν παρεῖχε. ib. 1. 12. 3.

Προκαταρτίζω, f. ἴσω, (καταρτίζω q. v.) to make ready beforehand, trans. 2 Cor. 9: 5.

Πρόκειμαι, part. προκείμενος, (κείμεμαι,) to lie before, to be laid or set before any one, intrans. pp. Sept. Lev. 24: 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27. In N. T. only trop.

a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. 8: 12 εἰ γὰρ ἡ προθυμία πρόκειται.—Philo

de Vit. Mos. p. 626. A, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι, comp. in Κεῖμαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. 6: 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. 12: 1, 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκεινται δέγματα. — Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

Προκηρύσσω v. τιῶ, f. ξῶ, (κηρύσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. genr. to announce or preach beforehand, and in the past tenses, to have before announced, preached, trans. Acts 3: 20. 13: 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. — Jos. Ant. 10. 5. 1 Ἰερεμίας τὰ μέλλοντα τῇ πόλει δεινὰ προεκήρυξε.

Προκοπή, ῆς, ῆ, (προκόπτω,) pp. a going forward, only trop. progress, advancement, furtherance. Phil. 1: 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4: 15.— 2 Macc. 8: 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

Προκόπτω, f. ψῶ, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. εαυτὸν impl. see in Ἄγω no. 3; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. c. dat. of that in or as to which, Luke 2: 52 καὶ Ἰησοῦς προέκοπτε σοφίᾳ, comp. Winer § 31. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. b. γ. Matth. l. c. note. Seq. ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον q. d. to grow worse and worse, 2 Tim. 3: 13. ἐπὶ πλεον further 2 Tim. 2: 16. 3: 9. comp. in Πλεῖων d.—c. dat. Diod. Sic. 11. 87. c. ἐν,

as προκεκοφώς ἐν παιδείᾳ Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10. 30. ἐπὶ τὸ κακόν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἐπὶ πλεῖον Diod. Sic. 14. 98.

b) spoken of time, aor. to be advanced, i. q. to be far spent, Rom. 13: 12 ἡ νύξ προέκοπεν.—Jos. B. J. 4. 4. 6 τῆς νυκτός προκοπτοῦσης. Arr. B. Civ. 2. p. 781 ἡμέρα προύκοπτε.

Πρόκριμα, αἰος, τό, (προκρίνω,) a fore-judging, i. q. prejudice, prepossession, 1 Tim. 5: 21.

Προκυρώω, ᾧ, f. ὥσω, (κυρώω,) to establish or confirm before, previously, Pass. perf. Gal. 3: 17.

Προλαμβάνω, aor. 2. προέλαβον, (λαμβάνω,) to take before, trans.

a) i. q. to take before another, to anticipate another in doing any thing, c. acc. 1 Cor. 11: 21 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν. — Intrans. to take up beforehand, to anticipate the time of doing any thing; c. inf. Mark 14: 8 προέλαβε μυρίσαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrs. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως κ. τ. λ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελήφθην, to have been before taken, overtaken, caught; Gal. 6: 1 εἰκαὶ προληφθῆναι ἄνθρωπος ἐν τινὶ παραπτώματι, if or although one have formerly been overtaken by a fault. — Others, if one have been caught forth, hurried away, by a fault. Comp. Wisd. 17: 17.

Προλέγω, f. ξω, (λέγω,) to say beforehand, to foretell, to forewarn, 2 Cor. 13: 2. Gal. 5: 21. 1 Thess. 3: 4. Sept.

for ἡγᾶται Is. 41: 26. — Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

Προμαρτύρομαι, (μαρτύρομαι,) pp. to call to witness beforehand; found only in N. T. to testify beforehand; i. q. to declare beforehand, 1 Pet. 1: 11. Comp. Διαμαρτύρομαι.

Προμελετάω, ᾧ, f. ἴσω, (μελετάω q. v.) to premeditate, c. inf. Luke 21: 14 μὴ προμελετᾷν ἀπολογηθῆναι. Comp. Mark 13: 11. — Aristoph. Eccl. 117. Xen. Ath. 1. 20.

Προμεριμνάω, ᾧ, f. ἴσω, (μεριμνάω,) to care or take thought beforehand, Mark 13: 11.

Προνοέω, ᾧ, f. ἴσω, (νοέω,) to foresee, to perceive beforehand, Hom. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. to see to beforehand, i. q. to care for, to provide for, Lat. provideo, c. gen. 1 Tim. 5: 8. Comp. Buttm. § 132. 5. 3. — Wisd. 13: 16. Ael. V. H. 2. 31. Xen. Cyr. 8. 1. 1. — Mid. to provide for in one's own behalf, q. d. to apply oneself to any thing, to practise diligently, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος Rom. 12: 17. 2 Cor. 8: 21.—Sept. Prov. 3: 4 προνοοῦ καλὰ ἐνώπιον κύριου. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ ἐνθυμοῦ, ἐπιμελοῦ.

Προνοία, ας, ἡ, (προνοέω,) foresight, providence, provision, Acts 24: 3. Rom. 13: 14 προνοίαν μὴ ποιῆσθαι, see in Ποιέω no. 1. b. β. — 2 Macc. 4: 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

Προοράω, ᾧ, perf. προεώρακα, (ὁράω,) to foresee, Jos. c. Ap. 1. 28. Xen. Conv. 4. 5. to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. to see before, i. e.

a) Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts 2: 25 προωρώμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16: 8 where Sept. for ἡγᾶται to set.

b) perf. to have seen before, in time, Acts 21: 29.

Προορίζω, f. ἴσω, ὀρίζω,) to set

bounds before, Dem. 877. 7 in some edit. In N. T. trop. *to pre-determine, to pre-destinate*, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4:28 *ὅσα . . . ἡ βουλὴ σου προέβλεπε γενέσθαι*. Rom. 8:29, 30. 1 Cor. 2:7. c. acc. et eis Eph. 1:5. Pass. v. 11.

Προάσχω, aor. 2 *προέταθον*, (πάσχω) *to be affected beforehand, to experience before*, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. *to have suffered before*, previously, 1 Thess. 2:2.—Thuc. 3. 67, 82.

Προέμνω, f. *πω*, (πέμπω) *to send on before*, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. *to send forwards or forth* Wisd. 19:2. Hdot. 4. 33, 121. In N. T. *to send forward*, sc. on one's journey, *to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. Acts 20:38 *προέπεμπον αὐτὸν εἰς τὸ πλοῖον*. 21:5.—Judith 10:15. Jos. Ant. 7. 11. 4 *προπέμψας Δαυίδην μέχρι τοῦ Ἰορδάνου*. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. *to help one forward* on his journey, Acts 15:3. Rom. 15:24. 1 Cor. 16:6, 11. 2 Cor. 1:16. Tit. 3:13. 3 John 6.—Esd. 4:47. 1 Macc. 12:4.

Προπεγής, *έος*, *ούς*, *ός*, *ή*, adj. (προπίπτω) *falling forwards, prociduous*, Xen. Eq. 1. 8. trop. *prone, inclined, ready to do any thing*, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, *precipitate, headlong, rash*. Acts 19:36 *μηδὲν προπετὲς πράττειν*. 2 Tim. 3:4.—Ecclus. 9:23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Aeschin. 27. 8. *προπετῶς* Xen. Cyr. 1. 3. 8.

Προπορεύομαι, f. *έύσομαι*, depon. Mid. (πορεύω q. v.) *to pass on before, to go before* any one, e. g. as a leader, guide, c. gen. Acts 7:40 *θεοὺς οἱ προπορεύσονται ἡμῶν*, quoted from Ex. 32:1, 22, where Sept. for *הַלְכֵם*. For the gen. as depending on *πρό* in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. 9:11. Pol. 13. 2. 5.—Also as a forerunner, herald, Luke 1:76 *προφ. πρό προσώπου κυρίου*, see in *Πρό* no. 1. So Sept. for *הַלְכֵם* *הַלְכֵם*

Ps. 97:3. *הַלְכֵם* Ps. 89:15. — Xen. Cyr. 4. 2. 23 *προφ. ἔμπροσθεν*.

Πρός, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction *from* a place *hither*; with the dat. rest or remaining *by, at, near* a place; with the accus. motion or direction *towards* or *to* a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. *from* a place *hither*, Hom. Od. 8. 29 *ξείνος . . . ἔκτ' ἐμὸν δῶ, ἢ ἐπὶ πόρῳ ἡοίων, ἢ ἑσπερίων ἀνθρώπων*. Then, in the direction of a place, e. g. *πρὸς Βορέαιο, πρὸς Νότον*, Od. 13. 110, 111; pp. *from* the north etc. in Engl. *at or towards* the north. *πρὸς τοῦ ποταμοῦ* Xen. An. 4. 3. 28. Comp. Heb. *לְ* Gen. 2:8. 13:11. Gesen. Lex. *לְ* no. 3. c. Trop. of the source, agent, cause, *from* which any thing comes or proceeds, e. g. *λαβεῖν τι πρὸς τινος* Hdot. 2. 139, 152; and so after neuter or passive verbs, *from, of, by*, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependence or relation of any kind *from* or *with* any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. *πρὸς δίκης according to right* Soph. Oed. T. 1014. Hdot. 7. 153. *ἅπαντα λέγεις καὶ οὐδαμῶς πρὸς σοῦ* Xen. Mem. 2. 3. 15. — Hence in N. T. once, trop. *pertaining to*, i. e. *for, for the benefit of*, Acts 27:34 *τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει*. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321. — Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative *πρός* marks a place or object *by the side of* which a person or thing is, *by, at, near*; as if in answer to the question *where?* in N. T. only five times, e. g. Mark 5:11 *πρὸς τῷ ὄρει*, where text. rec. *πρὸς τὰ ὄρη*. Luke 19:37 *πρὸς τῇ καταβάσει τοῦ ὄρους*. John 18:16 *ὁ Πέτρος εἰσπήκει πρὸς τῇ θύρῃ*. 20:12. Rev. 1:13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the Accusative *πρός* marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards*, *to*, *unto*, as if in answer to the question *whither*? c. acc. of place, thing, person; comp. Passow C. Butt. I. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matth. 2: 12 *μὴ ἀνακίμναι πρὸς Ἡρώδην*. 3: 5 *ἐξεπορεύοντο πρὸς αὐτόν*. v. 14 *καὶ σὺ ἔρχῃ πρὸς με*; 10: 13. 11: 28. 25: 9. Mark 1: 33 *ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν*. 6: 25, 45 *προάγειν . . . πρὸς Βηθσαϊδάν*. 10: 1. Luke 8: 4, 19. 24: 12 *ἀπῆλθε πρὸς ἑαυτὸν* i. e. home. John 3: 20 *οὐκ ἔρχεται πρὸς τὸ φῶς*. 6: 37. 7: 33. Acts 3: 11. 28: 30. Rom. 1: 10. Gal. 1: 17. al. saep. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after *γίνεσθαι*, John 10: 35. Acts 7: 31. 13: 32. 2 Cor. 1: 18. See in *Γίνομαι* I. d. β. p. 158.—comp. Xen. An. 3. 4. 24.—After verbs of sending, c. acc. of pers. Matth. 21: 34 *ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς*. Luke 23: 27. John 16: 7. Acts 15: 25. Eph. 6: 22. Tit. 3: 12. Hence *ἐπιστολὴ πρὸς τινα* Acts 9: 2. 22: 5. 2 Cor. 3: 1. — Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. *ἐπιστολὴ πρὸς 2 Macc. 11: 27*. Luc. Nigr. 1. — After verbs of leading, bringing, drawing, by force or otherwise; Matth. 26: 57 *οἱ δὲ κρατήσαντες τὸν Ἰ. ἀπέγαγον πρὸς Καϊάφαν*. Mark 9: 17, 19 *φέρετε αὐτὸν πρὸς με*. 11: 7. Luke 12: 58. John 12: 32 *πάντας ἐκλύσω πρὸς ἑμάντον*. 14: 3. Acts 23: 15. Rev. 12: 5. Praegn. Acts 23: 24 see in *Διασώζω*. — Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion to a place and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*. E. g. verbs of falling, *πίπτειν* v. *προσπίπτειν* *πρὸς τοὺς πόδας τινος* *to fall at one's feet* Mark 5: 22. 7: 25. (Sept. Ex. 4: 25.) So verbs of laying, putting, casting, and the like; as Matth. 3: 10 *ἡ ἀξίνη πρὸς τὴν ῥίζαν κείται*. Luke 3: 9. 16: 20 *ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ*. Acts 3: 2. So Mark 10: 7. Matth. 4: 6. For the use

of *πρός* c. acc. after verbs compounded with *πρός*, see Winer § 56, espec. p. 364. Genr. Acts 5: 10 *ἐξηέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς*. Acts 13: 36. — After verbs and words implying inere direction, as a turning, reaching, looking, and the like. Luke 7: 44 *στραφεὶς πρὸς τὴν γυναῖκα*. Acts 9: 40. 2 Cor. 3: 16. Rom. 10: 21 *ἐξεπέτασα τὰς χεῖράς μου πρὸς λαόν κ. τ. λ.* Eph. 3: 14 *κίμπω τὰ γόνατά μου πρὸς τὸν πατέρα*. trop. James 4: 5 see in *Ἐπιποθέω*. (Hdian. 6. 4. 3.) So by Hebraism, e. g. *βλέπειν τι πρόσωπον πρὸς πρόσωπον*, *face to face*, 1 Cor. 13: 12, as Sept. for *ἑνῆς ἑνῆς* Gen. 32: 31. Deut. 34: 10. *λαλεῖν στόμα πρὸς στόμα*, *moult to mouth*, 2 John 12, as Sept. for *ἑνῆς ἑνῆς* Num. 12: 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking* to any one, mostly c. acc. of pers. see below in *a* fin. Comp. Passow C. c. Matth. I. c. (a) genr. e. g. after *εἶπον* Matth. 3: 15. Luke 1: 13, 18, 34. saep. *λαλέω* Luke 1: 19, 55. 2: 18, 20. saep. *λέγω* Luke 5: 36. 7. 24. Acts 3: 25. saep. *φημί* Luke 22: 70. Acts 2: 38. al. So with verbs of answering, as *ἀποκρίνομαι* Acts 3: 12. 25: 16; of accusing, as *κατηγορέω* John 5: 45; of praying, entreating, as *βοάω* Luke 18: 7. (Sept. 1 Sam. 12: 10.) *δεόμαι* Acts 8: 24. *δήσῃς* Rom. 10: 1. *εὔχομαι* 2 Cor. 13: 7. *προσευχή* Acts 12: 5. Rom. 15: 30; so by Hebr. *αἰρὴν φωνὴν πρὸς τὸν θεόν* Acts 4: 24; comp. Heb. *הָרָא נֶפֶשׁ* Is. 24: 14, and Gesen. Lex. art. *נֶפֶשׁ* no. I. e. With words of declaring, making known, as *ἀναδείξῃς* Luke 1: 80. *γνωρίζω* Phil. 4: 6. *ἐμφανίζω* Acts 23: 22; of command and the like, e. g. *ἐντολή* Acts 17: 15, *ἀπολογία* Acts 22: 1. etc. — Sept. 1 Sam. 14: 19. 2 Chr. 10: 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 *εὔχομαι πρὸς*. — Once c. acc. of thing, as *λαλεῖν πρὸς τὸ οὖς* i. e. to speak to one in his ear, privately, Luke 12: 3.—(β) Of *mutual* words and sayings, etc. Acts 2: 12 *ἄλλος πρὸς ἄλλον λέγοντες*. So *πρὸς ἀλλήλους* *to one another*, one to another, Mark 8: 16. 9: 31. 15: 31. John 6: 52. 16: 17. Acts 2: 7. 4: 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) *πρὸς ἑαυτοὺς* id. Mark 1: 27. 9:

16, 33. 14: 4. 16: 3. Luke 22: 23. Comp. in *Εαυτοῦ* c.—(γ) After verbs of *swearing* to any one, i. q. to promise with an oath, comp. Passow l. c. Luke 1: 73 ὄρκον ὃν ὥμοσε πρὸς Ἀβραάμ. — Hom. Od. 14. 331. ib. 19. 288.

c) trop. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one; e. g. (α) favourable, implying good-will, confidence, etc. 2 Cor. 3: 4 πεποιθήσιν ἔχομεν πρὸς τὸν θεόν. 7: 4 παρρησία πρὸς ἡμᾶς. v. 12. Gal 6: 10 ἐργαζόμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6: 9. Phil. 2: 30. 1 Thess. 1: 8 ἡ πίστις ἡ πρὸς τὸν θεόν. 5: 14. 2 Tim. 2: 24. Tit. 3: 2. Philem. 5. So Col. 4: 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4: 12. — Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demet. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. — (β) Unfavourable, i. q. *against*. Acts 6: 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. 23: 30 λέγειν τὰ πρὸς αὐτόν. 24: 19. 25: 19. 1 Cor. 6: 1. Eph. 6: 11 στήναι πρὸς κ. τ. λ. Col. 3: 13, 19 μὴ πικραίνεσθε πρὸς αὐτάς. Heb. 12: 4. Rev. 13: 6. Comp. Passow C. b. Matth. § 591. ε. — Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards*, *near*, Luke 24: 29 πρὸς ἑσπέραν ἐστὶ καὶ κέλικεν ἡ ἡμέρα. Comp. Passow C. 2. Matth. § 591. ε. fin. Winer l. c.—Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἔαρ ἥδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν.—(β) As forming with the accus. a periphrasis for an adverb of time, i. q. *at*, *for*; as πρὸς καιρόν, *for a season*, a while, briefly, Luke 8: 13. 1 Cor. 7: 5. πρὸς καιρόν ὥρας 1 Thess. 2. 17. πρὸς ὥραν John 5: 35. Gal. 2: 5. So Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν *for the present*, at present. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Comp. Passow C. 4. Winer l. c. — Pol. 1. 61. 4 πρὸς καιρόν. Luc. D. Deor. 18. 1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has *towards* or *to* another. Comp. Passow C. 3.

a) *towards*, i. e. *in reference to*, *in respect to*, *as to*, implying the direction or

remote object of an action. (α) c. acc. of pers. Mark 12: 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24: 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν θεόν κ. τ. λ. Rom. 4: 2. Heb. 1: 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matth. 27: 4. John 21: 22, 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343. — Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δῆπου πρὸς ἐμέ.—(β) Seq. acc. of thing, Heb. 9: 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητι. Luke 18: 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κ. τ. λ. 2 Cor. 4: 2. So after verbs of replying, Matth. 27: 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα. Rom. 8: 31 πρὸς ταῦτα. — genr. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12.—Here belongs the construction τὰ πρὸς τινα v. τι, *things relating or pertaining to* any person or thing, e. g. τὰ πρὸς εἰρήνην i. e. either pp. conditions of peace Luke 14: 32, or trop. Luke 19: 42. τὰ πρὸς τὴν χρεῖαν i. q. things necessary Acts 28: 10. τὰ πρὸς ζωὴν 2 Pet. 1: 3. τὰ πρὸς τὸν θεόν *things pertaining to God*, divine things, Rom. 15: 17. Heb. 2: 17. 5: 1. etc. Comp. in Ὁ, ἡ, τό, E. β. p. 555.—Sept. Ex. 18: 19 τὰ πρὸς θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

b) spoken of a rule, norm, standard, *according to*, in conformity with, etc. Luke 12: 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. 5: 10 πρὸς ἃ ἔπραξεν. Gal. 2: 14. Eph. 3: 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c. — Luc. quom. Hist. conser. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

c) of the motive, ground, occasion of an action, i. q. *on account of*, *because of*, *for*, e. g. Matth. 19: 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν κ. τ. λ. Mark 10: 5. Comp. Passow C. 3. c. Matth. § 591. β.—Hdot. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 3. 8. 5.

d) as marking the end or result, the aim or purpose of an action, e. g. πρὸς τί, *for what*, *why*, i. e. *to what end*, *for what purpose*, John 13: 28. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After

verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3: 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος κ. τ. λ. Rom. 3: 26. 15: 2. 1 Cor. 6: 5 πρὸς ἐντροπὴν ὑμῶν λέγω. 7: 35. 10: 11. 2 Cor. 1: 20. Eph. 4: 12. 1 Tim. 1: 16. 4: 7 γυμνάζε δὲ σεαυτὸν πρὸς ἐν-σέβειαν. Heb. 5: 14. 6: 11. 1 Pet. 4: 12. Espec. seq. infin. c. τό, *to the end that*, as Matt. 5: 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 6: 1 πρὸς τὸ θεαθῆναι αὐτοῖς. 13: 30 συλλέξατε . . . καὶ δῆσατε . . . πρὸς τὸ κατακαῦσαι αὐτά. 23: 5. Mark 13: 22. Eph. 6: 11. James 3: 3. — 3 Macc. 1: 19. Hdian. 3: 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. 27: 10. Plato Phaedo § 62.—So after nouns and adjectives, John 11: 4 ἀσθένεια πρὸς θάνατον. Eph. 4: 14. Col. 2: 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4: 35 ὅτι λευκαὶ εἰσι πρὸς θερισμὸν ἤδη. Acts 27: 12 ἀνευθέτου τοῦ λυμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2: 16. 10: 4. Eph. 4: 29. 1 Tim. 4: 8. 2 Tim. 3: 17. Tit. 1: 16. 1 Pet. 3: 15. — Diod. Sic. 5. 37. Plato Menex. p. 247. E, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3: 16 ἃ στρεβλοῦσιν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5: 16 τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάνατον. v. 16, 17.

e) of the relation in which one person or thing stands *towards* another, *towards*, *with*, etc. comp. Passow C. 3. d. Matth. § 591. ε. Luke 23: 12 προὑπηρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. 5: 1 εἰρηρὴν ἔχομεν πρὸς τὸν Θεόν. (Xen. Hi. 2. 11.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Act. 28: 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελί-αρ; So διατίθεσθαι διαθήκην πρὸς τινα, *to make a covenant with* any one, Acts 3: 25. Heb. 10: 6. 9: 20 see in Ἐντέλλομαι.—Diod. Sic. 11. 44 συντίθεσθαι φι-λίαν πρὸς τινα. Ael. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with etc. Passow l. c. Matth. l. c. γ.—Eccles. 24: 29. Plato Hipp. Maj. 2. p. 281, D, εἶναι τῶν

ἀρχαίων τοὺς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest *at*, *by*, *in* a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context. Comp. Eiz no. 4. See Passow C. 5. Matth. § 591. η. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (α) genr. c. acc. of place, Mark 11: 4 εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. 14: 54 θερμοιόμενος πρὸς τὸ φῶς, i. e. *at* or *towards* the fire. Luke 22: 56. John 20: 11. So c. acc. of person, i. q. *with*, *by*, *among*, Matt. 26: 18 πρὸς σε ποιῶ τὸ πάσχα. v. 55 πρὸς ὑμᾶς ἑκαθε-ζόμεν διδάσκων, pp. I set myself *to* or *among* you. Mark 14: 49 ἤμην πρὸς ὑμᾶς . . . διδάσκων. Acts 12: 20. 13: 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. *to* or *towards* the people. 1 Cor. 2: 3. 16: 7 ἐλπίζω χρόνον τινὰ ἐπι-μῆναι πρὸς ὑμᾶς. 2 Cor. 1: 12. 5: 8. Gal. 1: 18. 2: 5. 4: 18. Phil. 1: 26. 2 Thess. 2: 5. Sept. for ἔστη Is. 19: 19. — Aeschyl. Prom. 347 or 351 ὃς πρὸς ἐσπέρους τόπους ἔστηκε. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ στάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τεῖχος. ib. 2. 1. 25.—Here belongs the construction in Luke 18: 11, ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. either *σταθεὶς πρὸς ἑαυτόν standing by himself*, as in Eurip. Orest. above; or, *πρὸς ἑαυτὸν ταῦτα προσήχετο he prayed thus to or with himself*; comp. Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἐννοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι. — (β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. *παρά* c. dat. Passow l. c. Mark 2. 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. 4: 1. Matt. 13: 56 αἱ ἀδελφαὶ αὐτοῦ οὐκ ἴπσαι πρὸς ἡμᾶς εἰσι; Mark 6: 3. John 1: 1 ὁ λόγος ἦν πρὸς τὸν Θεόν. Philem. 13 πρὸς ἑμαυτὸν κατέχειν. — See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies: 1. motion, direction, reference, *towards*,

to, at, etc. as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκάω. 2. accession, addition, thereto, over and above, more, further, as προσαιτέω, προσαιπιλέω, comp. Herrn. ad Vig. p. 863. no. 426; hence intens. as πρόσπεινος, προσφιλής. 3. nearness, a being or remaining near, at, by, as προσεδρεύω, προσμένω. AL.

Προσάββατον, ου, τό, (πρό, σάββατον,) fore-sabbath, eve of the sabbath, i. q. παρασκευή, which see. Mark 15:42. —Judith 8:6.

Προσαγορεύω, f. εἰσώ, (ἀγορεύω,) to speak to any one, to address, to salute, Luc. Asin. 4. Hdian. 1. 16. 7. to call by name, to name, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. to name, to appoint, to declare, Pass. Heb. 5: 10 προσαγορευθεὶς ὑπὸ θεοῦ ἀρχιερέως. Comp. Matth. § 420. Winer § 32. 4. b. — comp. Jos. Ant. 3. 7. 1 ἦν ὁ νόμος ἀγγεῖαν προσαγορεύει.

Προσάγω, f. ξω, aor. 2 προσήγαγον, (ἄγω,) to lead or conduct to any one, to bring near.

a) trans. c. acc. Luke 9: 41 προσάγε ὦδε τὸν υἱόν σου. c. acc. et dat. Acts 16: 20 προσαγάγοντες αὐτοὺς τοῖς στρατηγοῖς. For this dat. of direction after πρὸς in comp. see Matth. § 402. Sept. for בְּרִיאָה 1 Sam. 1: 25. בְּרִיאָה Ex. 29: 4. 40: 12. — Hdian. 1. 5. 1. Dem. 234. 20. τινά τινα Xen. Cyr. 3. 2. 12. —Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, to bring near, to present before, c. acc. et dat. 1 Pet. 3: 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see ἄγω no. 3, to come or draw near, to approach, c. dat. as above. Acts 27: 27 ὑπερὸν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board a ship. So Sept. for בְּרִיאָה Ex. 14: 10. Is. 34: 1. — Ael. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νηὸς κατὰ μικρὸν ἀναχωροῦσαν, ὡς αὐτὴν πλέουσιν. Cic. Quaest. Ac. 4. 25 fin.

Προσαγωγή, ἥς, ἡ, (προσάγω,) a leading or bringing to, accession, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 82. In N. T. approach, access, admission, εἰς τι Rom. 5: 2. πρὸς τινα Eph. 2: 18. absol. 3: 12. — Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ὦ, f. ἴσω, (αἰτέω,) to ask in addition, to demand besides, Xen. An. 1. 3. 21. In N. T. to beg, absol. Mark 10: 46. Luke 18: 35. John 9: 8. — Sept. Job 27: 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαίτης, ου, ὁ, (προσαιτέω,) a beggar, John 9: 8 in later edit. for τυφλός. —Diog. Laert. 6. 56. Plut. Quæst. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνειω, aor. 2 προσέβην, (ἀναβαίνειω,) to go up further, higher, c. ἀνώτερον pleon. Luke 14: 10 φίλε, προσανάβηθι ἀνώτερον, i. e. take a higher seat, a more honourable place. Sept. pp. for הִרָאָה Ex. 19: 23. Josh. 11: 17. — Judith 13: 10. Diod. Sic. 1. 37. of a stream, to rise, Pol. 3. 72. 4.

Προσαναλίσκω, f. λῶσω, (ἀναλίσκω,) to consume besides, to expend further, Luke 8: 43 ἥτις τοῖς ἰατροῖς προσαναλώσασα ὅλον τὸν βίον. For the dat. see Butt. § 133. 3. Matth. § 387. Text. rec. εἰς ἰατροῦς. —Dem. 460. 2. ib. 1025. 20.

Προσαναπληρόω, ὦ, f. ὥσω, (ἀναπληρόω,) to fill up thereto, sc. by adding, to supply fully, τὰ ὑστερήματα 1 Cor. 9: 12. 11: 9. —Wisd. 19: 4. Diod. Sic. 5. 71.

Προσανατίθηναι, f. ἴσω, (ἀνατίθηναι,) pp. to lay up in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανεθέμην, trop. to lay before in addition, to impart or communicate further, sc. on one's own part.

a) genr. c. acc. et dat. Gal. 2: 6 ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανεθέμετο. Comp. ἀνεθέμην in v. 2.

b) by way of consultation, i. q. to confer with, to consult, c. dat. Gal. 1: 16 οὐ προσανεθέμην σαρκὶ καὶ αἵματι. — Diod. Sic. 17. 116 [Ἀλέξανδρος] τοῖς μάντεσι προσανεθέμενος περὶ τοῦ σημείου. Luc. Jur. Trag. 1 ἐμοὶ προσανάθου· λάβε με σύμβουλον πόνον.

Προσάπειλέω, ὤ, f. ἤσω, (ἀπειλέω,) *to threaten further*, absol. Acts 4: 21, comp. v. 18.—Dem. 544. 26.

Προσδανᾶω, ὤ, f. ἤσω, (δανᾶω,) *to spend more*, in addition, c. acc. Luke 10: 35. — Luc. Ep. Saturn. 39. Themist. Or. 23. p. 289.

Προσδέομαι, f. ἴσομαι, depon. Pass. (δέομαι,) *to need besides*, in addition, c. gen. Acts 17: 25. Sept. for רָצַח Prov. 12: 9.—Eccclus. 4: 3. Dem. 14: 22. Thuc. 2. 41.

Προσδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) *to receive to oneself*, *to admit*, trans.

a) of things, trop. *to admit*, *to allow*, as τὴν ἐλπίδα Acts 24: 15. Negat. Heb. 11: 35 οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, *not accepting*, i. q. rejecting; comp. 2 Macc. c. 7.—Sept. Job 2: 9. Wisd. 18: 7. Pol. 1. 16. 6. — Of evils, i. q. *to put up with*, *to endure*, Heb. 10: 34 τὴν ἀπαγὴν τῶν ὑπαρχόντων. Sept. for נָשָׂא Ex. 10: 17.

b) of persons, *to receive*, *to admit*, sc. to one's presence and kindness. Luke 15: 2 οὗτος ἀμαρτωλὸς προσδέχεται. Sept. for יָצַח Mal. 1: 8. Ez. 43: 27.—Diod. Sic. 18. 54. Thuc. 2. 12. Xen. H. G. 1. 5. 9.—So in hospitality, *to receive kindly*, *to entertain*, as a guest, Rom. 16: 2. Phil. 2: 29. Sept. for לָבַח 1 Chr. 12: 18.

c) of things future, i. q. *to wait for*, *to expect*, c. acc. Luke 12: 36 ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε κ. τ. λ. Acts 23: 21. So a future good, with the idea of faith, confidence, as τὴν βασιλείαν τοῦ Θεοῦ Mark 15: 43. Luke 23: 51. παράκλησιν Luke 2: 25. λύτρωσιν 2: 38. τὴν μακαρίαν ἐλπίδα Tit. 2: 13. τὸ ἔλεος τοῦ κυρίου Jude 21.—2 Macc. 8: 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

Προσδοκάω, ὤ, f. ἤσω, (δοκέω, δοκάω,) pp. *to watch toward* or *for* any thing, i. q. *to look for*, *to expect*.

a) absol. or c. inf. i. q. *to think*, *to suppose*, Matt. 24: 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 3: 15. 12: 46. Acts 28: 6. c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι. — c. inf. Jos. Ant.

7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11. — In the sense of *hope*, Acts 27: 33. c. inf. 3: 5. — c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

b) c. acc. i. q. *to wait for*, *to await*, e. g. persons, Matt. 11: 3 σὺ εἰ δ' ἐρχόμενος, ἢ ἔτιρον προσδοκῶμεν; Luke 7: 19, 20. 1: 21 προσδοκῶν τὸν Ζαχαρίαν. 8: 40. Acts 10: 24. Acc. of thing, 2 Pet. 3: 12 τὴν παρουσίαν. v. 13, 14. — Sept. Ps. 119: 165. 2 Macc. 15: 8, 20. Jos. B. J. 5. 13. 1. Hdian. 4. 11. 7.

Προσδοκία, ας, ἡ, (προσδοκάω,) *a looking for*, *expectation*, in N. T. only of evil, Luke 21: 26 ἀπὸ φόβου καὶ π. τῶν ἐπερχομένων. Meton. Acts 12: 11 τῆς προσδοκίας τοῦ λαοῦ, i. e. the evils which the Jews look for to come upon me. Sept. meton. for Heb. תַּיִשָּׁר Gen. 49: 10. — pp. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3. of good, Xen. Cyr. 1. 6. 19.

Προσδρέμω, see Προστρέχω.

Προσεάω, ὤ, f. ἄσω, (ἐάω,) *to permit* or *suffer further*, c. dat. Acts 27: 7 μὴ προσεῶντος ἡμῖν ἀνέμου, i. e. the wind not suffering us to proceed further on that course.

Προσεγγίζω, f. ἴσω, (ἐγγίζω,) *to come near unto* any one, c. dat. Mark 2: 4. Sept. for שָׁבָא Gen. 33: 6, 7. רָבַח Josh. 3: 4.—Pol. 39. 1. 4.

Προσεδρεύω, f. εἴσω, (πρόσεδρος sitting by, from ἔδρα,) *to sit near*, by, Lit. *adsideo*, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. *to wait near*, *to attend*, *to serve*, c. dat. 1 Cor. 9: 13 οἱ τῷ θυνσιαστηρίῳ προσεδρεύοντες, i. q. οἱ τὰ ἱερὰ ἐργαζόμενοι. Comp. in Παρεδρεύω. — Jos. c. Ap. 1. 7 τῇ θεραπείᾳ τοῦ Θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν Θεῶν θεραπείαις.

Προσεργάζομαι, f. ἄσομαι, depon. Mid. (ἐργάζομαι,) *to work out there-to*, *to gain more by labour*, Hdian. 6. 61. Xen. H. G. 3. 1. 28. In N. T. genr. *to gain thereto*, *besides*, in addition, Luke 19: 16 ἡ μὲν σου προσεργάσατο δέκα μνᾶς.

Προσέρχομαι, f. ελεύσομαι, depon. Mid. (ἐρχομαι q. v.) *to come to* or

near to any place or person, to approach, intrans.

a) pp. and seq. dat. after *πρός* in comp. see Matth. § 402; e. g. dat. of place, Heb. 12: 18 οὐ γὰρ προσεληλύθατε ψηλαφημένω ὄρει. v. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matt. 4: 3 καὶ προσελθὼν αὐτῷ ὁ πειριζῶν, εἶπε. 8: 5. Mark 14: 45. Luke 23: 52. John 12: 21. Acts 9: 1. Absol. or c. dat. impl. Matt. 4: 11 ἄγγελοι προσήλθον καὶ κ. τ. λ. Mark 1: 31. Luke 8: 24. 10: 34. Acts 7: 31. 28: 9. al. Sept. usually seq. *πρός*, for *πρὸς* Gen. 29: 10. 43: 19. *בְּרֶךְ* Num. 9: 6. Deut. 1: 22. — c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—In the sense of to visit, to have intercourse with, Acts 24: 23. 10: 28.

b) trop. (α) of God or Christ, to come to God, to draw near unto, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. 7: 25 τοὺς προσερχομένους δι' αὐτοῦ τῷ θεῷ. 11: 6. c. τῷ θεῷ impl. Heb. 10: 1, 22. So 4: 16 προσερχόμεθα σὺν . . . τῷ θρόνῳ τῆς χάριτος. Sept. pp. of those who approach the altar, for *πρὸς* Lev. 21: 21. Deut. 21: 5. *בְּרֶךְ* Lev. 21: 16. — Of Christ, 1 Pet. 2: 4 *πρὸς ὃν προσερχόμενοι to whom coming*, i. e. whom embracing, becoming his disciples, followers. — So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For *πρός*, comp. Winer § 56. p. 364.—(β) Seq. dat. of thing, to assent to, to embrace. 1 Tim. 6: 3 μὴ προσέρχεται ὑγαίνονσι λόγοις.—Philo de Gigant. p. 289. A, μηδενὶ προσέρχεσθαι γνώμη τῶν εἰρημένων. de Migr. Abr. p. 401. D, προσελθόντες ἀρετῇ. Al.

Προσευχή, ἡς, ἡ, (προσεύχομαι,) prayer, sc. offered to God.

a) pp. as *προσευχή* *πρός* τὸν θεόν Acts 12: 5. Rom. 15: 30. *προσευχή* τοῦ θεοῦ i. e. prayer to God, Luke 6: 12. Genr. and absol. Matt. 17: 21 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ. 21: 22. Mark 9: 29. Luke 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος *προσευχῆς* house of prayer, for prayer, Matt. 21: 13. Mark 11: 17. Luke 19: 46. Acts 1: 14 προσκατερέιν τῇ προσευχῇ. 6: 4. ὧρα τῆς προσευχῆς Acts 3: 1, see in *Ἐννατος*. 10: 31. Rom. 12: 12. 1 Cor. 7: 5. Eph. 6: 18. Col. 4: 2. Phil. 4: 6. 1 Tim. 5: 5. James 5: 17 see in

Προσεύχομαι. Plur. Acts 2: 42 προσκατεροῦντες . . . ταῖς προσεύχαις. 10: 4. Rom. 1: 10. Eph. 1: 16. Col. 4: 12. 1 Thess. 1: 2. 1 Tim. 2: 1. Philem. 4, 22. 1 Pet. 3: 7. 4: 7. Rev. 5: 8. 8: 3, 4. Sept. for *הִתְפַּלֵּל* Ps. 4: 2. 2 Chr. 6: 19. saep.—Tob. 13: 1. Ecclus. 3: 5. 7: 10, 14.

b) meton. *proseucha*, i. q. οἶκος v. τόπος *προσευχῆς*, *הֵיכָל הַתְּפִלָּה*, house or place of prayer, an oratory. Acts 16: 13 οὐ ἐρομίζετο *προσευχῇ* εἶναι. v. 16. Comp. 3 Macc. 7: 20; and see the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, quoted under *Νομίζω*. These Jewish *proseuchae* were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχή* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν *προσευχήν*, μέγιστον οἶκημα πολὺν ὄχλον ἐπιδέξασθαι δυνάμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the "orationes littorales" of the Jews, ad Nationes c. 13; also de Jejuniis c. 16, "Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocumque in aperto aliquando jam precem ad coelum mittunt." Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

Προσεύχομαι, f. *ξομαι*, depon. Mid. (*εὐχομαι*,) imperf. *προσηνυχόμεν*, aor. 1 *προσηνύαμην*, for which augm. see Buttm. § 86. 2; to pray to God, to offer prayer, pp. seq. dat. τῷ θεῷ or the like after *πρός* in comp. see Matth. § 402. 1 Cor. 11: 13 τῷ θεῷ προσεύχεσθαι. Matt. 6: 6 πρόσευξαι τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for *הִתְפַּלֵּל* Is. 44: 17; oftener seq. *πρός* θεόν Gen. 20: 17. 1 Sam. 1: 10. saep. (Luc. Hermet. 40 τῷ Δι.) Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matt. 6: 5 καὶ ὅταν προσεύχῃ. v. 6, 7. 14: 23. Mark 1: 35. Luke 3: 21. Acts 6: 6. 1 Cor. 11: 4. 1 Thess. 5: 17. 1 Tim. 2: 8. James 5: 13, 18. al. Joined with αἰτεῖσθαι Mark 11: 24. Col. 1: 9.—Hdian.

1. 11. 12. Xen. Mem. 3. 8. 10. — The manner in which one prays is expressed by the dat. 1 Cor. 11: 5 *γυνή προσευχομένη* . . . ἀκατακαλύπτω τῇ κεφαλῇ. 14: 14, 15 *γλώσση, τῷ πνεύματι, τῷ νοῦ*. James 5: 17 *προσευχῇ προσήυξαστο* he prayed earnestly, comp. in Ἀγαλλιᾶν b. Also by ἐν, Eph. 6: 18 ἐν πνεύματι. Jude 20. — The matter of one's prayer, the words uttered, etc. are put after οὕτως Matt. 6: 9. λέγων Matt. 26: 39, 42. εἰπον Acts 1: 24. Sept. c. λέγων Is. 37: 15. εἶπον 2 K. 6: 17. Or in the accus. Rom. 8: 26 τί προσευξάμεθα καθό δεῖ. So μακρά adv. long Matt. 23: 13. Mark 12: 40. Luke 20: 47. ταῦτα Luke 18: 11, see in *Πρός* no. 4. α. τοῦτο ἵνα Phil. 1: 9.—The object or thing prayed for is put after ἵνα v. ἵνα μή, Matt. 24: 20 προσεύχεσθε δέ, ἵνα μή γένηται ἡ φυγή κ. τ. λ. Mark 13: 18. 14: 35, 38. 1 Cor. 14: 13. εἰς ὃ . . . ἵνα 2 Thess. 1: 11. Seq. inf. final, Luke 22: 40 προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν. James 5: 17 c. τοῦ, see in *Ο, ἡ, τό, Γ, c. β.* p. 556. — The subject or person for whom one prays is put with a preposition; as περί c. gen. Col. 1: 3 περί ὑμῶν προσευχόμενοι. Heb. 13: 18. περί τινος ἵνα Col. 4: 3. 2 Thess. 3: 1. περί τινος ὅπως Acts 8: 15. Sept. Gen. 20: 7. Jer. 42: 20. ὑπέρ c. gen. Matt. 5: 44. ὑπέρ τινος ἵνα Col. 1: 9. Sept. Jer. 42: 4. ἐπί c. acc. James 5: 14 προσευξάσθωσαν ἐπ' αὐτόν let them pray over him, in his behalf. So prob. impl. Matt. 19: 13. Sept. Jer. 14: 11. AL.

Προσέχω, f. ξω, (ἔχω), to have in addition Dem. 877. 26. to hold towards any one, e. g. τὸ οὗς, Sept. for *Περί* Jer. 7: 24, 26. τὴν ἀσπίδα seq. *πρός* Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 τὰς νῆας; also intrans. to hold one's course towards a place, sc. by ship, c. dat. Pol. 1. 24. 2 προσσχόντες τῇ Σικελίᾳ. Diod. Sic. 20. 105; fully Dem. 1285. 25 τῇ νηὶ προσέχειν εἰς Ρόδον. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully προσέχειν τὸν νοῦν τινί Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts 8: 6 προσεχόν τε οἱ ὄχλοι τοῖς λεγομένοις κ. τ. λ. Heb. 2: 1. 2 Pet. 1: 19. So Sept. for *ὑπὸ* Ps. 141: 1. Deut. 1: 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λέγει προσέχων.) In the sense to yield assent, to believe, to embrace, Acts 16: 14 προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου. 1 Tim. 1: 4. Tit. 1: 14.—1 Macc. 7: 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn. —Seq. dat. of pers. in the sense to care for, to watch over, Acts 20: 28 προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ. — Epict. Ench. 51. 1 μεθ' ἧς [ἡμέρας] προσέξεις σεαυτῷ.

b) reflex. προσέχειν ἑαυτῷ v. ἑαυτοῖς; to take heed to oneself, i. q. to beware, mostly imperat. Luke 17: 3. Acts 5: 35. (comp. Plut. Pelop. 9 fin.) Seq. ἀπό τινος, comp. in Ἀπό I. 2. e. Luke 12: 1 προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κ. τ. λ. Seq. μήποτε Luke 21: 34. — So ellipt. with ἑαυτοῖς impl. seq. μὴ c. inf. Matt. 6: 1 προσέχετε . . . μὴ ποιεῖν. (Epict. ap. Stob. 74. 22.) Seq. ἀπὸ τινος, Matt. 7: 15 προσέχετε ἀπὸ τῶν ψευδοπροφητῶν. 10: 17. 16: 6, 11, 12. Luke 20: 46. — Sept. fully c. μὴ, for Heb. *לֹא* Gen. 24: 6. Ex. 34: 12. Eccles. 29: 23. ellipt. c. μὴ Eccles. 13: 11. Seq. ἀπὸ τινος, Sept. for *ὑπὸ* 2 Chr. 35: 21. Eccles. 11: 34. 17: 11. 18: 27. Comp. Xen. Venat. 6. 23 προσέχειν ὅπως μὴ.

2. Intrans. or c. ἑαυτόν impl. see in *Ἔχω* f; pp. to hold to any person or thing, i. q. to apply oneself, to give or devote oneself to any thing; e. g. seq. dat. of thing, οἶνω πολλῷ 1 Tim. 3: 8. τῇ ἀναγνώσει 4: 13. τῷ θυνιαστηρίῳ i. q. to give attendance, to minister, Heb. 7: 13. — Polyaen. 8. 56 *τρυφῇ καὶ μέθῃ*. Hdot. 2. 11. 6 *γεωργίᾳ*. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. to adhere to, to follow, Acts 8: 10, 11. 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, ὦ, f. ὦσω, (ἡλώω, ἥλος,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2: 14 προσηλώσας αὐτὸ τῷ σταυρῷ. — 3 Macc. 4: 9. Diod. Sic. 4. 47. Dem. 549. 1.

Προσηλύτιος, ου, ὁ, ἡ, (προσερχομαι,) pp. 'one who comes to another country or people,' a stranger, sojourn-

er, Sept. for גַּר Ex. 12: 48, 49. 20: 10. In N. T. only in the later Jewish sense, a *proselyte*, a convert from Paganism to Judaism, Matt. 23: 15. Acts 2: 11. 6: 5. 13: 43. The same are called οἱ σεβόμενοι τὸν θεόν Acts 13: 16, 50. Jos. Ant. 14. 7. 2; also Ἰουδαῖζοντες Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. גַּר יְדֵיךָ *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. 12: 48. Jos. Ant. 20. 2. 5; and also גַּר הַשַּׁעַר *proselytes of sojourning*, called also גַּר הַשַּׁעַר *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the “seven precepts of Noah,” viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. — On the baptism of proselytes and its probable antiquity, see Buxt. l. c. Lightfoot Hor. Heb. ad Matt. 3: 6. Selden de Jure Nat. et Gent. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ὁ, ἡ, adj. (καιρός,) *for a season*, i. e. *transient, temporary*, enduring for a while, Matt. 13: 21. Mark 4: 17. 2 Cor. 4: 18 opp. αἰώνιος. Heb. 11: 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hadian. 1. 1. 6.

Προσκαλέω, ὦ, f. ἐσω, (καλέω,) *to call to*, *to summon*, *to send for*, Sept. Esth. 8: 1. Xen. Lac. 13. 5. — In N. T. only Mid. προσκαλέομαι, οὔμαι, *to call any one to oneself*, *to call for*, *to summon*, c. acc. of pers. Matt. 10: 1 καὶ προσκαλοῦμενος τοὺς δώδεκα μαθητάς αὐτοῦ. 15: 10, 32. 18: 2, 32. 20: 25. Mark 3: 13, 23: 6. 7: 14. 8: 1, 34. 10: 42. 12: 43. 15: 44. Luke 7: 19. 15: 26. 16: 5. 18: 16. Acts 5: 40. 6: 2. 13: 7. 20: 1. 23: 17, 18, 23. James 5: 14. Sept. for קָרָא Gen. 28: 1. Esth. 4: 5. — 2 Macc. 8: 1.

Luc. Pisc. 39. Xen. An. 7. 7. 1. — Trop. of God, *to call*, *to invite*, sc. men to embrace the gospel, Acts 2: 39. Also *to call one to any office or duty*, i. q. *to appoint*, *to choose*; so in perf. Pass. προσκέκλημαι as Mid. Buttm. § 136. 3. Acts 16: 10. 13: 2 εἰς τὸ ἔργον [εἰς] ὃ προσκέκλημαι αὐτούς, where for εἰς omitted see in Ὅς II. 1. c. γ. p. 582. Sept. and קָרָא Joel 3: 5 [2: 32].

Προσκαρτερέω, ὦ, f. ἦσω, (καρτερέω,) *to be strong or firm towards any thing*, *to endure or persevere in or with*, i. q. *to be continually in*, *with*, *near any person or thing*, intrans. E. g. of a work, business, *to continue in*, *to persevere in*, *to be constantly engaged*, *occupied*; seq. dat. as τῇ προσευχῇ Acts 1: 14. 6: 4. Rom. 12: 12. Col. 4: 2. τῇ διδαχῇ Acts 2: 42. Seq. εἰς αὐτὸ τοῦτο *for this very purpose* Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἔρῳ Acts 2: 46. — Susann. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. *to remain near*, *to wait upon*, so as to be in readiness, c. dat. Mark 3: 9 ἵνα πλουάρισον προσκαρτερῇ αὐτῷ. By impl. *to attend upon*, *to adhere to* any one, c. dat. Acts 8: 13 τῷ Φίλιππῳ. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαρτερέωσις, εως, ἡ, (προσκαρτερέω,) *perseverance, continuance in any thing*. Eph. 6: 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. *προσκαρτεροῦντες τῇ δεήσει*.

Προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφάλῃ,) *a pillow*, pp. *cushion for the head*, Mark 4: 38. Sept. for רִיחָנָא Ex. 13: 18, 20. — Esdr. 3: 8. Theophr. Char. 2.

Προσκληρόω, ὦ, f. ὠσω, (κληρόω,) *to give or assign by lot*, *to allot to any one*, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor, 1 Pass. προσεκληρώθην as Mid. *to allot oneself to any one*, q. d. ‘to join one’s lot to his lot,’ *to consort with*, *to adhere to*, c. dat. Acts 17: 4 ἐπεσθῆσαν καὶ προσεκληρώθησαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῷ ποιητῇ

καὶ πατρὶ τῶν ὅλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτῳ, τῶν δ' ἐκείνῳ προσκεκληρωμένων. de Monarch. p. 827. E.

Προσκλίνω, f. νῶ, (κλίνω,) to incline or lean a thing towards or upon another, Hom. Od. 21. 138, 165. Intrans. and trop. to incline towards, to favour, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλίθη as Mid. to incline oneself towards, trop. to join oneself to one's party, to adhere to, c. dat. Acts 5: 36 ὃ προσεκλίθη ἀριθμός in later edit. Text. rec. προσεκollήθη. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

Πρόσκλησις, εὼς, ῆ, (προσκλίνω,) inclination towards, pp. a leaning against, e. g. πρόσκλησις τοῦ ζῶον πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. a leaning towards, partiality, 1 Tim. 5: 21.—Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

Προσκολλάω, ᾧ, f. ἥσω, (κολλάω,) to glue one thing to another, Pass. to become glued, to adhere to any thing, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ἡσυχασίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. to join to, to unite with, τὴν βασιλικὴν τῇ ἀγορᾷ προσκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκollήθη as Mid. Buttm. § 136. 2, to join oneself to any one, as a companion, follower, c. dat. Acts 5: 36 in text. rec. For the dat. see Matth. § 402. Sept. for רבך Ruth 2: 23.—Ecclus. 6: 34. Plato de Legg. 5. p. 839. E, as quoted in Wetst. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσονται, to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed, i. q. to cleave unto, e. g. a husband to his wife, c. dat. Matt. 19: 5 προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, quoted from Gen. 2: 24 where Sept. for רבך. Seq. πρὸς γυναῖκα id. Mark 10: 7. Eph. 5: 31. Comp. Winer § 56. p. 364.

Πρόσκομμα, τος, τό, (προσκόπτω,) a stumbling, e. g. ἕλκον πρόσκομματος a stumbling-block Ecclus. 34: 7. In N. T. only trop. as λίθος πρόσκομματος a stone of stumbling, spoken of Christ as the occasion of fall and perdition to those

who reject him, Rom. 9: 32, 33. 1 Pet. 2: 8. Comp. Is. 8: 14, and see more under Αἶθος b. — Meton. i. q. a stumbling-block, i. e. trop. a cause of falling, an occasion of sinning, Rom. 14: 13 μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. 8: 9. Rom. 14: 20 διὰ πρόσκομματος, see in Διά I. 4. a. So Sept. for שָׁרִיז Ex. 23: 33. 34: 12. — Ecclus. 17: 25. 39: 24.

Προσκοπή, ῆς, ῆ, (προσκόπτω,) pp. a stumbling, trop. offence, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. 6: 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for contemning and rejecting the Gospel.

Προσκόλιω, f. ψω, (κόπτω,) to beat towards i. e. upon any thing, to strike against, e. g.

a) genr. intrans. c. dat. Matt. 7: 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνθρωποι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402. — Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόπη τῷ ὀφθαλμῷ.

b) Spec. to strike the foot against any thing, i. q. to stumble, absol. John 11: 9, 10. (Sept. Prov. 3: 23. Tob. 11: 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρὸς c. acc. Matt. 4: 6 et Luke 4: 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. 91: 12 where Sept. for רַגְלֶךָ. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. 1 Pet. 2: 8 οἱ προσκόπτονται, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. 9: 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. 14: 21. — Ecclus. 35 [32]: 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

Προσκυλίω, f. ἰσω, (κυλίω,) to roll to or upon any thing, as λίθον ἐπὶ τὴν θύραν Matt. 27: 60. Mark 15: 46.—Dion. Hal. Ant. Rom. 8. 53.

Προσκυνέω, ᾧ, f. ἥσω, Buttm. § 114. p. 288, (κυνέω to kiss,) pp. to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage. The ancient oriental and espec. Persian mode

of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by προσκυνέω, see espec. Hdot. 1. 134 . . . ἣν δὲ πολλῶ ἢ οὐτερος ἀγενέστερος, προσκίπτων προσκυνέει τὸν ἑτερον. Xen. Cyr. 5. 3. 18 ἐξῆλθε πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Encom. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Comp. Wetstein N. T. I. p. 242. Jahn § 175.—Hence in N. T. and genr. to do reverence or homage to any one, usually by kneeling or prostrating oneself before him. Sept. every where for יִשְׁתַּחוּ to bow down, to prostrate oneself in reverence, homage, e. g. Gen. 19: 1. 48: 12. Comp. Gesen. Lex. art. יִשְׁתַּחוּ.

a) genr. towards a person as superior, to whom one owes reverence and homage or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts 10: 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοὺς πόδας, προσεκύνησεν. Simpl. Matt. 20: 20 προσκυνούσα καὶ αὐτοῦσα. — Sept. Gen. 33: 6, 7. Xen. An. 1. 6. 10. — Seq. dat. of pers. in later usage, Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. 2: 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4: 9 ἐὰν πεσὼν προσκυνήσῃς μοι sc. Satan. 18: 26. 28: 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Mark 15: 19 τιθέντες τὰ γόνατα προσεκύνουν αὐτῷ. Simpl. Matt. 2: 2 καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. v. 8. 8: 2. 9: 18. 14: 33. 15: 25. 28: 17. Mark 5: 6. John 9: 38. So Sept. for יִשְׁתַּחוּ Gen. 27: 29. 43: 26, 28. saep.—Heliódor. IX. 366. Pol. 5. 86. 10. Comp. below in b. — Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. l. c. Luke 24: 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. So Sept. for יִשְׁתַּחוּ Gen. 37: 6, 8.—Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως

προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος. Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. ἐνώπιόν τινος Luke 4: 7. ἐνώπιον τῶν ποδῶν τινος Rev. 3: 9. So Sept. for יִשְׁתַּחוּ Ps. 22: 30. 86: 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. to worship, to adore, primarily with the idea of prostration, which however is often dropped; comp. Sept. and יִשְׁתַּחוּ Gen. 47: 31. 1 K. 1: 47.—(α) Of God, absol. John 4: 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τοῦτῳ προσεκύνησαν κ. τ. λ. v. 24 δεῖ προσκυνεῖν. 12: 20. Acts 8: 27. 24: 11. Rev. 11: 1. Sept. and יִשְׁתַּחוּ Ps. 95: 6. 138: 2. (Jos. Ant. 8. 4. 4.) Praegn. Heb. 11: 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, he worshipped [leaning] upon the top of his staff, in allusion to Gen 47: 31 where Sept. for יִשְׁתַּחוּ, comp. 1 K. 1: 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. 14: 25 πεσὼν ἐπὶ πρόσωπον προσκυνῆσαι τῷ θεῷ. Rev. 4: 10. 5: 14 in text. rec. 7: 11. 11: 16. 19: 4. Simply, John 4: 21 προσκυνήσετε τῷ πατρὶ. v. 23. Rev. 14: 7. 19: 10 τῷ θεῷ προσκύνησον. 22: 9. So Sept. and יִשְׁתַּחוּ Gen. 24: 26. 1 Sam. 1: 19. Is. 27: 13. (Jos. Ant. 6. 7. 5 τῷ θεῷ.) Seq. accus. see above in a. Matt. 4: 10 τὸν θεόν σου προσκυνήσεις. Luke 4: 8. John 4: 22 bis, 23, 24. (Jos. Ant. 6. 4. 2 τὸν θεόν. Xen. An. 3. 2. 9 τὸν θεόν.) Seq. ἐνώπιόν σου Rev. 15: 4, see above in a, fin. — (β) Of the Messiah, c. dat. Heb. 1: 6. — (γ) Of angels, with ἔπεσον ἔμπροσθεν, c. dat. Rev. 19: 10. absol. 22: 8.—(δ) Of false gods, idols; seq. dat. see in a. Acts 7: 43 οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. 16: 2. 19: 20. 20: 4. Seq. accus. see in a. Rev. 9: 20 προσκυνήσωσι τὰ δαιμόνια. 13: 4 bis, 8, 12, 15. 14: 9, 11. — Xen. An. 3. 2. 13 τοὺς θεοὺς.

Προσκυνήτης, ου, ὁ, (προσκυνέω) a worshipper of God, John 4: 23. — Chandler Inscript. Append. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

Προσλαλέω, ὧ, f. ἦσω, (λαλέω) to speak to or with any one, c. dat. Acts

13: 43. absol. 28: 20. Comp. Matth. § 402.—Wisd. 13: 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

Προσλαμβάνω, *f. λήψομαι*, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 13. *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16. — In N. T. Mid. *προσλαμβάνομαι*, *to take to oneself*; also semi-pass. *to receive to oneself*; see in *Λαμβάνω*.

1. *to take to oneself*, e. g. food, c. gen. Acts 27: 36 καὶ αὐτοὶ προσελάβοντο τροφῆς. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. d. Seq. acc. μηδὲν Acts 27: 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. *to take by the hand and draw aside*, Matt. 16: 22. Mark 8: 32. So *to take to one's company*, intercourse, house, etc. Acts 17: 5 καὶ προσλαβόμενοι . . . τινὰς ἁνδρας πονηροῦς. 18: 26. 28: 2.—2 Macc. 8: 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. *to admit to one's society and fellowship*, *to receive and treat with kindness*, c. acc. of pers. Rom. 14: 1 τὸν δὲ ἀσθενεῖντα τῇ πίστει προσλαμβάνεσθαι. v. 3. 15: 7 bis. Philem. 12, 17. So Sept. for יִרְיָה Ps. 65: 4.—2 Macc. 10: 15.

Πρόσλημις, *εως, ἡ*, (προσλαμβάνω,) *a taking to oneself*, assumption, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. 11: 15.

Προσμένω, *f. νῶ*, (μένω,) *to remain at a place*, with a person, q. d. *to remain there*; of place, absol. Acts 18: 18. ἐν Ἐφέσῳ 1 Tim. 1: 3. — Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. H. G. 2. 4. 7. — Of persons, *to continue with any one*, c. dat. Matt. 15: 32. Mark 8: 2. Trop. *to remain faithful to any one*, *to adhere to*, Acts 11: 23. For the dat. after πρὸς, see Matth. § 402.—Wisd. 3: 9. Jos. Ant. 14. 2. 1. — Metaph. *to continue in any thing*, i. q. *to be constant in*, *to persevere*, c. dat. 1 Tim. 5: 5 ταῖς δεήσεσι. Acts 11: 23 in later edit. for ἐπιμένειν in text. rec.

Προσορμίζω, *f. ἴσω*, (ὀρμίζω *to bring a ship to anchorage*, from ὄρμος,)

to bring a ship to anchor at or near a place, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. Ζέρξης . . . Ἀρτεμισίῳ προσορμίσας.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark 6: 23. — Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 προσορμισθεὶς τῷ αἰγιαλῷ. Ael. V. H. 8. 5.

Προσοφείλω, *f. ἴσω*, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 σεαυτὸν μοι προσοφείλεις.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

Προσσχθίζω, *f. ἴσω*, (ὀχθίζω v. ὀχθίω *to be burdened*, grieved, indignant, from ἄχθος,) *to be grieved towards any one*, *to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3: 10, 17, διὸ προσόχθισα τῇ γενεᾷ ἐκείνῃ, in allusion to Ps. 95: 10 where Sept. for עָרַב *to loathe*. Sept. also for עָרַב Lev. 26: 15, 43. — Eccles. 6: 25. 25: 2.

Πρόσπεινος, *ου, ὁ, ἡ*, (προς intens. πείνα,) *very hungry*, Acts 10: 10.—Not found elsewhere.

Προσπῆγνυμι, *f. ἴσω*, (πῆγνυμι,) *to fix or fasten to any thing*, *to affix*, trans. Acts 2: 23 τοῦτον . . . προσπῆξαντες [τῷ σταυρῷ] ἀνέλιτε.

Προσπῆλω, *f. πεσοῦμαι*, (πίπτω,) *to fall towards or upon any thing*, *to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose :

a) *to fall upon*, i. q. *to rush upon*, *to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. 7: 25 οἱ ἄνθρωποι προσέπιπον τῇ οἰκίᾳ. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos. Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to or before any one*, i. e. *at his feet or knees in reverence or as a suppliant*; seq. dat. of pers. Mark 3: 11 προσέπιπτε αὐτῷ. 5: 33. Luke 8: 28, 47. Acts 16: 29. Seq. τοῖς γόνασιν τινός Luke 5: 8. Sept. c. αὐτῷ for עָרַב Ps. 95: 6.—2 Macc. 5: 10. Pol. 10. 18. 7. τοῖς γόνασι Diod. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2. — Seq. πρὸς τοὺς πόδας τινός Mark 7: 25. So Sept. for עָרַב Ex. 4: 25.

Προσποιέω, *ᾧ, f. ἴσω*, (ποιέω,) *to make to or for any one*, *to gain for*,

Dem. 1393. 15. Xen. H. G. 4. 8. 28 φιλῆν Λέσβον τῇ πόλει. Usually depon. Mid. προσποιέομαι, οὔμαι, *to make to oneself, to acquire for oneself*, Hdot. 9. 37. Thuc. 1. 8. Xen. H. G. 4. 8. 28 Χαλχηδονίους φίλους. Also *to make to oneself or make pretension to be so and so*, i. q. *to claim or arrogate to oneself*, Xen. An. 2. 1. 7.—Hence in N. T. depon. Mid. *to make as if, to make a show of being or doing any thing, to feign*, seq. inf. Luke 24: 28 προσποιεῖτο πορεύεσθαι.—Jos. Ant. 7. 8. 1 νοεῖν. Plut. Timol. 5 χαιρεῖν. Xen. Cyr. 2. 2. 5, 12.

Προσπορεύομαι, οὔμαι, f. εὔσομαι, depon. Pass. (πορεύω q. v.) *to go or come to any one*, c. dat. Mark 10: 35. Comp. Matth. § 402. Sept. for שָׁבַח Ex. 24: 14.—Ecclus. 12: 18. Pol. 4. 3. 13.

Προσρήγνυμι, f. ῥήσω, (ῥήγνυμι q. v.) *to break or burst towards or upon any thing, to dash against*, as waves, intrans. c. dat. Matth. § 402. Luke 6: 48, 49 προσῥήξεν ὁ ποταμὸς τῇ οἰκίᾳ.—Trans. Aquil. Ps. 2: 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

Προστάτης, ἰδος, ῆ, (προΐσταμαι q. v.) fem. *to προστάτης* a presider, prefect, magistrate, Sept. 2 Chr. 8: 10. Xen. Mem. 1. 2. 32; a curator, guardian, patron, Jos. Ant. 7. 14. 2. Dem. 199. 21. Xen. H. G. 5. 1. 36. espec. Plut. Romul. 13. Hence fem. προστάτης, genr. *a patroness, helper, succourer*, Rom. 16: 2.—Luc. Charid. 10 θεᾶ . . . προστάτης οὔσα. Bis accus. 29.

Προστάσσω v. τιώ, f. ξω, (τάσσω) *to arrange or set in order towards, to any person or thing; hence i. q. to order towards or to any one, to command, to prescribe to; seq. dat. of pers.* Matt. 1: 24 ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 21: 6. impl. Luke 5: 14. Seq. accus. et dat. in Pass. constr. Acts 10: 33 πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ. c. dat. impl. Matt. 8: 4 ὁ προσέταξε Μωϋσῆς. Mark 1: 44. Seq. inf. c. acc. Acts 10: 48. Sept. for שָׁבַח c. dat. Gen. 50: 2. Num. 5: 2. acc. et dat. Lev. 10: 1. Deut. 17: 3. c. inf. Esth. 3: 2.—c. dat. Dem. 363. 26. c. acc. et dat. Xen. Lac. 6. 2.

c. inf. 2 Macc. 15: 5. inf. et dat. Plut. Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of times or seasons, *to prescribe or appoint to any one*, c. dat. impl. Acts 17: 26 ὁρίσας προστεταγμένους καιροὺς. Text. rec. προτεταγμένους.

Προστίθημι, f. θήσω, (τίθημι) imperf. προσετίθην Acts 5: 14, also 3 pers. προσετίθει Acts 2: 47. Ael. V. II. 3. 18. comp. Buttm. § 106. n. 5.—*To set, put, lay unto or with any thing*, trans.

a) pp. seq. πρὸς c. acc. Acts 13: 36 καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβὶδ. So Sept. for שָׁבַח Judg. 2: 10.—1 Macc. 2: 69. Comp. Winer § 58. p. 364. Buttm. § 147. n. 12.

b) genr. i. q. *to join unto, to add unto*, e. g. persons, c. acc. et dat. Acts 2: 47 ὁ δὲ κύριος προσετίθει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλησίᾳ. 5: 14 et 11: 24 τῷ κυρίῳ. impl. 2: 41. Sept. for שָׁבַח Num. 18: 2. Is. 14: 1. (1 Macc. 2: 43. Jos. Vit. § 25.) Of things, c. acc. et dat. Luke 17: 5 πρόσθετε ἡμῖν πίστιν. Pass. c. dat. Matt. 6: 33 καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. [Mark 4: 24.] Luke 12: 31. Heb. 12: 19. Seq. acc. et ἐπὶ c. dat. Luke 3: 20. ἐπὶ c. acc. Matt. 6: 27. Luke 12: 25. Pass. absol. Gal. 3: 19 in text. rec. Sept. for שָׁבַח Lev. 26: 21. Deut. 19: 9. ἐπὶ τι Deut. 12: 32. 2 K. 20: 6.—Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14. ἐπὶ τι Ecclus. 3: 26.—Hence by Hebraism like שָׁבַח before an infin. or sometimes a finite verb, *to add to do any thing, i. q. to do again, to do further*, etc. see Gesen. Lex. Heb. art. שָׁבַח no. 3. E. g. Mid. aor. 2 προσετέθειν seq. inf. Luke 20: 11, 12 καὶ προσέθετο πέμψαι ἑτερον, τρίτον, i. e. again he sent, etc. Acts 12: 3 προσέθετο συλλαβεῖν καὶ Πέτρον he further seized also Peter. So part. προσθεῖς before a finite verb, Luke 19: 11 προσθεῖς εἶπε παραβολήν. Comp. Winer § 58. 5. So Sept. and שָׁבַח Gen. 4: 2. 18: 29. 25: 1. saep.—Ecclus. 18: 4. Jos. Ant. 6. 13. 4 προσθεμένος διώκειν. Pol. 31. 7. 4 προσθέμενος ἐξηγεῖτο.

Προστρέχω, aor. 2 προσέδραμον, (τρέχω) *to run to or towards any one*, i. q. *to run up*, absol. Mark 9: 15. 10: 17. Acts 8: 30. Sept. for γὰρ Gen.

18: 2. 33: 4.—1 Macc. 16: 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

Προσφάγιον, ου, τό, (προσφαγῆν,) pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, flesh*, i. q. ὄψον, and also *fish*, i. q. ὀψάριον q. v. John 21: 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Moeris p. 274 ὄψον Ἀττικῶς · προσφάγιον Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz de Dial. Alex. p. 191.

Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. φάω i. q. φένω, πέφνον, ἐπέφνον, to kill, Buttm. § 114,) pp. *slain thereto or thereby*, i. e. *newly killed, just dead*, Hom. Il. 24. 757. Hdot. 2. 89. Hence of flesh, *just killed, fresh*, as κρέα Hippoc. de Vict. Ac. LX. 317; of vegetables, *fresh, recent*, as ἄλφιστα Hipp. de Vict. San. II. 5. ἄνθος Plut. Alex. M. 36.—In N. T. genr. *recent, new*, as ὁδὸς πρόσφατος Heb. 10: 20. Sept. for שְׁרֵיִת Eccl. 1: 9.—Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.

Προσφάτως, adv. (πρόσφατος q. v.) *recently, lately*, Acts 18: 2.—2 Macc. 14: 36. Pol. 3. 37. 11.

Προσφέρω, (φέρω,) aor. 1 προσήνεκα, aor. 2 imperat. προσένεκε Matt. 8: 4. al. perf. προσενήνοχα, Heb. 11: 17; see Buttm. § 114 φέρω, p. 305.—*To bear or bring to any place or person.*

a) genr. e. g. of things, c. acc. et dat. of place, i. q. to *bring near or put to*, John 19: 29 προσήνεκαν αὐτοῦ τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. *to bring a thing to any one*, Matt. 22: 19 οἱ δὲ προσήνεκαν αὐτῷ δηνάριον. Seq. acc. simpl. Matt. 25: 20 προσήνεκαν ἄλλα πέντε τάλαντα. Sept. and מִנְיָהֵן Gen. 27: 31. Ex. 36: 6.—τί τιני Xen. Cyr. 6. 4. 2. τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4: 24 προσήνεκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8: 16. 9: 2. 32. 12: 22. 14: 35. 17: 16. παιδία Matt. 19: 13. Mark 10: 13 bis. βρέφη Luke 18: 15. (Xen. Ag. 2. 13 τετραμένος προσνήχθη πρὸς τὴν φάλαγγα.) *So to bring*

or *conduct to or before any one*, c. acc. et dat. Matt. 18: 24. Luke 23: 14. ἐπὶ τινα 12: 11.

b) i. q. to *offer, to present to any one*, c. acc. et dat. e. g. ὄζος Luke 23: 36; χρήματα money Acts 8: 18. δῶρα gifts Matt. 2: 11. So Sept. προσφ. δῶρα for מִנְיָהֵן Gen. 43: 26. Judg. 3: 7.—Xen. Mem. 3. 11. 14.—Of things *offered to God, oblations, sacrifice, etc.* seq. acc. et dat. τῷ θεῷ etc. e. g. θυσίας Acts 7: 42. Heb. 11: 4. λατρείαν John 16: 2. ξαντόν Heb. 9: 14. Once πρὸς τὸν θεόν, sc. δεισις, Heb. 5: 7. Elsewhere with τῷ θεῷ or πρὸς τὸν θεόν impl. seq. acc. simpl. Matt. 5: 23, 24 πρόσφερε τὸ δῶρόν σου. 8: 4. Heb. 8: 3 bis, 4. 9: 25. 10: 1, 11. 11: 17 bis. Pass. Heb. 9: 9, 28. 10: 2, 8. The person or thing *for or on account of* which offering is made, is put with ὑπέρ v. περί, e. g. ὑπέρ τινος c. acc. Heb. 5: 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9: 7. 10: 12. c. acc. impl. 5: 3. Pass. Acts 21: 26. περί τινος c. acc. Mark 1: 44 προσεनέγκε πρὸς τοῦ καθαρισμοῦ σου ἂ κ. τ. λ. c. acc. impl. Luke 5: 14. Heb. 5: 3. So Sept. genr. for מִנְיָהֵן Lev. 2: 8. Mal. 1: 13. קֶרֶבֶת Lev. 2: 11, 12. Num. 15: 4. 31: 50.—Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχὴν. Ant. 3. 9. 3 ἔριπον.

c) Mid. c. dat. trop. to *bear oneself towards* any one, i. e. to *conduct towards, to deal with* any one so and so. Heb. 12: 7 ὡς υἱοῖς ὑμῶν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

Προσφιλῆς, ἑός, οὗς, ὁ, ἡ, adj. (πρός, φιλέω,) pp. *dear to any one, beloved*, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητέρι προσφιλῆς ἦν. Hdot. 1. 163. In N. T. of things, *acceptable, grateful, pleasing*, Phil. 4: 8.—Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.

Προσφορά, ᾧς, ἡ, (προσφέρω,) an offering, oblation, i. e.

a) pp. the act of offering to God. Heb. 10: 10 διὰ τῆς προσφορᾶς τοῦ σώματος I. Χρ. v. 14. trop. Rom. 15: 16.—Eccles. 46: 16 ἐν προσφορᾷ ἀγνός γαλαθροῦ.

b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαντώματα, Eph.

5: 2 προσφ. καὶ θυσία, Heb. 10: 5, 8. So Sept. for פָּרַחֵם Ps. 40: 7.—Song of 3 Child. 14. —Also a *sacrifice*, with blood, i. q. θυσία, Acts 21: 26 ἕως οὗ προσηνέχθη . . . ἡ προσφορά, see Num. 6: 13 sq. Acts 24: 17, coll. 21: 26. So προσφορά περὶ ἁμαρτίας Heb. 10: 18; comp. Lev. c. 4. c. 9.—Ecclus. 31: 18, 19.

Προσφωνέω, ὦ, f. ἦσω, (φωνέω,) pp. to utter sounds towards any one, i. e. to speak to or address any one.

a) genr. c. dat. expr. or impl. Luke 13: 12 προσεφώνησε καὶ εἶπεν αὐτῇ. 23: 20. Acts 21: 40. 22: 2. — Esdr. 2: 21. Diod. Sic. 4. 48 init. — In the sense to call out to any one, to exclaim, c. dat. Matt. 11: 16. Luke 7: 32.—The earlier construction was προσφωνεῖν τινα, Matth. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. to call any one to oneself, seq. acc. Luke 6: 13 προσεφώνησε τοὺς μαθητάς. — Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

Προσχύσις, εως, ἡ, (προσχέω to pour out towards or upon, to sprinkle towards, Sept. Ex. 24: 6,) a pouring out towards, i. q. affusion, sprinkling, π. τοῦ αἵματος Heb. 11: 28. Comp. Ex. 12: 7, 22.

Προσπαύω, f. αὖσω, (ψάω,) to touch to or upon any thing, intrans. c. dat. Luke 11: 46 οὐ προσπαύετε τοῖς πορτοῖς.—Soph. Philoct. 1054 or 1068.

Προσωποληπτιέω, ὦ, f. ἦσω, (προσωπολήπτis,) to respect the person of any one, to shew partiality, absol. James 2: 9. — Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20: 21. Sept. for Heb. פָּרַחֵם נֶחֱמָה Lev. 19: 15. Mal. 2: 9. See in Λαμβάνω e. β.

Προσωπολήπτis, ου, ὅ, (πρόσωπον, λαμβάνω,) a respecter of persons, Acts 10: 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in Προσωποληπτιέω.

Προσωποληψία, ας, ἡ, (προσωποληπτιέω q. v.) respect of persons, partiality, Rom. 2: 11. Eph. 6: 9. Col. 3: 25. James 2: 1.—Found only in N. T.

Πρόσωπον, ου, τό, (πρός, ὤψ,) pp. 'the part towards, at, around the eye;' hence genr. the face, visage, countenance;

comp. Germ. *Angesicht*. Sept. every where for Heb. פָּנֵי. Not found in the writings of John.

a) pp. Matt. 6: 16, 17 τὸ πρόσωπόν σου νύχαι. 17: 2. 26: 67. Mark 14: 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9: 29. 22: 64. 24: 5. Acts 6: 15 bis. 2 Cor. 3: 7 bis, 13, 18. 4: 6 coll. 3: 7. 11: 20. Gal. 1: 22 ἀγνωστὸς τῷ προσώπῳ ἠκνοῦν by face, Engl. by sight. James 1: 23. Rev. 4: 7. 9: 7 bis. 10: 1. So Sept. and פָּנֵי Gen. 38: 15. 40: 7. 43: 31. — Jos. Ant. 6. 7. 2. Hdian. 1. 7. 8. Xen. Cyr. 2. 2. 29. — In phrases: πίπτειν ἐπὶ πρόσωπον, Matt. 17: 6. 26: 39. Luke 5: 12. 17: 16. 1 Cor. 14: 25. Rev. 7: 11. 11: 16; see in Πίπτω b. πρόσωπον πρὸς πρόσωπον face to face, with nothing intervening, 1 Cor. 13: 12; so Sept. and פָּנֵי בְּפָנֵי Gen. 32: 31, comp. Deut. 34: 10. So κατὰ πρόσωπον ἔχειν, before the face, i. q. face to face, present, Acts 25: 16. 2 Cor. 10: 1, opp. ἀπών. 2 Cor. 10: 7 τὰ κατὰ πρόσωπον pp. things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. 34: 10.) κατὰ πρόσωπον αὐτῷ ἀντίστην Gal. 2: 11, see in Ἀντίστημι and comp. Gesen. Heb. Lex. פָּנֵי no. 1. b. — Trop. and by Hebr. Luke 9: 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορευέσθαι κ. τ. λ. he steadfastly set his face to go, i. q. he set forth with fixed purpose; comp. Sept. and Heb. פָּנֵי בְּפָנֵי seq. inf. Jer. 42: 15, 17. 44: 12. 2 K. 12: 18. Gesen. Lex. פָּנֵי no. 1. c. Ellipt. in the same sense, Luke 9: 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. 3: 12 πρ. τοῦ κυρίου ἐπὶ ποιοῦντας κακά, see in Ἐπὶ III. 1. b. β. p. 303. comp. Lev. 26: 17. Jer. 21: 10. Gesen. Lex. פָּנֵי no. 1. e, f. — Trop. in antith. with καρδιά, as 1 Thess. 2: 17 προσώπῳ, οὐ καρδιά, pp. in face, not in heart, i. e. in body, not in spirit. 2 Cor. 5: 12 ἐν προσώπῳ καυχώμενος, καὶ οὐ καρδιά, i. e. externally, in appearance, and not in reality.

b) meton. face, i. q. presence, person, chiefly in phrases borrowed from the Hebrew: (α) With prepositions and followed by a genit. of pers. it forms like Heb. פָּנֵי a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου

τινός, *from the face, presence of any one*, i. q. *from before, from*. Acts 3: 19 ὅπως ἂν ἔλθωσι καιροὶ ἂν. ἀπὸ προσώπου τοῦ κ. 5: 41 ἀπὸ πρ. τοῦ συνεδρίου. 7: 45. 2 Thess. 1: 9. Rev. 6: 16. 12: 14. 20: 11. So Sept. and 𐤒𐤓𐤕 Gen. 16: 6. Deut. 2: 22. 𐤒𐤓𐤕 Gen. 41: 46. 1 Chr. 19: 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. 8: 24. ἐν παρουσίᾳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. 2: 10. So Sept. and 𐤒𐤓𐤕 Prov. 8: 30. κατὰ πρόσωπόν τινος, *in the presence of any one*, i. q. *before him*, Luke 2: 31. Acts 3: 13 κατὰ πρ. Πιλάτου. So Sept. for 𐤒𐤓𐤕 Gen. 32: 21. 𐤒𐤓𐤕 Gen. 25: 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with or in thy presence*, i. q. *with thee*, Acts 2: 28, quoted from Ps. 16: 11 where Sept. for 𐤒𐤓𐤕 𐤓𐤕. πρὸ προσώπου τινός *before the face of any one*, i. q. simpl. *πρὸ τινος, before any one*; so of place, Matt. 11: 10 ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1; once of time, Acts 13: 24. See fully in *Πρό* no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. 𐤒𐤓𐤕 lett. A, B, C, etc. — (β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase ὁρᾶν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face, to see and converse with any one*, Acts 20: 25, 38. Col. 2: 1. 1 Thess. 2: 17. 3: 10. So Sept. ὁψ. τὸ πρ. αὐτοῦ for 𐤒𐤓𐤕 𐤓𐤕 Gen. 32: 20. Comp. in Ὁράω n. β. Ἰδῶ I. a. γ. Hence also βλέπειν v. ὁρᾶν τὸ πρόσωπόν τοῦ Θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. 18: 10. Rev. 22: 4; see fully in *Βλέπω* no. 2. a. Ὁράω a. β. In a like sense, Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*; see more in *Εμφανίζω* a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. *the external appearance of any one*, Matt. 22: 16. Mark 12: 14; see in *Βλέπω*

no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in *Θαυμάζω* b. λαμβάνειν πρόσωπόν τινος, Luke 20: 21. Gal. 2: 6; see fully in *Λαμβάνω* no. 1. e. β. — (γ) Once absol. as in the later Greek, a person, 2 Cor. 1: 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*.—Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

c) of things, *face, surface*, Luke 21: 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17: 26. So Sept. and 𐤒𐤓𐤕 Gen. 2: 6. 11: 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. 16: 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12: 56. James 1: 11. So Sept. and 𐤒𐤓𐤕 Ps. 104: 30.

Προτάσσω v. τιώ, f. ξω, (τάσσω,) *to arrange or set in order before, in front*, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed, prescribed*, Acts 17: 26 in text. rec. Comp. in *Προστιάσσω* fin. —2 Macc. 8: 36.

Προτείνω, f. ενῶ, (τείνω,) *to protend, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts 22: 25 ὡς δὲ προτεῖναν αὐτὸν τοῖς ἱμάσι, see in *Ἰμάς*. Comp. Adam's Rom. Ant. p. 272. — Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, α, ον, comparat. formed from πρὸ, Butt. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior*.

a) pp. Eph. 4: 22 κατὰ τὴν προτέραν ἀναστροφὴν. Sept. for 𐤒𐤓𐤕 Jer. 28: 8. 𐤒𐤓𐤕 Lev. 26: 45. Deut. 4: 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first*. Comp. Butt. § 115. 4. (α) genr. John 7: 51 ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1: 15. 1 Tim. 1: 13. Heb. 4: 6. 7: 27. Sept. for 𐤒𐤓𐤕 Neh. 13: 5. 𐤒𐤓𐤕 Deut. 9: 18. 10: 3.—Jos.

Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10: 32 τὰς πρότερον ἡμέρας. 1 Pet. 1: 14 ταῖς πρ. ἐπιθυμίαις. — Sept. Num. 6: 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before, formerly*, John 6: 62 ὅπου ἦν τὸ πρότερον. 9: 8. Gal. 4: 13. — Sept. Deut. 2: 12. Josh. 11: 10. Xen. Mem. 3. 8. 1. Comp. in 'Ο, ἡ, τό, B. b. β. p. 554.

Προτίθημι, f. θήσω, (τίθημι,) to set or put before any one, 2 Macc. 1: 8. Hdot. 1. 207. In N. T. only Mid. προτίθεμαι, i. e.

a) trop. to set before oneself, to propose to oneself, i. q. to purpose, seq. inf. Rom. 1: 13 προεθέμην ἰλθεῖν πρὸς ὑμᾶς. c. acc. Eph. 1: 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8.

b) to set forth before the world, publicly, sc. on one's own part, c. acc. Rom. 3: 25 ὃν προέθετο θεὸς ἱλαστήριον.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

Προτρέπω, f. ψω, (τρέπω,) to turn forward, q. d. to propel, to impel, morally, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, to cause one to turn himself forward, q. d. to propel, to impel, and hence to exhort, absol. Acts 18: 27.—2 Macc. 11: 7. Jos. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

Προτρέχω, aor. 2 προέδραμον, (τρέχω,) to run before, in advance; seq. gen. with comparat. John 20: 4 προέδραμα τάχιον τοῦ Πέτρου. Sept. for יִרְדּוּ יִרְדּוּ 1 Sam. 8: 11.—Antiph. 122. 1. Xen. An. 5. 2. 4. — Pleonast. Luke 19: 4 προέδραμεν ἔμπροσθεν. So Tob. 11: 2. comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

Προὑπάρχω, f. ξω, (ὑπάρχω q. v.) pp. to begin before, to do first, Dem. 314. 9. Thuc. 3. 40. to be or exist before, to precede in time, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in ὑπάρχω, and Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23: 12 προὑπῆρχον ἐν ἐχθρᾷ ὄντες, pp. who

before were being in enmity, i. q. who before were at enmity. Acts 8: 9 προὑπῆρχεν μαγεύων who before practised sorcery.—Jos. Ant. 4. 6. 5 αἵτε προὑπῆρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γεγόμενα τοῖς ἀνθρώποις.

Πρόφασις, εως, ἡ, (προφαίνω to shew before,) pp. 'what is shewn or appears before any one,' i. e. shew, pretence, pretext, put forth in order to cover one's real intent. Matt. 23: 14 προφάσει μακρὰ προσευχόμενοι. Mark 12: 40. Luke 20: 47. Acts 27: 30 προφάσει ὡς κ. τ. λ. Phil. 1: 18. 1 Thess. 2: 5 οὔτε ἐν προφάσει πλεονεξίας i. e. a pretext for covetousness.—Sept. Hos. 10: 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1. — So προφ. ἔχειν to have a pretext, i. e. a pretended excuse, John 15: 22 πρόφασιν οὐκ ἔχονσι περὶ τῆς ἀμ.—Dem. 526. 18. Xen. Cyr. 3. 1. 27.

Προφέρειω, f. προοίσω, (φέρω,) to bear or bring forth, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke 6: 45 bis. — Sept. Prov. 10: 4. Tob. 9: 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὥσπερ ἐκ ταμείου προφέρειν.

Προφητεία, ας, ἡ, (προφητεύω,) a prophesying, prophecy, i. e.

a) pp. a foretelling of future events, prediction, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. 13: 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου. 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1: 3 τῆς λόγους τῆς προφητείας. 22: 7, 10, 18, 19. Rev. 19: 10 see in Μαργαρίτα b. So Sept. and יְהוֹשֻׁעַ 2 Chr. 15: 8. Neh. 6: 12.—Eccclus. 39: 1. 44: 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1: 18 et 4: 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13: 2. 20: 28. 1 Cor. 12: 4—8 sq.

Comp. also 1 Cor. 14: 24, 31, with v. 30. So Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου· οὐκ ὁ Τιμόθεος ᾤρεθη ἐπὶ τὴν ἱερωσύνην.

b) *prophecy*, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in *Προφήτης* c. Rom. 12: 6 ἔχοντες δὲ χαρίσματα . . . εἴτε προφητείαν. 1 Cor. 12: 10. 13: 2, 8. 14: 22.—genr. Eccus. 46: 1. Jos. Ant. 3. 8. 1 *Ἀσράων* διὰ τε τὸ γένος καὶ τὴν προφητείαν. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐχεκράτους ἔχοντας, i. e. having Echeocrates as prophet, sc. of Apollo. Luc. Alex. 60.

c) *meton. a prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11: 6. So Sept. and עֲבָדֵי Ezra 6: 14. — Eccus. 46: 20.—Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. 14: 6. 1 Thess. 5: 20.

Προφητεύω, ἑ. εἰσω, (προφήτης,) *to act as prophet, to prophesy*, intrans.

a) pp. *to foretell* future events, *to predict*; but often including also from the Heb. the idea of exhorting, reproving, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in *Προφήτης*. Sept. everywhere for נָבִיא, נְבִיאִיה, see Gesen. Lex. So of the prophets of the O. T. Matt. 11: 13 πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν. 15: 7 et Mark 7: 6 περὶ ὑμῶν. 1 Pet. 1: 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10: 11 δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. 11: 3. Also Acts 2: 17, 18, quoted from Joel 3: 1 [2: 28] where Sept. for נָבִיא. So Sept. genr. for נָבִיא, נְבִיאִיה, 1 K. 22: 12, 18. Ezra 5: 1. Jer. 11: 21. Ex. 11: 4. saep.—Eccus. 47: 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.—Once of the high priest, with whose office the gift of prophecy was supposed to be connected, John 11: 51. See Jos. B. J.

1. 2. 8. comp. Ant. 3. 8. 1. As including the idea of praise to God accompanied by prediction, Luke 1: 67; comp. Sept. and נָבִיא, נְבִיאִיה, 1 Sam. 10: 5, 6, 11. 19: 20, 21. — Of false prophets, Matt. 7: 22. Sept. and נָבִיא Jer. 14: 14, 15. So of heathen prophets, Diod. Sic. 17. 51 ὁ μὲν προφητεύων ἀνὴρ i. e. the prophet or interpreter of the god. Hdtian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφειούντος, T. III. p. 141. Tauchn.—Spoken in mockery by the soldiers to Jesus, q. d. *to divine, to give a response*, c. dat. Matt. 26: 68. Mark 14: 65. Luke 22: 64. — Comp. *προφητεία* Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

b) *spec. of the prophetic gift or Charisma* imparted by the Holy Spirit to the primitive Christians, Acts 19: 6 ἡλθε τὸ πν. ἅγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προσεφώνουν. 21: 9. 1 Cor. 11: 4, 5. 13: 9. 14: 1, 3, 4, 5 bis, 24, 31, 39. See in *Προφήτης* c.

Προφήτης, ου, ὁ, (πρόφημι *to foretell*), *a prophet*, pp. *a foreteller* of future events; so in Greek writers, Anac. 43: 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφήτας τῶν μελλόντων. Hence i. q. *μάντις*, pp. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 26. Also *an interpreter* of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. *προφήτης* corresponds to Heb. נָבִיא, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. נָבִיא. With the Jewish use of נָבִיא and *προφήτης* was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV.

p. 116. Pfeiff. προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθίγγεται, ἀλλότρια δὲ πάντα ὑπηρεῖντος ἐτέρου. Comp. Ex. 7: 1. 2 Pet. 1: 20, 21. espec. 1 Cor. 14: 32. In a wider sense Heb. נָבִיא, Sept. προφήτης, is put for any friend of God, to whom God makes known his will, e. g. of Abraham Gen. 20: 7; of the patriarchs Ps. 105: 15.—Hence in N. T.

a) of the prophets of the O. T. (a) pp. as Isaiah, Matt. 1: 22. 3: 3. Luke 3: 4. John 1: 23. al. Jeremiah, Matt. 2: 17. 27: 9; Joel, Acts 2: 16; Micah, Matt. 2: 5; Jonah, Matt. 12: 39. Luke 11: 29; Zechariah, Matt. 21: 4; Daniel, Matt. 24: 15. Mark 13: 14. So of Samuel, Acts 13: 20; David, Acts 2: 30; Elisha, Luke 4: 27; Asaph, Matt. 13: 35; also of Balaam, 2 Pet. 2: 16; comp. Num. c. 22. Plur. genr. Matt. 2: 23. 5: 12. 23: 29 sq. Mark 8: 28. Luke 1: 70. Rom. 1: 2. Heb. 1: 1. James 5: 10. 1 Pet. 1: 10. al. So Sept. and נְבִיאִים 1 K. 16: 7, 12. Is. 38: 1. Jer. 1: 5. saep.—Ecclus. 48: 1, 22.—2 Macc. 15: 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ προφήτης Σαμουήλ. — (β) Meton. the prophetic books of the O. T. i. q. αἱ γραφαὶ τῶν προφητῶν Matt. 26: 56. So genr. Matt. 5: 17 καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας. Mark 1: 2. Luke 16: 29, 31. 24: 27, 44. Acts 28: 23. Rom. 3: 21. Acts 8: 28 ἀνεγίνωσκε τὸν προφ. Ἠσαΐαν. By synecd. put for the doctrines etc. contained in the prophetic books, Matt. 7: 12. 22: 40. Acts 26: 27.—Here ὁ νόμος καὶ οἱ προφῆται comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24: 44 νόμος καὶ προφῆται καὶ ψαλμοί. See in Νόμος c. β. — 2 Macc. 15: 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10: 41 ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. 13: 57. Mark 6: 4. Luke 4: 24. 13: 33. John 7: 52. Rev. 11: 10. 16: 6. 18: 20, 24. al. Spec. of John the Baptist, Matt. 11: 9. 14: 5. Mark 11: 32. Luke 1: 76. 20: 6. al. Of Jesus, Matt. 21: 11 οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης. v. 46. Luke 7: 16, 39. 24: 19. John 9: 17. Of the Messiah as ὁ προ-

φήτης ὁ ἐρχόμενος εἰς τὸν κόσμον John 6: 14, in allusion to Deut. 18: 15. So John 1: 21, 25. 7: 40. Acts 3: 22, 23. 7: 37. Comp. 1 Macc. 4: 46. 14: 41.

c) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a prophet, i. e. a class of instructors or preachers who were next in rank to the apostles and before the teachers, διδάσκαλοι, 1 Cor. 12: 28. They seem to have differed from the διδάσκαλοι in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (ἀποκάλυψις 1 Cor. 14: 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate revelation seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11: 27. 21: 10. So Acts 13: 1 προφῆται καὶ διδάσκαλοι. 1 Cor. 12: 28 ἔθρει ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους κ. τ. λ. v. 29. 14: 29, 32, 37. Eph. 2: 20. 3: 5. 4: 11. See Neander Gesch. der Pflanz. u. Leit. der Kirche, I. p. 169 sq. or in Bibl. Repos. IV. p. 247 sq.

d) perh. a poet, minstrel, spoken of the Greek poet Epimenides, Tit. 1: 12. Poets were held to be inspired of the Muses; comp. Virg. Ecl. 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro Ling. Lat. 6. 3 'vates poetae dicti sunt.' Comp. נְבִיאָה, Sept. προφήτης, spoken of Miriam, Ex. 15: 20. — But Epimenides might well be called προφήτης in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν, Plut. Solon 12. AL.

Προφητικός, ἡ, όν, (προφήτης,)

prophetic, uttered by prophets, Rom. 16: 26. 2 Pet. 1: 19.

Προφήτις, ἡ, (fem. to προφήτης), a prophetess, i. e. in the Greek sense the interpreter or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. נְבִיאָה, comp. in Προφήτης init.

a) pp. as speaking and acting from a divine influence, an ambadress from God, Rev. 2: 20. So Sept. and נְבִיאָה Judg. 4: 4. 2 K. 22: 14. 2 Chr. 34: 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2: 36. — So Abraham is called προφήτης, נְבִיאָה, Gen. 20: 7, comp. Ps. 105: 15. Tob. 4: 12.

Προφθάνω, f. ἄσω, (φθάνω) to come or get before any one, to anticipate one in doing any thing, e. g. in speaking, c. acc. Matt. 17: 25. So Sept. for נִקְדָּם 2 Sam. 22: 19. Ps. 17: 13. 119: 148. — 1 Macc. 10: 4, 23. Aeschyl. Agam. 1028 or 1037 προφθάσασα καρδία γλῶσσαν.

Προχειρίζομαι, f. ἵσομαι, depon. Mid. (χειρίζω, χεῖρα) to hand forth, to cause to be at hand, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. to appoint, to choose, to destine, c. acc. et inf. Acts 22: 14 προχειρίσατό σε γνῶναι τὸ θέλημα αὐτοῦ. 26: 16 προχειρίσασθαι σε [εἶναι] ὑπηρέτην. Perf. pass. in passive sense, c. dat. Acts 3: 20 in later edit. comp. Buttin. § 113. n. 6. Sept. for נִקְדָּם Josh. 3: 12.—2 Macc. 3: 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

Προχειροτονέω, ὠ, f. ἥσω, (χειροτονέω, q. v.) to choose before, first, Dem. 703. 18. Aeschin. 4. 11. In N. T. to choose beforehand, Pass. Acts 10: 41 μάρτυσι τοῖς προχειροτονημένοις ὑπὸ τοῦ Θεοῦ, i. e. fore-chosen.

Πρόχορος, ου, ὁ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

Πρύμνα, ης, ἡ, (pp. fem. of πρυμνός, ἡ, ὄν, last, hindmost,) i. q. ἡ πρυμνή ναῦς, the hindmost part of a ship, the stern, Mark 4: 38. Acts 27: 29, 41.—Pol.

1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

Πρωΐ, adv. (πρό,) early, in the morning, Lat. mane.

a) pp. and absol. Matt. 16: 3. Mark 1: 35. 11: 20. 16: 2, 9. John 20: 1. So Sept. for קָרָב 1 K. 3: 21. Is. 5: 11; oftener τὸ πρωΐ Ex. 8: 20. Is. 37: 36. al.—Jos. Vit. § 17. Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10. τὸ πρ. H. G. 1. 1. 30.—With prepositions: ἅμα πρωΐ Matt. 20: 1, see in ἅμα b. ἀπὸ πρωΐ Acts 28: 23, see in Ἀπό II. c. ἐπὶ τὸ πρωΐ Mark 15: 1, comp. Buttin. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16: 19. Lev. 7: 5. ἐν τῷ πρ. Ecc. 11: 6. Comp. Lob. ad Phryn. p. 46 sq.

b) meton. for the morning watch, which ushers in the dawn, Mark 13: 35. See in Φυλακή.

Πρωΐα, see in Πρωΐος.

Πρωΐμος, η, ὄν, (πρωΐ,) early, spoken of the early rain, ἑτέρος πρ. James 5: 7; see in Ὀψιμος. So Sept. ὁ πρ. for יוֹם שֶׁנֶּשֶׁב Deut. 11: 14. Jer. 5: 24. —Arr. Peripl. Eryth. p. 157. Xen. Oec. 17. 4. A poetic and later form instead of Att. πρωΐος, Lob. ad Phr. p. 52.

Πρωϊνός, ἡ, ὄν, (πρωΐ,) early, morning, Rev. 2: 28 τὸν ἄστῆρα τὸν πρωϊνόν. Rev. 22: 16 in later edit. for ὁ ἁθρινός in text. rec. Sept. for קָרָב Ex. 29: 49. 1 Sam. 11: 11. Hos. 6: 4. —Athen. 1. 41. Plut. Symp. VIII. qu. 6. § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

Πρωΐος, ἱα, ἰον, (πρωΐ,) early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52. — In N. T. only ἡ πρωΐα sc. ὥρα, the morning hour, morning, Matt. 21: 18 πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν. 27: 1. John 18: 28. 21: 4. Sept. for קָרָב 2 Sam. 23: 4. Lam. 3: 23. —Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 πρωΐας ὥρας.

Πρωΐρα, ας, ἡ, (πρό,) the forward part of a ship, the prow, Acts 27: 30, 41. —Hdian. 1. 11. 12. Xen. An. 5. 8. 20.

Πρωτεύω, f. εἴσω, (πρωΐος,) to be first, chief, i. q. to hold the first rank, highest dignity, ἐν πᾶσιν Col. 1: 18. —

2 Macc. 6: 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα q. v.) the first seat, the chief seat, Matt. 23: 6. Mark 12: 39. Luke 11: 43. 20: 46.—Not found in the classics.

Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία q. v.) pp. the first place of reclining at table, the chief place at a banquet, usually the middle place on the middle triclinium, Matt. 23: 6. Mark 12: 39. Luke 14: 7, 8. 20: 46. See in Ἀνάκειμαι no. 2. Calmet art. Eating. Adam's Rom. Ant. p. 436. Jahn § 146.

Πρῶτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Buttm. § 69. 2; pp. foremost, hence first, the first.

I. Genr. as adj. a) Spoken of place, order, time; (α) pp. and without art. Mark 16: 9 πρώτη σαββάτου sc. ἡμέρα. Phil. 1: 5 ἀπὸ πρώτης ἡμέρας. Luke 2: 2 see in Κυρήνιος. Eph. 6: 2. 1 Cor. 15: 3 ἐν πρώτοις, i. q. first of all. Seq. δεύτερος Acts 12: 10. So Sept. for ᾧ ψαλμῷ, Ex. 12: 15. Josh. 21: 10. ἐν πρώτοις Gen. 32: 2. 1 Chr. 11: 6.—Hdian. 4: 15. 10. Dem. 328. 25.—With the art. comp. in Ὁ, ἡ, τό, A. 2. h. δ. p. 553. Matt. 26: 17 τῇ δὲ πρώτῃ τῶν ἁγίων, sc. ἡμέρα. Mark 14: 12 τῇ πρ. ἡμέρᾳ τῶν ἁγίων. (Sept. Lev. 23: 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts 1: 1 τὸν πρῶτον λόγον. 1 Cor. 15: 45. Heb. 9: 2 ἡ πρώτη σκηνή. v. 6, 8. Rev. 1: 17 ὁ πρῶτος καὶ ὁ ἔσχατος, see in Ἐσχατος b. γ. Rev. 4: 1, 7. 8: 7. al. οἱ πρῶτοι the first Matt. 20: 8, 10. 21: 36. τὰ πρῶτα pp. the first things, i. e. the first or former state, condition, Matt. 12: 45. 2 Pet. 2: 20. Rev. 21: 4. Also 1 Tim. 5: 12 ἡ πρώτη πίστις, i. e. first or originally professed. Rev. 2: 4 ἀγάπην τὴν πρώτην. v. 5. Opp. καινός Heb. 8: 13. Rev. 21: 1. Sept. for ᾧ ψαλμῷ 2 Chr. 3: 3. Dan. 8: 21. 2 Sam. 18: 27.—Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5.—So in division or distribution, ὁ πρῶτος . . . ὁ δεύτερος Matt. 22: 25. ὁ πρῶτος . . . ὁ ἕτερος Luke 14: 18. 19: 16. Where only two are spoken of, Matt. 21: 28. John 19: 32. 1 Cor. 14: 30. Heb. 8: 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17.—(β) In an adverbial sense, comp. Buttm. § 123. n. 3. Matt. 10: 2

πρῶτος, Σίμων κ. τ. λ. John 1: 42 εὐρίσκει οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. 8: 7. Acts 26: 23. Rom. 10: 19. 1 John 4: 19.—Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, πρότερος, adverbially as in δ; so seq. gen. John 1: 15, 30 ὅτι πρῶτός μου ἦν. 15: 18 ἐμὲ πρῶτον ὑμῶν. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in πρῶτος no. 3. Winer § 36. n. 4. p. 201.—Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.

b) trop. of rank, dignity, first, chief; so without the art. Matt. 20: 27 ὃς ἐστὶν θάλη ἐν ὑμῖν εἶναι πρῶτος. 22: 38. Mark 12: 30. Acts 16: 12. Eph. 6: 2. Seq. gen. partit. Mark 10: 44. 12: 28 πρώτῃ πάντων ἐντολή. v. 29, 30. 1 Tim. 1: 15.—Sept. Ez. 27: 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38.—With the art. Acts 17: 4 γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι. Luke 15: 22. (Sept. Jer. 52: 21. Pol. 11. 10. 2.) So ὁ πρῶτος, οἱ πρῶτοι, the first, the chief, seq. gen. of a country or people; Acts 28: 7 τῷ πρώτῳ τῆς νήσου. Mark 6: 21 τοῖς πρώτοις τῆς Γαλιλαίας. Luke 19: 47 οἱ πρῶτοι τοῦ λαοῦ. Acts 13: 50. 25: 2. 28: 17. So Sept. for ψαλμῷ Neh. 12: 45.—Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι, also ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι, the first shall be last, and the last first, etc. i. e. those who seem or claim to be first, shall be last, Matt. 19: 30. 20: 16. Mark 10: 31. Luke 13: 30.

2. Neut. πρῶτον as adverb, Buttm. § 115. 4. a) pp. of place, order, time, usually without the article. (α) genr. Matt. 17: 27 τὸν ἀναβάτην πρῶτον ἰχθύος. 17: 10, 11. Mark 7: 27. Luke 9: 59, 61. John 18: 13. Acts 15: 14. 1 Cor. 11: 18. 1 Pet. 4: 17. 2 Tim. 2: 6, comp. Winer § 65. p. 458. So Acts 7: 12 i. q. the first time.—Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. first of all, before all, Matt. 23: 26 καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου. Acts 13: 46. Rom. 1: 8 πρῶτον μὲν εὐχαριστῶ τῷ θεῷ. 1 Cor. 11: 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. *δέυτερον* 1 Cor. 12:28. *εἶτα*, Mark 4:28 *πρῶτον χρότον, εἶτα στάχυν, εἶτα κ. τ. λ. ἔπειτα* 1 Thess. 4:16. James 3:17. *μετά ταῦτα* Mark 16:9, coll. v. 12. *καὶ τότε* Matt. 5:24. 7:5. Mark 3:27. Luke 6:42. John 2:10. In a like sense, *πρῶτον . . . καὶ*, Rom. 1:16. 2:9, 10. 2 Cor. 8:5. *πρῶτον . . . δέ* Matt. 13:30. Luke 10:5. 2 Tim. 1:5. — Seq. *εἶτα* Hdian. 2. 1. 22. *ἔπειτα* Xen. Cyr. 7. 2. 24. Hi. 11. 8. *μετά ταῦτα* Xen. An. 6. 1. 5, coll. 7. *δέ* Cyr. 8. 1. 16. — (δ) Rarely c. art. *τὸ πρῶτον*, *first, at first*, formerly, comp. Buttm. § 126. n. 5. John 10:40 *ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. 12:16. 19:39. — Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all, chiefly, especially*, Matt. 6:33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. 3:2. 2 Pet. 1:20. 3:3. *πρῶτον πάντων* 1 Tim. 2:1. AL.

Πρωτοσιάνης, ου, ὁ, (πρῶτος, ἴσθημ), pp. *one who stands first*, in the first rank of an army, Sept. Job. 15:24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57. — In N. T. trop. *a leader, q. d. ringleader, τῆς αἰρέσεως* Acts 24:5.

Πρωτοτόκια, ων, τά, (πρωτοτόκος), the rights of the first-born, birth-right, Heb. 12:16. Sept. Vatic. for *בְּכֹרֶת* Gen. 25:32, 33, 34. Other copies *πρωτοτόκεια*. — On the rights of the first-born son, see Jahn § 165.

Πρωτοτόκος, ου, ὁ, ἡ, (πρῶτος, τίτω), first-born, i. e.

a) pp. the first-born of a father or mother; Matt. 1:25 *υἰὸν αὐτῆς τὸν πρωτότοκον*. Luke 2:7. Including also the first-born of animals, Heb. 11:28. Sept. for *בְּכֹרֶת* Gen. 27:19, 32; also of animals Ex. 1:5. 12:12, 29. — Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282. — On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first, the*

chief, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God before the creation, Col. 1:15, coll. v. 16. Heb. 1:6, coll. v. 5. Or in relation to his followers, Rom. 8:29 *εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. 1:18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col 1:18. Rev. 1:5. So Sept. for *רִבְכָּא* of the Messiah, Ps. 89:27. — Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12:23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. So Sept. for *רִבְכָּא* of Israel Ex. 4:22; of Ephraim Jer. 31:9. — Psalt. Salom. 13:8. 13:4.

Πταίω, f. ἴσω, to stumble, to fall, intrans. Hdian. 5. 6. 18. Sept. for *שָׁבַב* 1 Sam. 4:2. 2 Sam. 18:7. — In N. T. only trop. *to stumble*, i. e.

a) *to err, to fail in duty, to offend*, seq. ἐν c. dat. James 2:10. 3:2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. 11:11 *μὴ ἔπταισαν, ἵνα πείσωσι*; c. πολλά adv. James 3:2. Sept. for *שָׁבַב* Deut. 7:25. — Eccelus. 37:12. M. Antonin. 7. 15 *ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας*.

b) i. q. *to fail, to fail of success and happiness*, 2 Pet. 1:10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

Πτέρνα, ης, ἡ, the heel, John 13:18 *ἐπῆρην ἐπ' ἐμέ τὴν πτέρναν*, see in *Ἐπαίρω*, quoted from Ps. 41:10 where Heb. *בִּרְגָל*, Sept. *περιγισμόν*. Sept. for *בִּרְגָל* Gen. 3:15. 25:26. — Hom. Il. 22. 397. Dem. 86. 2.

Πτερύγιον, ἴου, τό, (dimin. from πτέρυξ wing), a little wing, winglet, Sept. for *רִבְכָּא* 1 K. 6:23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. *a fin*, Sept. for *פִּינָה* Lev. 11:9, 10, 12; *the corner or skirt of a garment*, Sept. for *רִבְכָּא* Num. 15:36. 1 Sam. 24:5. — In N. T. *a pin-nacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in *Ἱερόν* d. Matt. 4:5. Luke 4:9.

Πτέρυξ, υγος, ἡ, a pinion, wing, Matt. 23:27. Luke 13:34. Rev. 4:8. 9:

9. 12: 14. Sept. for פִּתְּנָה Ps. 55: 7.
 7: 27 Ex. 19: 4. Ez. 1: 6. — Dem. 1259.
 21. Xen. An. 1. 5. 3.

Πτηνός, ἡ, όν, (πιῆναι, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑλαφοί, ὥσπερ πτηνά. In N. T. neut. plur. τὰ πτηνά, i. e. *birds, fowls*, 1 Cor. 15: 39. — Hdian. 3. 9. 10. Xen. H. G. 4. 1. 16.

Πτοέω, ὦ, f. ἦσω, *to terrify, to put in trepidation*; Pass. *to be terrified, to be in trepidation*; Luke 21: 9 μὴ πτοηθῇτε. 24: 37. Sept. for פִּתְּנָה Ex. 19: 16. פִּתְּנָה 1 Chr. 28: 30. Jer. 1: 17. — 1 Macc. 7: 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

Πτοιήσις, εως, ἡ, (πτοῖω,) *terror, trepidation, fear*, 1 Pet. 3: 6 μὴ φοβοῦμενοι μηδεμίαν πτόησιν, i. e. *doing well, and fearing not*; i. q. φοβ. φόβον μέγαν in Mark 4: 41. Comp. Butt. § 131. 3. Sept. for פִּתְּנָה Prov. 3: 25. — 1 Macc. 3: 25. Diod. Sic. 20. 66.

Πτολεμαίς, ἰδος, ἡ, *Ptolemais*, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts 21: 7. Heb. יְבֵי, Sept. Ἀκχώ, Judg. 1: 31; called also by the Greeks Ἀκη Diod. Sic. 19. 93. Strabo 16. 2. 25. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. B. J. 2. 10. 2. Now *Acre, St. Jean d' Acre*. See Reland Palaest. p. 534 sq. Rosehm. Bibl. Geog. II. ii. p. 60.

Πτύον, ου, τό, (πτύω,) *a fan, winnowing shovel*, with which grain is thrown up against the wind in order to cleanse it, Matt. 3: 12. Luke 3: 17. — Hesych. πτύον· θρίναξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σῖτον ἀπὸ τοῦ ἀχόρου. Artemid. 2. 24. Theocr. 7. 156.

Πτύρω, f. ρῶ, (kindr. with πτοῖω,) *to terrify, to put in trepidation*, Pass. Phil. 1: 28. — Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58.

Πτύσμα, ατος, τό, (πτύω,) *spittle*, what is spit out, John 9: 6. — Pol. 8. 14. 5.

Πτύσσω, f. ξω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke 4: 20. — Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

Πτύω, f. σω, *to spit, to spit out*, absol. Mark 7: 33. εἰς τι 8: 23. χαμαὶ John 9: 6. Sept. c. εἰς τι for פִּתְּנָה Num. 12: 4. — εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15. absol. Xen. Cyr. 8. 1. 42.

Πτώμα, ατος, τό, (πίπτω,) *a fall*, Ael. V. H. 9. 31. trop. *downfall, ruin*, Sept. Job 18: 12. Jos. B. J. 6. 1. 4. Plut. Agesil. 33. Meton. *anything fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis. — In N. T. *a body fallen*, i. e. *a dead body, carcass, corpse*. Matt. 24: 28 ὅπου γὰρ ἔάν ᾦ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί. Mark 6: 29. Rev. 11: 8, 9. Sept. for פִּתְּנָה Ez. 6: 5. — Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτώμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

Πτώσις, εως, ἡ, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt. 7: 27. — Diod. Sic. 3. 57. Pol. 2. 16. 3. — Trop. *downfall, ruin*, Luke 2: 34 εἰς πτώσιν i. e. *a cause of fall and ruin*, comp. in Ἀνάστασις no. 1. — Ecclus. 1: 21. 5: 13 γλώσσα ἀνθρώπου πτώσις αἰνῶ. So genr. Sept. Jer. 6: 15. Ecclus. 3: 31. Anth. Gr. III. p. 130, 137.

Πτωχεία, ας, ἡ, (πτοχός,) *begging, beggary*, Lys. 898. 9. In N. T. *poverty, want*; 2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία i. e. *deep poverty*. So of a state of poverty and humiliation, 2 Cor. 8: 9. Rev. 2: 9. Sept. for חֲנֻכָּה Deut. 8: 9. פִּתְּנָה 2 Chr. 22: 14. — Eccl. 10: 31. 11: 14. Test. XII Patr. p. 619.

Πτωχέω, f. εύσω, (πτοχός,) *to beg, to be a beggar*, Aeschin. Dial. Socr. 2. 7. Plut. Apothegm. Lac. II. p. 169. Tauchn. In N. T. *to be or become poor, to be in a state of poverty and humiliation, intrans.* 2 Cor. 8: 9; comp. Phil. 2: 7. Sept. for חֲנֻכָּה Ps. 79: 8. פִּתְּנָה Ps. 34: 11. — Tob. 4: 21.

Πτωχός, ἡ, όν, (πτύσσω *to cower, to crouch*,) *begging, beggarly, poor*, pp. crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (α) ὁ πτωχός, *a beggar, mendicant*, Luke 14: 13,

21. 16: 20 πτωχός δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9: 8 in some edit. Trop. Rev. 3: 17.—Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιτεῖν ὡς περ τοὺς πτωχοὺς. — (β) οἱ πτωχοί, *the poor*, i. e. needy, destitute of the necessities of life and subsisting on the alms of others. Matt. 19: 21 δὸς πτωχοῖς. 26: 9 δοθῆναι τοῖς πτωχοῖς. v. 11. Mark 10: 21. 14: 5, 7. Luke 18: 22. 19: 8. John 12: 5, 6, 8. 13: 29. So Sept. and חֲבִירָא Esth. 9: 22. Prov. 31: 20. פֶּשֶׁר Prov. 28: 27. — (γ) Genr. *poor, needy*, i. q. *πένης*, spoken of honest poverty as opp. to the rich, without the idea of mendicacy; e. g. μία χίρα πτωχή Mark 12: 42, 43. Luke 21: 3. So Rom. 15: 26. 2 Cor. 6: 10. Gal. 2: 10. James 2: 2, 3, 5, 6. Rev. 13: 16. So Sept. and פֶּשֶׁר Lev. 19: 15. Prov. 29: 14. פֶּשֶׁר Prov. 22: 7.—Ecclus. 13: 3. 30: 14.

b) by impl. and from the Heb. *poor*, i. e. *low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke 4: 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61: 1 where Sept. for פֶּשֶׁר. So Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται. Sept. for פֶּשֶׁר Ps. 109: 16. פֶּשֶׁר Ps. 69: 33. Is. 29: 19. —Trop. Matt. 5: 3 οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit*, those who feel themselves spiritually poor, the lowly in mind and heart. Luke 6: 20. Comp. פֶּשֶׁר, Sept. ταπεινός, Is. 66: 2.

c) trop. of things, *beggarly, poor, imperfect*, Gal. 4: 9 πτωχὰ στοιχεῖα.

Πυγμαή, ἥς, ἡ, (πύξ,) *the fist*, Sept. for פֶּשֶׁר Ex. 21: 8. Is. 58: 4. Hom. Il. 23. 669; also *fisting, boxing*, i. q. *πυγμαχία*, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7: 3 ἐὰν μὴ πυγμαῇ νίψονται τὰς χεῖρας, lit. *unless they wash their hands (rubbing them) with the fist*, i. e. ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses *ἐπιμελῶς* in Luke 15: 8. Vulg. has *crebro*, as if from a reading *πυκνή* i. q. *πυκνά* or *πυκνῶς*, of which there is no other trace. An early interpretation makes it i. q. *to the elbow*, Theophylact. ad loc. νίπτειν πυγμαῇ, *τουτέστιν ἄχρι τοῦ ἀγκῶνος*. Euthym. ad Matt. 15: 1. Comp. Fritzsche IV Evang. Vol. II. ad loc.

Πύθων, *ωνος*, ὁ, *Python*, in Greek mythology the name of a serpent or dragon slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of *diviners, soothsayers*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orac. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἐγγαστριμύθους, *Εὐρυκλέας πάλαι, νυνὶ Πύθωνα προσαγορευομένους*. These *Πύθωνες*, i. e. *ἐγγαστρίμυθοι* or *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδύομενον εἰς τὰ σώματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. *ἐγγαστρίμυθοι*. οἱ κεκλεισμένοι τοῦ στόματος φθέγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι. Comp. Aristoph. Vesp. 1014 or 1020. Hence Sept. *ἐγγαστρίμυθος* for Heb. חֲבִירָא Lev. 19: 31. 1 Sam. 28: 3, 8, 9. al. comp. Gesen. Lex. art. חֲבִירָא. — In N. T. Acts 16: 16 ἔχουσα πνεῦμα πύθωνος *having a spirit of Python*, i. e. of a diviner, i. q. a *soothsaying demon*.

Πυκνός, ἡ, ὄν, (kindr. with πύξ,) *thick, firm, solid*, 3 Macc. 4: 10. Hom. Od. 14. 12. *thick, dense, close together*, Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In N. T. *frequent, often*, 1 Tim. 5: 23 διὰ τὰς πυκνάς σου ἁσθενείας.—Thuc. 1. 23. Xen. Eq. 9. 6. — Neut. plur. *πυκνά* as adv. *frequently, often*, Luke 5: 33 νηστεύουσι πυκνά. Comparat. *πυκνότερον* adv. Acts 24: 26. Comp. Butt. § 115. 5.—*πυκνά* Ael. V. H. 2. 21. Xen. Conv. 2. 26. *πυκνότερον* 2 Macc. 8: 8. Dem. 1035. 14.

Πυκτιεύω, f. *εὔσω*, (πύξ the fist,) *to fist, to box, to fight as a boxer*, intrans. 1 Cor. 9: 26 οὕτω πυκτιεύω, ὥς οὐκ ἄερα δέξω, i. e. as a boxer I strike no blow in vain; comp. in *Αἴρε*. — Dem. 51. 24. Xen. Lac. 4. 6.

Πύλη, *ης, ἡ*, a door, gate, pp. the large door or entrance of an edifice, city, etc. diff. from ἡ θύρα a common door. E. g. of the temple, *ἡραία πύλη τοῦ ἱεροῦ* Acts 3: 10; of a prison, 12: 10; of a city, Luke 7: 12 τῇ πύλῃ τῆς πόλεως. Acts 9: 24. Heb. 13: 12. Sept. of a

building, for $\pi\tau\epsilon\tau\epsilon$ Jer. 43: 9; of a city, for $\pi\tau\epsilon\tau\epsilon$ Josh. 6: 26. 2 Chr. 8: 5. $\pi\tau\epsilon\tau\epsilon$ Gen. 34: 20, 24. — So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. — Symbol. Matt. 7: 13 bis, 14. Luke 13: 24. Comp. Cebet. Tab. 15. —Also $\pi\acute{\upsilon}\lambda\alpha\iota \epsilon\acute{\iota}\delta\omicron\upsilon$, the gates of Hades, by meton. for Hades itself, see in $\alpha\iota\delta\eta\varsigma$, i. e. Hades with its powers, Satan and his hosts. Matt. 16: 18 $\tau\acute{\eta}\nu \epsilon\kappa\kappa\lambda\eta\sigma\iota\alpha\upsilon$, καὶ $\pi\acute{\upsilon}\lambda\alpha\iota \epsilon\acute{\iota}\delta\omicron\upsilon$ οὐ κατισχύουσιν αὐτῆς. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. $\יְהִי עֲדָתְךָ$, Sept. $\pi\acute{\upsilon}\lambda\alpha\iota \epsilon\acute{\iota}\delta\omicron\upsilon$, Is. 38: 10, comp. Ps. 9: 14; also Wisd. 16: 12. 3 Macc. 5: 51. Hom. Il. 5. 646. Eurip. Alcest. 124 or 126. Luc. Necyom. 6. comp. Diod. Sic. 1. 96. So Lucet. 3. 67. *Lethi portas.*

Πυλὼν, ὄνος, ὁ, (πύλη), a large door, gate, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts 10: 17 $\epsilon\pi\acute{\epsilon}\sigma\tau\eta\sigma\alpha\upsilon \epsilon\pi\acute{\iota} \tau\omicron\upsilon\kappa \pi\upsilon\lambda\omega\upsilon\alpha$. 12: 13 see in $\epsilon\pi\acute{\epsilon}\sigma\tau\eta\sigma\alpha\upsilon$ a. v. 14 bis. Of a city, Acts 14: 13. Rev. 21: 12 bis, 13 quater, 15, 21 bis, 25. 22: 14. So Sept. for $\pi\tau\epsilon\tau\epsilon$, of a building, 1 K. 14: 27. 2 Chr. 12: 10; of a city 1 K. 17: 10. 1 Chr. 19: 9. — Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) synecd. a gate-way, portal, vestibule, the deep arch under which a gate opens, Matt. 26: 71. Luke 16: 20. Sept. for $\pi\tau\epsilon\tau\epsilon$ Judg. 18: 16, 17. — Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. πένθομαι, aor. 2 ἐπυνθόμην, depon. Mid. to ask, to inquire.

a) pp. et seq. $\pi\alpha\rho\acute{\alpha} \tau\iota\varsigma$ from or of any one, e. g. c. acc. John 4: 52 $\epsilon\pi\acute{\upsilon}\theta\epsilon\tau\omicron \omicron\upsilon\kappa \pi\alpha\rho' \alpha\upsilon\tau\omega\upsilon\kappa \tau\acute{\eta}\nu \omega\rho\alpha\upsilon \kappa \tau. \lambda.$ or also c. interr. indir. Matt. 2: 4 $\epsilon\pi\upsilon\kappa\tau\eta\sigma\alpha\iota \pi\alpha\rho' \alpha\upsilon\tau\omega\upsilon\kappa$, ποῦ ὁ Χρ. γενῆται. Acts 10: 18. Sept. for $\pi\tau\epsilon\tau\epsilon$ Gen. 25: 22. — acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1. — Absol. c. interr. dir. Acts 4: 7. 10: 29 $\epsilon\pi\upsilon\kappa\tau\eta\sigma\alpha\iota \omicron\upsilon\kappa$, τί\νη\ λόγ\ω\ κ \tau. \lambda. 23: 19. So before an indir. interrog. with the Opt. after a praeter, comp. Winer § 42. 4. c. p. 247. Luke 15: 26 $\epsilon\pi\upsilon\kappa\tau\eta\sigma\alpha\iota$, τί\ εἰ\ ταῦτα; 18: 36. John 13: 24. Acts 21: 33. — Xen. An. 7. 1. 14. — In a judicial sense, to inquire, to examine, seq.

acc. et $\pi\epsilon\rho\acute{\iota} \tau\iota\varsigma$, Acts 23: 20. — Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. to inquire out, to find out by inquiry, to learn, to hear, seq. ὅτι, Acts 23: 34 $\pi\upsilon\theta\acute{\omicron}\mu\epsilon\tau\omicron\varsigma$, ὅτι ἀπὸ Κιλικίας. — Palaeoph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, ρός, τό, fire. a) pp. and genr. Matt. 3: 10 καὶ εἰς πῦρ βάλλεται. v. 12. 7: 19. 13: 40. 17: 15. Mark 9. 22. Luke 3: 9, 17. 22: 55. John 15: 6. Acts 28: 5. Heb. 11: 34. James 3: 5. 5: 3. 1 Pet. 1: 7. 2 Pet. 3: 7. Rev. 3: 18. 8: 5 $\epsilon\kappa \tau\omicron\upsilon \pi\upsilon\rho\acute{\omicron}\varsigma \tau\omicron\upsilon \theta\upsilon\sigma\iota\alpha\sigma\tau\eta\rho\iota\omicron\upsilon$ i. e. upon the altar. v. 8. 9: 17. 18. 11: 5. 14: 18. 15: 2. 16: 8. 17: 16. 18: 8. Sept. for $\pi\tau\epsilon\tau\epsilon$ Gen. 22: 6, 7. Ex. 32: 19. — Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mem. 4. 3. 7. — Genit. $\pi\upsilon\rho\acute{\omicron}\varsigma$ often takes the place of an adj. Butt. § 123. n. 4. Winer § 34. 2. So $\phi\lambda\acute{\omicron}\varsigma \pi\upsilon\rho\acute{\omicron}\varsigma$ flame of fire, i. q. fiery flame, Acts 7: 30. Heb. 1: 7. Rev. 1: 14. 2: 18. 19: 12. Once vice versa $\epsilon\kappa \pi\upsilon\rho\acute{\omicron}\varsigma \phi\lambda\omicron\gamma\acute{\omicron}\varsigma$ id. 2 Thess. 1: 8. Sept. for $\pi\tau\epsilon\tau\epsilon$ Is. 29: 6. $\pi\tau\epsilon\tau\epsilon$ Ps. 104: 4. So $\alpha\upsilon\theta\upsilon\rho\alpha\kappa\alpha\varsigma \pi\upsilon\rho\acute{\omicron}\varsigma$ burning coals Rom. 12: 20, comp. in $\alpha\upsilon\theta\upsilon\rho\alpha\kappa\alpha\varsigma$ and Sept. Lev. 16: 12. $\gamma\lambda\omega\sigma\sigma\alpha\iota \omega\sigma\epsilon\iota \pi\upsilon\rho\acute{\omicron}\varsigma$ Acts 2: 3. $\lambda\alpha\mu\pi\acute{\alpha}\delta\epsilon\varsigma \pi\upsilon\rho\acute{\omicron}\varsigma$ Rev. 4: 5. $\sigma\tau\acute{\upsilon}\lambda\omicron\iota \pi\upsilon\rho\acute{\omicron}\varsigma$ fiery pillars Rev. 10: 1; comp. Sept. Ex. 13: 21, 22. — Spoken of fire from heaven, lightning, etc. e. g. ἀπὸ τοῦ οὐρανοῦ Luke 9: 54. 17: 29. $\epsilon\kappa \tau\omicron\upsilon \omicron\upsilon\rho\acute{\omicron}$. Rev. 13: 13. 20: 9. absol. Heb. 12: 18. Rev. 8: 7. Acts 2: 19 quoted from Joel 3: 3 [2: 30] where Sept. for $\pi\tau\epsilon\tau\epsilon$. — Eurip. Phoen. 1182 or 1191 $\pi\upsilon\rho \Delta\iota\omicron\varsigma$.

b) Symbolically: (α) of God as inflicting punishment, Heb. 12: 29 ὁ θεός ἡμῶν πῦρ καταναλίσκων. Comp. Deut. 4: 24. — (β) Of strife, disunion, Luke 12: 49. So of the tongue as kindling strife and discord, James 3: 6. — (γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1: 7 et Rev. 3: 18. Sept. Is. 10: 17. So Mark 9: 49 see in $\alpha\lambda\lambda\acute{\iota}\omega$. 1 Cor. 3: 13 bis, $\epsilon\kappa \pi\upsilon\rho\acute{\omicron}\varsigma \alpha\pi\omicron\kappa\alpha\lambda\upsilon\pi\tau\epsilon\iota\tau\alpha\iota$ καὶ ἐκάστου τὸ ἔργον ὁποῖόν ἐστι, τὸ πῦρ δοκιμάσει, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-

jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, v. 15 αὐτὸς δὲ σωθήσεται οὕτω δὲ ὡς διὰ πυρός he shall be saved so as through the fire, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely;' comp. Aristid. in Apell. p. 126 ἐκ μέσου πυρός τὸν ἄνδρα σώσειν. So Jude v. 23, see in Ἀγαζῶ b. — (δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. ὁ κάμινος τοῦ πυρός a fiery furnace Matt. 13: 42, 50, in allusion to Dan. 3: 6, 11, 15 sq. where Sept. for Chald. ܕܢܪ ܕܥܝܪܐ. ἡ γέεννα τοῦ πυρός, see in Ἰέεννα, Matt. 5: 22. 18: 9. Mark 9: 47. τὸ πῦρ τὸ ἄσβεστον v. οὐ σβέννυται Mark 9: 43, 44, 45, 46, 48; comp. Is. 66: 24. τὸ πῦρ τὸ αἰώνιον Matt. 18: 8. 25: 41. Jude 7. ἡ λίμνη τοῦ πυρός Rev. 19: 20. 20: 10, 14, 15. 21: 8. Simpl. Rev. 14: 10; and so Matt. 3: 11 et Luke 3: 16, see in Βαπτίζω no. 2. b. — Judith 16: 17. Ecclus. 7: 17.

c) Trop. ardour, vehemence; Heb. 10: 27 πυρός ζήλος, see in Ζήλος b. β.

Πυρά, ἄς, ἡ, (πῦρ,) a fire, i. e. as kindled and burning, burning fuel, Acts 28: 2, 3. — Judith 7: 5. 2 Macc. 1: 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

Πύργος, ου, ὁ, (comp. Germ. Burg,) a tower.

a) pp. for defence, as in the wall of a city, Luke 13: 4 ὁ πύργος ἐν τῇ Σιλωάμ, i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for ܕܢܪ Judg. 9: 46 sq. — Jos. l. c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22. — Spoken of the watch-tower or turret of a vineyard, Matt. 21: 33. Mark 12: 1. So Sept. and ܕܢܪ Is. 5: 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, a castle, fortress, palace, Germ. Burg, Luke 14: 28. — Hom. Il. 22. 447, coll. 440. Pol. 26. 4. 1. So Lat. turris Liv. 33. 48.

Πυρεῖω v. τιω, f. ξω, (πυρετός,) to be feverish, to be sick of fever, intrans. Matt. 8: 14. Mark 1: 30. — Luc. Quom. Hist. conser. 1. Aeschin. 69 pen.

Πυρετός, οὔ, ὁ, (πῦρ,) fiery heat, as of Sirius, Hom. Il. 22. 31. In N. T. a fever, Matt. 8: 15. Mark 1: 31. Luke 4: 38, 39. John 4: 52. Acts 28: 8. Sept. for ܕܢܪ Deut. 28: 22. — Jos. Vit. § 11. Xen. Mem. 3. 8. 3.

Πύρινος, η, ον, (πῦρ,) fiery, burning, Sept. for ܕܢܪ Ez. 28: 14, 16. ἵππων πυρίων Ecclus. 48: 9, comp. 2 K. 2: 11. — In N. T. by impl. flaming, glittering, Rev. 9: 17 θώρακας πυρίνους. — Comp. θώρακας πεπυρωμένοι Hdian. 8. 4. 27.

Πυρόω, ὦ, f. ὠσω, (πῦρ,) to fire, i. e. to set on fire, 2 Macc. 10: 3. Eurip. Phoen. 534. Hdot. 8. 102. In N. T. only Pass. πυρόομαι, οὔμαι, to be fired, set on fire, kindled, i. q. to burn, to flame.

a) pp. Eph. 6: 16 see in Βέλος. 2 Pet. 3: 12 οὐρανοὶ πυρούμενοι λυθήσονται. Rev. 1: 15. — Apollod. Bibl. 2. 4 βέλη πεπυρωμένα. Aeschin. Dial. Socr. 3. 21. — Trop. to burn, to be inflamed, e. g. with anger, i. q. to be incensed, 2 Cor. 11: 29. (2 Macc. 4: 38. 14: 45.) With lust, 1 Cor. 7: 9 κρεῖσσόν γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν Sept. Hos 7: 4 edit. Vatic. Comp. πῦρ Ecclus. 23: 16. φλέγομαι Dion. Hal. Ant. 11. 28. Lat. uror Virg. Aen. 4. 68.

b) by impl. to be tried with fire, purified, as metals, Rev. 3: 18. Sept. for ܕܢܪ Prov. 10: 20. ܕܢܪ Zech. 13: 9. Ps. 11: 7.

Πυρρόζω, f. ἄσω, (πυρός,) to be fire-coloured, fire-red, intrans. Matt. 16: 2 π. ὁ οὐρανός. v. 3. — Not found elsewhere.

Πυρρός, ἄ, ὄν, (πῦρ,) fire-coloured, fiery-red, red, Rev. 6: 4 ἵππος. 12: 3 δρεκων. Sept. for ܕܢܪ Zech. 1: 8. Num. 19: 2. — Diod. Sic. 1. 88. Xen. Venat. 4. 7.

Πύρρος, ου, ὁ, Pyrrhus, pr. n. m. Σώπατρος Πύρρου Sopater [son] of Pyrrhus Acts 20: 4 in later edit. Text. rec. omits Πύρρου.

Πύρωσις, εως, ἡ, (πυρώω), a being on fire, burning, conflagration, Rev. 18: 9, 18.—Jos. Ant. 1. 11. 4.—Trop. fiery trial, calamity, suffering, 1 Pet. 4: 12, comp. in Ξερίζω no. 2. Sept. pp. for רַבָּא a furnace, tining-pot, Prov. 27: 21.

Πω, enclit. partic. yet, even, only in composition; see Μήπω, Μηδέπω, Οὐπω, Οὐδέπω, also Πώποτε.

Πωλέω, ὦ, f. ἦσω, (kindr. with πείλω, πείλομαι,) pp. to trade away wares, to barter; hence genr. to sell, c. acc. Matt. 13: 44 ὅσα ἔχει πωλεῖ. 19: 21. 21: 12 τῶν πολοῦντων τὰς περιστεράς. Mark 10: 21. 11: 15. Luke 12: 33. 18: 22. 22: 36. John 2: 14, 16. Acts 5: 1. Pass. seq. gen. of price; comp. Buttm. § 132. 6. 2. Matt. 10: 29 οὐχὶ δυνὸ στρονθία ἀσσαρίον πωλεῖται; Luke 12: 6. Absol. Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25: 9. Mark 11: 15. Luke 17: 28. 19: 45. Acts 4: 34, 37. 1 Cor. 10: 25. Rev. 13: 17. Sept. for רַבָּא Neh. 5: 8. Joel 3: 3. Ez. 7: 13.—Deni. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Ael. V. H. 10. 9. Xen. Mem. 3. 10. 10.

Πῶλος, ου, ὁ, ἡ, a foal, Lat. pul-lus, i. e. genr. a young animal, young-ling, Sept. Prov. 5: 19. Ael. V. H. 4. 9. Spec. of the horse, a colt, Ael. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a colt, joined with ὄνος etc. Matt. 21: 2, 5, 7. John 12: 15. absol. Mark 11: 2, 4, 5, 7. Luke 19: 30, 33 bis, 35. So Sept. for רַבָּא Gen. 32: 16. Judg. 10: 4. 12: 14. רַבָּא זֶכֶךְ Zech. 9: 9.

Πώποτε, adv. (πω, ποτέ,) yet ever, ever, at any time, in N. T. only after a negative, not yet even, never. Luke 19: 30 ἐφ' ὃν οὐδεὶς πώποτε ἐκάθισε. John 1: 18. 5: 37. 6: 35. 8: 33. 1 John 4: 12.—Sept. 1 Sam. 25: 28. Xen. Cyr. 1. 6. 4.

Πωρόω, ὦ, f. ὥσω, (πῶρος a kind of stone, also Lat. callus,) pp. to make hard like stone, Suid. πωρόω καὶ λιθοποιῶ. Then genr. to make hard, callous, to indurate, e. g. ὁστέα Dioscor. 1. c. 90. διὰ τῆς πεπωρωμένης σαρκός Ael. V. H. 9. 13.—In N. T. only trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John

12: 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία Mark 6: 52. 8: 17. τὰ νοήματα 2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

Πωρόσις, εως, ἡ, (πωρόω,) pp. a hardening, induration, Lat. callus, Hesych. πῶρωσις· ἐξ ὁστέων σύμφυσις καὶ σύνδεσμος. — In N. T. only trop. hardness of heart or mind, dullness, stupidity, πῶρ. τῆς καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.

Πῶς, enclit. part. indef. any how, in any way, in some way or other, only in the compounds Ἐπῶς, Μήπως, q. v. Comp. Πῶς.

Πῶς, interrog. adv. correl. to πως, ὡς, ὅπως, Buttm. § 116. 4; how? in what way or manner? by what means?

a) pp. in a direct question. (α) With the *Indicat.*—(1) genr. and simply, Luke 10: 26 πῶς ἀναγινώσκεις; John 7: 15. 9: 10 πῶς ἀνέφχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15: 35. Mark 9: 12 καὶ πῶς γεγραπται κ. τ. λ. in text. rec. where others read καθώς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Implying surprise, wonder, admiration, Matt. 22: 12 πῶς εὐηλόθεις ὦδε; John 3: 9. 6: 52. So with the fut. expressing what may or can take place, Winer § 41. 6. Matt. 7: 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1: 34. With intensive particles, e. g. καὶ πῶς and how? John 12: 34. 14: 9; see in Καί no. 1. e. γ. πῶς οὐν John 6: 42, see in Οὐν no. 2. d.—In the same expression of surprise, etc. πῶς may often be rendered how is it that? how comes it? why? see Stallbaum ad Plat. Phileb. p. 133. Mark 12: 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κ. τ. λ. Luke 20: 41. John 4: 9. 1 Cor. 15: 12. Gal. 2: 14. 4: 9. So καὶ πῶς Acts 2: 8. πῶς οὐν Matt. 22: 43. John 9: 19. πῶς οὐ, Matt. 16: 11 πῶς οὐ νοεῖτε; Mark 4: 40. Luke 12: 56. — Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὐν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. — (3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. 12: 29, 34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν; t.

e. ye cannot. Mark 3:23. John 3:4. 1 John 3:17. 4:20. καὶ πῶς intens. Luke 20:44. John 14:5. So with the fut. see above in α; Luke 11:18 πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; Rom. 3:6. 1 Cor. 14:7, 9. Heb. 2:3. — Plut. de aud Poet. § 12. T. 1. p. 76. Tauchn. — Hence πῶς οὐχί implying strong affirmation, Rom. 8:32. 2 Cor. 3:8. Comp. Matth. § 610. 6. Viger. p. 444. — Xen. Hi. 1. 36. ib. 6. 4. — (β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matth. 23:33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννης; 26:54. — (γ) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8:31 πῶς γὰρ ἂν δυναμῶν; for how can I? Comp. Buttm. § 139. 13. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γὰρ emphat. see Matth. § 611. 4. Koen. ad Greg. Cor. p. 144. ed. Schaef. — Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the Indicative expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9:15 ἡρώτων αὐτὸν . . . πῶς ἀνέβλεπεν; Plut. Apothg. II. p. 20. Tauchn. Xen. Mein. 1. 6. 15. — Oftener in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως how, in what way, see Ὅπως no. I.

Buttm. § 116. 4. E. g. (α) With the *Indic.* as above, see Winer, and Matth. II. cc. Matth. 6:28 καταμάθετε τὰ κρίματα τοῦ ἀγροῦ, πῶς αὐξάνει. 12:4 οὐκ ἀνέγνωτε . . . πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ. Mark 5:16. 12:41. Luke 8:18, 36. 12:27. 14:7. Acts 9:27. 11:13. 12:17. 15:36. 1 Cor. 3:10. 1 Thess. 1:9. Rev. 3:3. — Palaeoph. 21. 3. Plut. de Pueror. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2. 36. — (β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matth. 10:19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark 14:1 ἐξητούν . . . πῶς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12:11. 22:2, 4. Acts 4:21. — (γ) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11:18 ἐξητούν πῶς αὐτὸν ἀπολέουσιν. 1 Cor. 7:32, 33, 34. — Hdian. 5. 4. 16 ἡγνόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399. Tauchn.

c) as an intensive exclamation, how! how very! how greatly! E. g. before an adj. or adv. Mark 10:24 πῶς δύσκολόν ἐστι κ. τ. λ. Matth. 21:20 πῶς παραχρῆμα ἐξηράνθη ἡ σινῆ. Mark 10:23. Luke 18:24. Before a verb, Luke 12:50 πῶς συνέχομαι ἕως οἷ τέλεισθῃ. John 11:36 ἰδε, πῶς ἐφίλει αὐτόν. — c. adj. Palaeoph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. AL.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רַחַב, pr. n. of a harlot at Jericho, Heb. 11:31. James 2:25. See Josh. c. 2. — Jos. Ant. 5. 1. 2 Ῥαχάβη. See more in Ῥαχάβ.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. 23:7, 8. 26:25, 49. Mark 9:5. 11:21. 14:45. John 1:39, 50. 3:2. 26. 4:31.

6:25. 9:2. 11:8. In Matt. 23:8 it is explained by καθ'αρχηγής, in John 1:39 by διδάσκαλος, in reference to usage rather than to signification. — Heb. רַב is pp. one great, a chief, a master, see Gesen. Heb. Lex. רַב no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַב *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, Ῥαββί, *Rabbi*, i. e. my master, of higher dignity; and רַבִּי, Gr. as if c. Suff. Ῥαββονί,

Rabboni, q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23: 7. Jahn § 106.

‘Ραββονί v. ‘Ραββονι, indec. *Rabboni*, a title of high honour in the Jewish schools, see in ‘Ραββί. Mark 10: 51. John. 20: 16.

‘Ραβδίζω, f. ἰσω, (ράβδος,) *to beat with rods, to scourge*, absol. Acts 16: 22. 2 Cor. 11: 25 τρις ἰεράβδισθην, where on v. 24 comp. Deut. 25: 3 and Jos. Ant. 4. 8. 21, 23. Sept. for רבד Judg. 6: 11. Ruth 2: 17. — Diod. Sic. 19. 101.

‘Ράβδος, ου, ἡ, a rod, wand, staff, e. g.

a) genr. Heb. 9: 4 ἡ ῥάβδος Ἀαρών. Rev. 11: 1. So Sept. and רבד Ex. 4: 2, 4. Num. 17: 2 sq.—Ceb. Tab. 4. Luc. D. Mort. 23. 3.—For chastising, scourging, 1 Cor. 4: 21. So Sept. and רבד Is. 9: 3. רבד Prov. 10: 13. Ex. 21: 20.—Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, Matt. 10: 10. Mark 6: 8. Luke 9: 3. Heb. 11: 21 ἐπὶ τὸ ἄκρον τῆς ῥάβδου, in allusion to Gen. 47: 31 where Sept. as for רבד, not רבד as the Hebrew reads. Sept. also for רבד Gen. 38: 13. רבד Ex. 20: 19. Zech. 8: 4.

b) spec. *a sceptre*, q. d. staff or wand of office, Heb. 1: 8 bis, ῥάβδος ἐνθύνητος ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. 45: 7, where Sept. for רבד. Rev. 2: 27. 12: 5. 19: 15. So Sept. and רבד Ps. 2: 9. רבד Ps. 110: 2.

‘Ραβδούχος, ου, ὁ, (ράβδος, ἔχω,) pp. *a rod-holder*, i. e. *a lictor*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fusces* or bundle of rods; comp. Adam’s Rom. Ant. p. 178. Acts 16: 35, 38. —Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

‘Ραγαῦ, ὁ, indec. *Rogau*, Heb. רעו *Reu*, pr. n. m. Luke 3: 35. Comp. Gen. 11: 18 sq.

‘Ραδιούργημα, αἰος, τό, (ῥαδι-

ουργέω, ῥαδιουργός, from ῥάδιος, ἔργον,) pp. ‘*what is done easily*, *light-work*, *levity*; hence in a bad sense, *wickedness*, *crime*, Acts 18: 14.—Luc. Calumn. non tem. cred. 20. Plut. Pyrrh. 6.

‘Ραδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *ease or lighness of doing*, Xen. Cyr. 1. 6. 34. *levity* in doing, *indolence*, *effeminacy*, Xen. Ag. 11. 6. Luc. 14. 4. In N. T. *wickedness*, *profligate cunning*, *subtilty*, Acts 13: 10.—Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

‘Ρακά, indec. *Raca*, a word of contempt, prob. from Chald. רָקָא used in the same manner, i. q. Heb. רֵיק, *empty*, *worthless*, *foolish*, Matt. 5: 22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

‘Ράκος, εος, ους, τό, (ρήσσω, ῥήγνυμι,) *a piece torn off*, *a rag*, torn garment, Sept. Is. 64: 6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece*, *remnant*, sc. of cloth; Matt. 9: 16 et Mark 2: 21 ἐπιβλημα ῥάκους ἀγνάφου, i. q. ἐπιβλημα ἱματίου καινοῦ in Luke 5: 36.

‘Ραμά, ἡ, indec. *Ramah*, Heb. רָמָה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. 2: 18, quoted from Jer. 31: 15. See in ‘Ραχήλ.—Comp. Josh. 18: 25. Judg. 4: 5. 19: 13. Jos. Ant. 8. 2. 3 ‘Ραμυθῶν, πόλις σταδίων ἀπέχονσα Ἱεροσολύμων τεσσαράκοντα. § 4. Miss. Herald, 1826. p. 254.

‘Ραντίζω, f. ἰσω, (i. q. ῥαίνομαι) *to sprinkle, to besprinkle*, c. acc. Heb. 9: 13 σποδὸς δαμάλεως ῥαντίζονσα τοὺς κεκοιτωμένους, in allusion to Num. 19: 2 sq. 17. comp. Jahn § 386. So Heb. 9: 19, 21, comp. Ex. 24: 6, 8. Sept. for רָחַץ Lev. 6: 20 [27]. 2 K. 9: 33.—Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. 10: 22 ῥαντίζόμενοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 6. So Sept. for רָחַץ Ps. 51: 9.

‘Ραντισμός, οῦ, ὁ, (ῥαντίζω,) pp. *a sprinkling*, meton. *purification*, *cleansing*. Heb. 12: 24 αἵματι ῥαντισμοῦ,

blood of sprinkling i. e. for sprinkling, cleansing. So Sept. ὑδαρ θαντισμοῦ for Heb. כֶּבֶד Num. 19: 9. 13: 20, 21.— 1 Pet. 1: 2 ἐκλεκτοῖς . . . εἰς ὑπακοὴν καὶ θαντισμὸν αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p. 119. fin. — Not found in profane writers.

Ῥαῖζω, f. ῖσω, (ῥαπίς rod, i. q. ῥάβδος,) to beat with rods, to scourge, Hdot. 7. 35. ib. 8. 59. Later and in N. T. to smite with the open hand, to cuff, to slap, spec. the cheeks or ears, c. acc. Matt. 5: 39 ὅστις σε ῥαπίζει ἐπὶ τὴν δεξιάν σου. absol. Matt. 26: 67. — Sept. Hos. 11: 4. Esdr. 4: 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dein. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

Ῥάπισμα, αἶος, τό, (ῥαπίζω,) a blow with the open hand, a cuff, slap, spec. on the cheeks or ears, Mark 14: 65 οἱ ὑπηρεταὶ ῥάπισμασι αὐτὸν ἔβαλλον. John 18: 22. 19: 3. — Sept. Is. 50: 6. Alciph. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

Ῥαφίς, ἰδος, ἡ, (ῥάπτω to sew,) a needle, Matt. 19: 24. Mark 10: 25. Luke 18: 25. — Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἡ, indec. Rachab, Heb. רַחַב Rahab, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10: 14, comp. v. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἡ Ῥαχάβ in the genealogical table, as afterwards of ἡ Ροῦθ, is in favour of this supposition.

Ῥαχήλ, ἡ, indec. Rachel, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνὴ ἐν Παμᾷ ἡκούσθη . . . Ῥαχήλ κλαίονσα τὰ τέκνα αὐτῆς, quoted

from Jer. 31: 15 where Rachel, whose sepulchre seems to have been not far from Ramah (Gen. 35: 17, 19. 1 Sam. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ἡς, ἡ, Rebecca, Heb. רֵבֶקָה (a noose, snare,) the wife of Isaac, Rom. 9: 10.

Ῥέδα v. ῥέδη, ἡς, ἡ, Lat. rheda, i. e. a carriage with four wheels for travelling, a chariot, Rev. 18: 13. — So rheda Cic. pro Mil. 10. The word is of Gallic origin, Quinetil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

Ῥεμφάν v. Ῥεφάν, ὅ, indec. Remphan, Rephan, Acts 7: 43, quoted from Amos 5: 26 where Sept. Ῥαιφάν for Heb. כִּיּוֹן Chium, a name for the planet Saturn, i. q. Μολόχ where see more. The forms Ῥαιφάν, Ῥεμφάν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. כִּיּוֹן. Jablonski Opusc. II. p. 1. ed. te Water.

Ῥέω, f. ῥεύσω, instead of Att. ῥίω. ῥέωμαι, Winer § 15. p. 80. Buttin. § 114. p. 300. comp. Lob. ad Phr. p. 739; to flow, intrans. John 7: 38 ποταμοὶ . . . ῥεύσουσιν ὕδατος ζῶντος. Sept. for רַבִּי Lev. 15: 3. רַבִּי Jer. 9: 17. — Hdtian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

Ῥέω obsol. to speak, see in Ἐῖπον.

Ῥήγιον, ου, τό, Rhegium, a city on the coast near the S. W. extremity of Italy, now Rheggio, opposite Messina in Sicily. Acts 28: 13. — Comp. Diod. Sic. 4. 85.

Ῥήγμα, αἶος, τό, (ῥήγνυμι,) a rending, breach, ruin, Luke 6: 49. Sept. for רַבִּי Am. 6: 11. — Pol. 13. 6. 8. Dem. 294. 21.

Ῥήγνυμι, f. ῥω, also pres. ῥήσσω a poetic and later form, Mark 2: 22. 9: 18; also Sept. 1 K. 11: 31. Hom. II. 18. 571. comp. Moeris p. 337. Thom. Mag. p. 788. — To rend, to tear, to break.

a) of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2: 22. Luke 5: 37 ῥήξει ὁ νεὸς οἶνος τοὺς ἀσχοίους. Pass. Matt. 9: 17. Sept.

for כָּרַע Num. 16: 31. Josh. 9: 13. קָרַע Job 2: 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

b) of persons, to rend, to tear, to lacerate, e. g. as dogs, Matt. 7: 6. — Also i. q. to tear down, to dash to the ground, as a demon one possessed, Mark 9: 18. Luke 9: 42 ἐξήρξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. for שָׁרַף Is. 13: 16. — Wisd. 4: 19. Artemid. 1. 60 ῥῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. to break forth, sc. into rejoicing and praise, Gal. 4: 27 ῥῆξον καὶ βόησον κ. τ. λ. quoted from Is. 54: 1 where Sept. for רָצַח.—Usually c. acc. of manner or instrum. as Sept. ῥῆξαι εὐφροσύνην for רָצַח Is. 49: 13. 52: 9. ῥῆξαι φωνήν, Lat. rumpere vocem, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

Ῥῆμα, αἶσος, τό, (ῥέω, see in Ῥῆ-
πον), pp. 'that which is spoken,' word.

a) pp. a word, as uttered by the living voice, plur. τὰ ῥήματα, words. Acts 6: 11 ῥήματα βλάσφημα. v. 13. 10: 44. 26: 25. Heb. 12: 19. Sept. for דְּבַר Gen. 27: 34, 42. מִדְּבַר Ps. 5: 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

b) collect. word, also plur. words, i. q. saying, speech, discourse. (α) genr. Matt. 12: 36 πᾶν ῥῆμα ἀργόν, see in Ἀργός c. 26: 75 καὶ ἐμνήσθη ὁ Π. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9: 32. 14: 72. Luke 1: 38. 2: 17, 19, 50, 51. 7: 1. 9: 45 bis. 18: 34. 20: 26. 24: 8, 11. John 8: 20. Acts 2: 14. 11: 16. 16: 38. 28: 25. 2 Cor. 12: 4. Rom. 10: 18 quoted from Ps. 19: 5 where Sept. for מְצִיָּה. So Sept. and דְּבַר Job 15: 3. 31: 40.—Palaeph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15. — Hence, in the N. T. usage, often like Heb. דְּבַר, in special senses depending on the adjuncts or context; comp. in Ῥῆπον b. E. g. (β) i. q. charge, accusation, Matt. 5: 11. 27: 14. So Matt. 18: 16 et 2 Cor. 13: 1, in allusion to Deut. 19: 15 where Sept. for דְּבַר. Comp. Num. 14: 36. — (γ) i. q. prediction, prophecy, e. g. ῥήματα προειρημένα, 2 Pet. 3: 2. Jude 17. So ῥήματα τοῦ Θεοῦ Rev. 17: 17 in text. rec.—(δ) promise, e. g. from God, Luke 2: 29. Heb. 6: 5 καλὸν γενεσάμενοι Θεοῦ ῥήμα. So Sept. and דְּבַר 1 K. 8: 20. 12: 16. — (ε)

command, Luke 5: 5. ῥῆμα τοῦ Θεοῦ, word of God, his omnipotent decree, Heb. 11: 3. impl. Heb. 1: 3. Also Matt. 4: 4 et Luke 4: 4 οὐκ ἐπ' ἄρτω μονῶ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. meton. upon every thing which God decrees, quoted from Deut. 8: 3 where Sept. for הַדְּבָרִים מִפִּי מֹשֶׁה, spoken in reference to the manna. Sept. for דְּבַר Josh. 1: 13. 1 Sam. 17: 29. comp. Ex. 34: 28. דְּבָרֵי Prov. 3: 1.—(ζ) Spoken of a teacher, word, i. e. teaching, precept, doctrine, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5: 20, see in Ζωή c. β. Acts 10: 22 ἀκοῦσαι ῥήματα παρὰ σοῦ. 11: 14 ὅς λαλήσει ῥήματα πρὸς σε. 13: 42. So ῥῆμα, ῥήμα τῆς πίστεως, ῥῆμα Θεοῦ v. κυρίου, the word, word of faith, word of God, i. e. the doctrines and promises revealed and taught from God, the Gospel as preached, Rom. 10: 8 bis, (comp. Deut. 30: 14 where Sept. for דְּבַר of the Mosaic dispensation.) Acts 10: 37 coll. 36. Rom. 10: 17. Eph. 6: 17. 1 Pet. 1: 25 bis; so prob. Eph. 5: 26. Of Jesus, τὰ ῥήματα, John 5: 47 πῶς τοῖς ἑμοῖς ῥήμασι κ. τ. λ. 6: 63, 68. 10: 21. 12: 47, 48. 14: 10. 15: 7. τὰ ῥήματα τοῦ Θεοῦ, words or doctrine received from God, John 3: 34. 8: 47. 17: 8.—(η) Luke 3: 2 ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννῃ, the word of God, i. q. an oracle, effatum, from God, corresponding to Heb. דְּבַר יְהוָה יִרְדִּי בִּלְאָ, Sept. ῥῆμα, Gen. 15: 1. Jer. 6: 10, comp. 1: 1; oftener Sept. λόγος Jer. 1: 4, 11. Ez. 3: 16. 6: 1.

c) meton. from the Heb. thing spoken of, i. e. genr. thing, matter, affair. Luke 2: 15 ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 1: 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5: 32. So Sept. and דְּבַר Gen. 21: 11. 1 Sam. 4: 17. 12: 16. plur. Gen. 20: 8. 40: 1. Ezra 7: 1.—1 Macc. 5: 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ. equiv. to nothing at all, nothing whatever. Luke 1: 37 οὐκ ἀδυνατήσῃ παρὰ τῷ Θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. 18: 14. Deut. 17: 8.

Ῥησά, ὁ, indec. Rhesa, pr. n. m. Luke 3: 27.

Ῥήσω, see in Ῥήγνυμι.

Ῥήτωρ, ορος, ὁ, (obsol. ῥέω,) a

speaker, orator, advocate, Acts 24: 1. — Ael. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

ῤηϊῶς, adv. (ῤηϊός said, expressed in words, obsol. ῤέω,) *in express words, expressly*, 1 Tim. 4: 1. — Sext. Empir. adv. Log. 1. 8 ὁ Ξενοφῶν ῤηϊῶς φήσιν. Strabo I. p. 4. B. Pol. 2. 23. 5.

ῤίζα, ας, ῤ, a root. a) pp. Matt. 3: 10 et Luke 3: 9 ἡ ἀξίνη πρὸς τὴν ῤίζαν τῶν δένδρων κεῖται. Mark 11: 20 ἐκ ῤιζῶν from the roots, i. e. wholly. So οὐ ἔχειν ῤίζαν to have no root, q. d. to not take deep root, Matt. 13: 6. Mark 4: 6; trop. of those not rooted and established in faith and doctrine, Matt. 13: 21. Mark 4: 17. Luke 8: 13. Sept. for שָׁרֵשׁ Ez. 17: 6, 7, 9. ἐκ ῤιζῶν Job 28: 9. 31: 12. — Luc. Amor. 33. Ael. V. H. 2. 14. Xen. Oec. 17. 12, 13. — Trop. *cause, source* of any thing, 1 Tim. 6: 10 ῤίζα τῶν κακῶν. (Ecclus. 1: 6, 20. Wisd. 15: 3.) Also retaining the figure of a root, Rom. 11: 16, 17, 18 bis, where Paul makes Abraham and the Jewish people the root from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. Heb. 12: 15 ῤίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to Deut. 29: 17 where Sept. for שָׁרֵשׁ. Comp. in Πικρία.

b) meton. from the Heb. a sprout, shoot, sc. from the root; only trop. *offspring, a descendant*. Rom. 15: 12 ἡ ῤίζα τοῦ Ἰσραὴλ, in allusion to Is. 11: 10 where Sept. and שָׁרֵשׁ, comp. Is. 11: 1. So Rev. 5: 5. 22: 16. — Ecclus. 47: 22. 1 Macc. 1: 11.

ῤιζόω, ὤ, f. ὠσω, (ῤίζα,) *to root, to let take root; Pass. or Mid. to be or become rooted, to take root*, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. *to take root*, Sept. for Po. שָׁרֵשׁ Is. 40: 24. Jer. 12: 2. In N. T. only Pass. trop. *to be rooted*, i. q. strengthened with roots, *to be firmly fixed, constant*. Eph. 3: 18 ἐν ἀγάπῃ ἐρριζομένοι. Col. 2: 7. — Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τις ῤιζώσῃ τὴν δύναμιν x. t. λ. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

ῤιπή, ῤς, ῤ, (ῤίπτω,) a throw, cast, jerk, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. *impetus, gust* of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. ed. R. X. p. 539. 12. In N. T. a jerk of the eye, i. e. a wink, twinkling, 1 Cor. 15: 52 ἐν ῤιπῇ ὁφθαλμοῦ, i. q. a moment of time, Germ. Augenblick; comp. Luke 4: 5. — Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ῤιπή.

ῤιπίζω, f. ἰσω, (ῤιπίς from ῤίπτω,) a fan, blower, e. g. for kindling fire Aristoph. Ach. 888, for ladies Anthol. Gr. I. p. 247. 3. comp. in ῤιπή) *to fan, to blow*, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, . . . ῤιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6. *to fan a person*, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26. In N. T. *genr. to move to and fro, to toss, to agitate*, as waves, James 1: 6 κλύδωνι θαλάσσης . . . ῤιπιζόμενῳ. — Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀνέμου ῤιπιζοίτο τὸ ὕδωρ. Dio Chrysost. 33. p. 368. B.

ῤιπτεύω, ὤ, only in pres. and imperf. as a frequentative from ῤίπτω, i. q. *to throw or cast repeatedly*, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Buttm. § 112. n. 4. § 114. p. 300. Passow sub voc. In N. T. only Acts 22: 23 ῤιπτούντων τὰ ἱματία, i. e. prob. *throwing up or tossing their outer garments* in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγες θέατρον ἅπαν . . . ἐπήδων καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀπερῤιπτοιν. Aristaenet. I. 26 ὁ δὲ δῆμος ἀνέστηκε . . . καὶ τὸ χεῖρε κινεῖ, καὶ τὴν ἐσθῆτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

ῤίπτω, f. πω, *to throw or cast*, with a sudden motion, *to hurl, to jerk*, c. acc. a) pp. et seq. εἰς, Luke 4: 35 ῤίπῃ αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17: 2. ἐν τῷ ναῷ Matt. 27: 5. Seq. ἐκ c. gen. *to cast out*, Acts 27: 29 ἐκ πρύμνης ῤίπαντες ἀγκύρας τέσσαρας. v. 19, sc. ἐκ τοῦ πλοίου impl. For Acts 22: 23 see in ῤιπτεύω. Sept. for יָרַשׁ Gen. 37: 19, 23. Ex. 1: 22. Judg. 9: 53, — c. εἰς Ceb. Tab.

10. Xen. An. 3. 3. 1. ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25. — In a gentler sense, i. q. to put or lay down, as sick persons, c. acc. Matt. 15: 30 ἐρόψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and רָפְּיָהוּ 2 K. 2: 16. — Wisd. 11: 14. Dem. 413. 11 οὐκ ἔχουν ὅπου τὰ ἑαυτοῦ ῥίπτει.

b) i. q. to cast forth, to throw apart, to scatter, Pass. part. perf. ἐρρόμμενος cast forth, scattered, Matt. 9: 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐρρόμμενων. Pol. 5. 48. 2. — Others i. q. to neglect, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. רְחֹבָאִם (he enlarges the people) Rehobam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1: 7 his. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ἡ, Rhoda, pr. n. of a handmaid, Acts 12: 13.

Ῥόδος, οὗ, ἡ, Rhodes, a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts 21: 1.

Ῥοιζηδόν, adv. (ῥοιζέω, ῥοιζός noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) with great noise, q. d. with a crash, 2 Pet. 3: 10. — Hesych. ῥοιζηδόν· σφοδρῶς ἡχητικόν. Hero ap. Musaeum 339 ῥοιζηδὸν προκαίρητος ἀπ' ἡλιβάτου πέσε πύργου.

Ῥομφαία, ας, ἡ, a sword, sabre, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aemil. 18 πρῶτοι δὲ οἱ Θράκες . . . ὀρθὰς δὲ ῥομφαίας βαρυσιδήρους ἀπὸ τῶν δεξιῶν ὤμων ἐπισείοντες. — In N. T. genr. Rev. 1: 16 ῥομφαία δίστομος δεῖα. 2: 12, 16. 6: 8. 19: 15. 21. Trop. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רָחַב Ex. 32: 26. Ez. 5: 1. — Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβήν, ὁ, indec. Reuben, Heb. רְעֻבֵן, pr. n. of the eldest son of Jacob, born of Leah, Gen. 29: 32 sq. In N. T. the tribe of Reuben, Rev. 7: 5.

Ῥούθ, ἡ, indec. Ruth, Heb. רוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1: 5.

Ῥοῦφος, οὗ, ὁ, Rufus, pr. n. of a Christian, Mark 15: 21. Rom. 16: 13.

Ῥύμη, ἡς, ἡ, (obsol. ῥύω, i. q. ἐρύω,) impetus, impulse, onset, i. q. ὄρμη, Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31. — In the later usage and N. T. a street, lane, alley of a city, in distinction from ἡ πλατεῖα q. v. Matt. 6: 2. Luke 14: 21 εἰς τὰς πλατείας καὶ ὁύμας τῆς πόλεως. Acts 9: 11. 12: 10. Sept. for רָחַב Is. 15: 3. — Tob. 13: 18 coll. 17. Ecclus. 9: 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. 1. p. 319.

Ῥύομαι, f. ῥύσσομαι, depon. Mid. (obsol. ῥύω i. q. ἐρύω,) pp. to draw or snatch to oneself; hence genr. to draw or snatch from danger, i. q. to rescue, to deliver; see Passow sub v. Buttm. § 114. p. 281. Aor. 1 ἐρύσθη as Pass. Luke 1: 74. nl. see Buttm. § 113. n. 6. — E. g. seq. acc. simpl. Matt. 27: 43 ὀνόασθω νῦν αὐτόν. 2 Pet. 2: 7. Absol. Rom. 11: 26 ὁ ῥυόμενος the deliverer, quoted from Is. 59: 20 where Sept. for רָצַח. Sept. genr. for רָצַח Is. 48: 20. רָצַח Ex. 19: 15. 5: 30. — Ael. V. H. 4. 5. Hadian. 1. 15. 12. — With an adjunct from whence c. g. seq. ἀπὸ c. gen. comp. in Ἀπὸ I. 2. d. Matt. 6: 13 ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11: 4.] Rom. 15: 31. 1 Thess. 1: 10. 2 Thess. 3: 2. 2 Tim. 4: 18. So Sept. for רָצַח 2 Sam. 19: 9. Prov. 11: 4. רָצַח Ez. 37: 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐκ c. gen. comp. Matth. l. c. Rom. 7: 24 τίς με ῥύσεται ἐκ τοῦ σώματος x. τ. λ. 2 Cor. 1: 10 ter. Col. 1: 13. 2 Tim. 3: 11. 2 Pet. 2: 9. Pass. Luke 1: 74. 2 Tim. 4: 17. So Sept. for רָצַח Gen. 48: 16. רָצַח Judg. 8: 34. 2 Sam. 22: 49. — c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdot. 5. 49.

Ῥυπαρεύομαι, depon. Mid. (ῥυπαρός,) to be filthy, trop. Rev. 22: 11 in later edit. — Of doubtful authority, see Passow.

Ῥυπαρία, ας, ἡ, (ῥυπαρός,) filthy, filthiness, trop. in a moral sense, James 1: 21. — Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

Ῥυπαρός, ἄ, ὄν, (ῥύπος,) filthy, foul, James 2: 2 πτωχὸς ἐν ῥυπαρῇ ἐσθῆτι. Trop. in a moral sense, Rev. 22: 11 in later edit. Sept. for נִי־צ Zech. 3: 3, 4. — Jos. Ant. 7. 11. 3 ῥυπαρὰν ἐσθῆτα. Ceb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. § 13 ῥυπαρὰ ἐπιθυμία.

Ῥύπος, ου, ὁ, filthy, filthiness, 1 Pet. 3: 21 οὐ σαρκὸς ἀποθέσεις ῥύπον. Sept. for נֶחֱבִי Job 14: 4. נֶחֱבִי Is. 4: 4. — Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

Ῥυλόω, ὤ, f. ὠσω, (poet. for ῥυπάω, fr. ῥύπος,) to be filthy, in text. rec. Rev. 22: 11 bis ὁ ῥυπῶν, ῥυπωσάτω ἐν. — Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθῆς ῥεμπωμένη.

Ῥύσις, εως, ἡ, (ῥέω q. v.) a flowing, flux, e. g. τοῦ αἵματος Mark 5: 25. Luke 8: 43, 44. Sept. for צִי־ Lev. 15: 24 sq. — Ael. V. H. 6. 6 τὴν ῥ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

Ῥυτίς, ἰδος, ἡ, (obsol. ῥύω i. q. ἐρύω,) a wrinkle, sc. as drawn together, contracted; trop. Eph. 5: 27. — Aristoph. Plut. 1051. Diod. Sic. 4. 51.

Ῥύω, see Ῥύομαι.

Ῥωμαϊκός, ἡ, ὄν, (Ῥώμη,) Roman, Luke 23: 38. — Jos. de Vit. § 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) a Roman, a Roman citizen, Acts 2: 10. 16: 21, 37, 38. 22: 25, 26, 27, 29. 23: 27. Genr. οἱ Ῥωμαῖοι the Romans John 11: 48. Acts 25: 16. 28: 17. — Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαϊστί, adv. (Ῥώμη,) in the Roman tongue, in Latin, John 19: 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

Ῥώμη, ης, ἡ, Rome, the city, Acts 18: 2. 19: 21. 23: 11. 28: 14, 16. Rom. 1. 7, 15. 2 Tim. 1: 17. — Hdian. 2. 14. 10. Plut. Pomp. 27.

Ῥώννυμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. § 37 ῥώσας τὸ σῶμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 εὐθὺς ἦσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. § 25. More usually perf. Pass. ἔρῶμαι as present, to be strong, well, 3 Macc. 3: 13. Luc. Somn. s. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300. — In N. T. only imperat. ἔρῶσο, as a formula at the end of epistles, like Lat. vale, Engl. farewell. Acts 23: 30 ἔρῶσο. 15: 29 ἔρῶσθε. — 2 Macc. 11: 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδιον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἔρῶσο λέγειν.

Σ.

Σαβαχθανί, sabachthani, Chald. שַׁבַּחְתָּנִי, thou hast forsaken me, from r. שָׁבַח to leave, to forsake, 2 pers. Sing. c. Suff. Matt. 27: 46 et Mark 15: 34 quoted from Ps. 22: 2, where Chald. for Heb. עָזַבְתָּנִי id. from r. עָזַב.

Σαβαώθ, Sabaoth, Heb. שַׁבְּאוֹתָי,

i. e. hosts, armies, plur. of שַׁבָּח host. Hence κύριος σαβαώθ i. q. Heb. הוֹשִׁיעַנוּ יְהוָה, Lord of Hosts, i. e. of the angelic hosts, comp. 2 Chr. 18: 18. Ps. 103: 21. Luke 2: 13. — In N. T. James 5: 4. Rom. 9: 29 quoted from Is. 1: 9 where Sept. for Heb. שַׁבְּאוֹתָי, as also 2: 12. 6: 3. al. The general sense is

Jehovah Omnipotent, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. שַׁבָּת.

Σαββατισμός, ου, ὁ, (σάββατον, σαββατίζω to keep sabbath Ex. 16: 30,) pp. a keeping sabbath, i. e. rest, a lying by from labour, in N. T. only of an eternal rest with God, Heb. 4: 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb. ad. h. l.—Plut. de Superst. 3.

Σάββατον, ου, τό, Sabbath, Heb. שַׁבָּת, pp. rest, a lying by from labour, see Gesen. Heb. Lex. r. שַׁבָּת. Plur. τὰ σάββατα, often for the Sing. perh. originally an imitation of the Aramaean form שַׁבְּתָא, comp. Wiener p. 150. Dat. plur. τοῖς σάββασιν, Matt. 12: 1, 5. al. Meleag. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. σάββατ, comp. Passow s. voc. Buttm. § 56. n. 8. Matth. § 92. 3. Wiener p. 60; see below in a. β.

a) pp. the sabbath, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. 20: 8 sq. 31: 12 sq. Lev. 24: 8. Num. 15: 32 sq. 28: 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke 4: 16 sq. Jahn § 346—349. E. g. (α) Sing. τὸ σάββατον as nom. Mark 2: 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23: 54. John 5: 9, 10. 9: 14; as accus. Matt. 12: 5 τὸ σάβ. βεβηλοῦσι. Mark 2: 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23: 56. John 5: 18. 9: 16. Acts 13: 27, 42. 15: 21. 18: 4. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. 6: 2. 16: 1. Luke 6: 5. Acts 1: 12 see in Ὁδός β. β. ἡμέρα τοῦ σαββάτου Luke 13: 14, 16. 14: 5. John 19: 31. τῷ σαββάτῳ Luke 13: 14, 15. 14: 1, 3. Acts 13: 44. ἐν σαββάτῳ Matt. 12: 2. 24: 20. Luke 6: 1, 6, 7. John 5: 16. 7: 22, 23 bis. 19: 31. So genr. Sept. for שַׁבָּת

Ex. 31: 13. 2 K. 4: 23. Neh. 10: 31. 13: 15. — Jos. B. J. 2. 17. 10. de Vit. § 32. — (β) Plur. in a plural signif. Acts 17: 2 ἐπὶ σάββατα ἡμέρας. Col. 2: 16. (Sept. Is. 1: 13. Hos. 2: 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. τῶν σαββάτων, Matt. 28: 1 ὅψε δὲ σαββάτων see in Ὁψέ b. ἡμέρα τῶν σαββάτων Luke 4: 16. Acts 13: 14. 16: 13. Dat. τοῖς σάββασιν, see above, Matt. 12: 1, 5, 10, 11, 12. Mark 1: 21. 3: 2, 4. Luke 6: 9. ἐν τοῖς σάββασιν Mark 2: 23, 24. Luke 4: 31. 6: 2. 13: 10. — Jos. Ant. 1. 1. 1. ἡμέρα τῶν σαβ. Ex. 35: 3. Deut. 5: 12. 1 Macc. 2: 34. Jos. Ant. 12. 6. 2. τοῖς σάββασιν 1 Macc. 2: 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28: 10. 2 Chr. 2: 4. 8: 13.

b) meton. i. q. a period of seven days, a week, se'nnight. Sing. Mark 16: 9 πρώτη σαββάτου. Luke 18: 12 δις τοῦ σαβ. Plur. Matt. 28: 1 εἰς μίαν σαββάτων. Mark 16: 2. Luke 24: 1. John 20: 1, 19. Acts 20: 7. 1 Cor. 16: 2. — So Heb. שַׁבְּתָא Sept. εβδομάδας Lev. 23: 15, comp. Deut. 16: 9.

Σαγήνη, ης, ἡ, (σαγή, σάτω,) a net, drag-net, seine, used in fishing and drawn to the shore, Matt. 13: 47. Sept. for סָרִיס Ez. 26: 5, 14. 47: 11. — Artem. 2. 14. Luc. Pisc. 51. Ael. H. A. 11. 12.

Σαδδουκαῖος, ου, ὁ, a Sadducee, Plur. οἱ Σαδδουκαῖοι the Sadducees, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 8. Some derive the name from Heb. צַדִּיק or צִדִּיק, q. d. the Just; the Talmudists refer it to a certain צִדִּיק Sadok, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's Bibl. Researches and Travels in Russia, p. 233 sq. 306 sq. Bibl. Repos. IV. p. 662 sq. 671.—Matt. 3: 7. 16: 1, 6, 11, 12. 22: 23, 34. Mark 12: 18. Luke 20: 27. Acts 4: 1. 5: 17. 23: 6, 7, 8.

Σαδὼκ, ὁ, indec. *Sadok*, Heb. שָׂדֹק, pr. n. of one of Jesus' ancestors, Matt. 1: 14 bis.

Σαῖνω, f. ανῶ, (kindr. with σείω,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194. In N. T. trop. *to move in mind, to disturb*, Pass. 1 Thess. 3: 3 τῷ μηδὲνα σαίνεισθαι ἐν ταῖς θλίψεσι ταῦταις.—Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι ταῖς λεγομένοις ἐδάκνον. Eurip. Rhes. 55 σαίνει μ' ἔννεχος φρυκτώρια. — Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שַׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. 6: 12) and used for straining (Heb. שַׂקִּי), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37: 34. 1 K. 20: 32. Is. 58: 5. Joel 1: 8. Jon. 3: 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. 20: 2. Zech. 13: 4. comp. 2 K. 1: 8. Matt. 3: 4. — Hence in N. T. genr. Rev. 6: 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. 50: 3. Ecclus. 25: 17. Of mourning-garments, Matt. 11: 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10: 13. Of a prophet's garment, Rev. 11: 3. So Sept. genr. for שַׂק ll. cc.—Aristoph. Acharn. 745, 822. The correct orthography is everywhere σάκκος, not σάκος,

Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moeris p. 354.

Σαλαΐ, ὁ, indec. *Sala*, Heb. שָׁלַי, pr. n. of a son or grandson of Arphaxad, Luke 3: 35. Comp. Gen. 10: 24. 11: 13, and see in Καϊνάν.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלֹמֹה (I asked of God) *Shealtiel*, pr. n. of a son of Jechoniah, Matt. 1: 12 bis. Luke 3: 27. Comp. 1 Chr. 3: 17. Ezra 3: 2.

Σαλαμίς, ἴνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13: 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3: 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλεύω, f. εἰσω, (σάλος,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke 6: 48. Heb. 12: 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. 11: 7 et Luke 7: 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24: 29. Mark 13: 25. Luke 21: 26. Acts 4: 31. 16: 26. Luke 6: 38 μέτρον σεισαυμένον i. e. shaken down. Sept. for שָׁנַן Ps. 18: 18. מַנַּח 1 Chr. 16: 30. — Ps. 82: 5. — Ecclus. 16: 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Oec. 8. 17.—Trop. of things ready to fall and perish, Heb. 12: 27 bis τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα i. q. the Christian dispensation.—Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdian. 5. 1. 7.

b) metaph. *to move in mind, to agitate, to disturb*, c. acc. Acts 17: 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. 2: 2. Acts 2: 25 quoted from Ps. 16: 8 where Sept. for שָׁנַן.—1 Macc. 6: 8. Ecclus. 29: 18. 48: 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. 7:

1, 2. See in Ἱεροσαλήμ.—Jos. Ant. 1. 10. 2 Σόλυμα.

Σαλμών, ὁ, indec. *Salmon*, Heb. גִּימְזִי (clothed), pr. n. of the father of Boaz, Matt. 1: 4, 5. Luke 3: 32. Comp. in Ραχάβ.

Σαλμώνη, ἡς, ἡ, *Salmone*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27: 7.—Strabo X. p. 727. B.

Σάλος, ου, ὁ, pp. *motion to and fro, agitation, tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the *rolling sea, billows*, Luke 21: 25. Sept. for גַּזַּי Jonah 1: 15; for גַּזַּי of an earthquake Is. 24: 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

Σάλπιγξ, ιγγοξ, ἡ, *a trumpet, trumpet*, 1 Cor. 14: 8. Rev. 1: 10. 4: 1. 8: 2, 6, 13. 9: 14. As announcing the approach or presence of God, Heb. 12: 19, comp. Ex. 19: 13, 16, 19, coll. 1 K. 1: 34, 39; or also the final advent of the Messiah, Matt. 24: 31. 1 Cor. 15: 52 ἐν τῇ ἰσχυρῇ σάλπιγγι. 1 Thess. 4: 16 σ. θεοῦ, see in Θεός α. β. Sept. for גַּזַּי Ex. l. c. 1 Sam. 13: 3. גַּזַּי 2 K. 12: 14.—Jos. Ant. 7. 14. 6. Ael. V. H. 2. 44. Xen. An. 4. 2. 1.

Σαλπίζω, f. ἰσω, (σάλπιγξ,) aor. 1 ἐσάλπισα, earlier fut. and aor. σαλπίζω, ἐσάλπιγξα Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Buttm. p. 300. Winer p. 80.—Το trumpet, to sound a trumpet, to sound, intrans. Matt. 6: 2 μὴ σαλπίζετε ἔμπροσθεν σου. Rev. 8: 6, 7, 8, 10, 12, 13. 9: 1, 13. 10: 7. 11: 15. Of angels sounding the trumpet before the Messiah, the subject (ὁ σαλπιστής) being implied, 1 Cor. 15: 52 σαλπίζει γάρ. Comp. Buttm. § 129. 8. Winer p. 207. Sept. for גַּזַּי Num. 10: 3 sq. Is. 27: 13. Joel 2: 1.—Jos. Ant. 7. 11. 6. Ael. V. H. 1. 26. Pol. 12. 4. 4.

Σαλπιστής, οῦ, ὁ, (σαλπίζω,) *a trumpeter*, Rev. 18: 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was σαλπικτής Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

Σαλώμη, ἡς, ἡ, *Salome*, pr. n. of

the wife of Zebedee, the mother of the apostles James and John, Mark 15: 40. 16: 1. Comp. Matt. 20: 20 et 27: 56.

Σαμάρεια, ας, ἡ, *Samaria*, Heb. גִּינְזִי (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebaste*. See 1 K. 16: 24. 2 K. c. 17. Am. 6: 1. Mic. 1: 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.—In. N. T.

a) pp. the city Samaria, Acts 8: 5. Meton. for the inhabitants, Acts 8: 14.

b) in a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17: 11. John 4: 4, 5, 7. Acts 1: 8. 8: 1, 9. 9: 31. 15: 3. So Sept. and גַּזַּי 2 K. 17: 26. 23: 19.—Jos. Ant. 13. 2. 3.

Σαμαρείτης, ου, ὁ, *a Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezar, 2 K. 17: 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. 17: 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4: 1 sq. Neh. 4: 1 sq. Jos. Ant. 11. 4.

3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27: 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4: 9. 8: 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4: 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans like the Jews, expected a Messiah, John 4: 25; and many of them became the disciples of Jesus, comp. John 4: 39 sq. Acts 9: 31. 15: 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizae 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829.—In N. T. Matt. 10: 5. Luke 9: 52. 10: 33. 17: 16. John 4: 9, 39, 40. 8: 48. Acts 8: 25.

Σαμαρείτις, ἡ, *a Samaritan woman*, John 4: 9 bis.

Σαμοθράκη, ἡς, ἡ, *Samothrace*, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16: 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called *Samandrachi*. See Diod. Sic. 3.

55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

Σάμος, οὔ, ἡ, *Samos*, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20: 15. — Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

Σαμουήλ, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God,) pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שֹׁפְטִים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25. — Acts 3: 24. 13: 20. Heb. 11: 32.

Σαμψών, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a שֹׁפֵט or judge of Israel, famous for his strength, Heb. 11: 32. Comp. Judg. c. 1. 13—16.

Σανδάλιον, οὔ, τό, (dim. of σάνδαλον Ael. V. H. 1. 18,) *a sandal*, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6: 9. Acts 12: 8. Sept. for שַׁלְיֹן Josh. 9: 5. Is. 20: 2.—Jos. Ant. 4. 8. 23. Hidot. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνουτο ἡδῆ. Comp. in Ἑπόδημα.

Σάνις, ἰδος, ἡ, *a board, plank*, e. g. of a ship, Acts 27: 44. Sept. for סִנִּי Cant. 8: 9. Ez. 27: 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

Σαούλ, ὁ, indec. *Saul*, Heb. שָׁאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts 13: 21. Comp. 1 Sam. c. 9 sq. — b) the Jewish name of the apostle Paul, which with a Greek ending became Σαῦλος q. v. Acts 9: 4, 17. 22: 7, 13. 26: 14.

Σαπρός, ὁ, ὄν, (σήπω,) *bad, rotten, putrid*.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. 7: 17, 18. 12: 33 bis. 13: 48. Luke 6: 43 bis. — Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4: 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phr. p. 377 sq.

Σαπφείρη, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts 5: 1.

Σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21: 19. Sept. and Heb. ספיר Ex. 24: 10. 28: 18. — Jos. Ant. 3. 7. 5. Ael. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ἡ, ὅ, (comp. Heb. שרג, Aram. סרג, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. a cord Aeschyl. Suppl. 788 or 801. In N. T. a rope-basket, network of cords, 2 Cor. 11: 33; comp. Acts 9: 25 σπυρίς. — Suid. σαργάνη· οἱ μὲν σχοινίων τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1: 11. 3: 1, 4. — Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδινος, ου, ὁ, i. q. σάρδιος q. v. Rev. 4: 3 in text. rec.

Σάρδιος, ου, ὁ, *sardius*, *sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carnelian*. Rev. 4: 3 in later edit. 21: 20. Sept. σάρδιον for Heb. סרד Ex. 28: 17. Ez. 28: 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. 21: 20. — Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρπητα, ων, τά, *Sarepta*, Heb. זרפתח *Zarephath*, now *Sarsend*, a Phœnician town mid-way between Tyre and Sidon, Luke 4: 26. Comp. 1 K. 17: 9, 10. Obad. 20. — Jos. Ant. 8. 13. 2.

Σαρκικός, ἡ, ὄν, (σάρξ,) found only in the Epistles, and not extant in profane writers; *fleshy*, *carnal*, pertain-

ing to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τὰ σαρκικά, i. q. *things corporeal, external, temporal*, Rom. 15: 27. 1 Cor. 9: 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. 3: 1 ὡς σαρκικοῖς, ὡς νηπίοις ἐν Χριστῷ. v. 3 bis, 4. Of things, *carnal, human*, 2 Cor. 1: 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10: 4 ὅπλα οὐ σαρκικά, ἀλλὰ δυνατά κ. τ. λ. Heb. 7: 16 οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀκατάλυτον. — In 1 Cor. 3: 1 et Heb. 7: 16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. 7: 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2: 11 τῶν σαρκικῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. c.

Σάρκινος, η, ον, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3: 3 ἐν πλατὶ καρδίας σαρκίνας. Comp. Sept. καρδία σαρκινή, Heb. רֵחַב, Ez. 11: 19. 36: 26. — Plut. adv. Colot. 27 init. — On 1 Cor. 3: 1 et Heb. 7: 16 see in Σαρκικός b.

Σάρξ, σαρκός, ἡ, Æol. σῶρξ, (perh. σαίρω, σῶρω, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke 24: 39 πνεῦμα σάρκα καὶ ὅσπερ οὐκ ἔχει. 1 Cor. 15: 39 quater. So Sept. for רֵחַב Gen. 2: 21. 2 K. 5: 10, 14. (Hom. Od. 19. 450. Ael. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, q. d. *fleshy parts*, comp. Passow s. v. Rev. 19: 18 quiuq. ἵνα φάγητε σάρκας βασιλέων κ. τ. λ. v. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James 5: 3; *to maltreat* Rev. 17: 16. So Sept. for רֵחַב Gen. 41: 2, 3. 2 K. 9: 36. — Ael. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phaedo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

τὸ πνεῦμα. This usage of σάρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. רֶשֶׁת.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. 5: 5 εἰς ὅλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ κ. τ. λ. 2 Cor. 7: 1. Col. 2: 5. 1 Pet. 4: 6. Comp. Sept. and רֶשֶׁת opp. רִשְׁתִּי Is. 10: 18. Job 14: 22. Also σὰρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. 2: 14. (Ecclus. 14: 18.) Simply, John 6: 52, comp. below. 2 Cor. 12: 7 σκόλοψ τῇ σαρκί, prob. external trials. Col. 1: 24. 2: 1 πρόσωπόν μου ἐν τῇ σαρκί. v. 23. Heb. 9: 10, 13. 1 Pet. 3: 21. Jude 8, 23. Acts 2: 26, 31 ἡ σὰρξ μου, my body, i. e. I, quoted from Ps. 16: 9 where Sept. for רֶשֶׁת. Metaph. John 6: 51 καὶ ὁ ἄρτος . . . ἡ σὰρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. v. 53, 54, 55, 56. Comp. Matt. 26: 26 et parall. where it is σῶμα. Sept. genr. for רֶשֶׁת Ez. 26: 36. Prov. 14: 30. — Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. mortal body, in distinction from a future and spiritual existence. 2 Cor. 4: 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. 2: 20. Phil. 1: 22, 24. 1 Pet. 4: 2.—(β) Put for that which is merely external or only apparent, in opp. to what is spiritual and real. John 6: 63 τὸ πνεῦμα ἔστι τὸ ζῶοντιον, ἡ σὰρξ οὐκ ὀφείλει οὐδέν. 8: 15. 1 Cor. 1: 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5: 16 bis. Eph. 6: 5 et Col. 3: 22 κυρίως κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. As to outward affliction, trials, 1 Cor. 7: 28 θλίψιν δὲ τῇ σαρκὶ ἔχουσιν. 2 Cor. 7: 5. Gal. 4: 13, 14. 1 Pet. 4: 1.—Spec. of circumcision in the flesh, i. e. the external rite. Rom. 2: 28 οὐδὲ ἡ ἐν τῷ φανερωῖ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κ. τ. λ. 4: 1 ἐσθλὴν κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. 11: 18. Eph. 2: 11 περιτομὴς ἐν σαρκί. Gal. 3: 3 νῦν σαρκὶ ἐπιτελοῖσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6: 12, 13. Phil. 3: 3, 4 bis. Col. 2: 13.—(γ) As the medium of external or natural generation and descent,

and of consequent kindred. John 1: 13 οὐδὲ ἐκ θελήματος σαρκὸς . . . ἐγεννήθησαν. Rom. 9: 8 τὰ τέκνα τῆς σαρκὸς. Heb. 12: 9. Eph. 5: 29, 30 ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2: 23. 29: 14, where Sept. and Heb. רֶשֶׁת. Of one's countrymen, Rom. 11: 14. So κατὰ σάρκα according to the flesh, i. e. as to outward kindred, by natural descent, Acts 2: 30. Rom. 9: 3. 1 Cor. 10: 18. Gal. 4: 23, 29. Perh. Rom. 1: 3 et 9: 5, comp. in no. 3. ἐν σαρκί id. Eph. 2: 11 ἔθνη ἐν σαρκί. So Sept. and רֶשֶׁת Gen. 37: 27; comp. Judg. 9: 2. 2 Sam. 5: 1. 19: 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. 26: 41 et Mark 14: 38 τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Also opp. τὸ πν. ἄγιον, John 3: 6 bis τὸ γεγ. ἐκ τῆς σαρκός, σὰρξ ἐστὶ καὶ τὸ γεγ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. 6: 19 διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν. 2 Cor. 1: 17. 10: 2 ὡς κατὰ σάρκα περιπατοῦντας. v. 3 bis. So σὰρξ καὶ αἷμα flesh and blood, q. d. frail feeble man, 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16: 17. Sept. genr. for רֶשֶׁת Gen. 6: 3. Ps. 78: 39. — Ecclus. 28: 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μικρόν εἶναι τὸ τῆς σαρκὸς ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, the carnal nature, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. רֶשֶׁת Ecc. 2: 3. 5: 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. comp. Wisd. 9: 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4, 5 bis, 6, 9, 13. Gal. 5: 16, 17 bis, 19, 24. 6: 8 bis. Simply, Rom. 7: 5 ὅτε γὰρ ἤμην ἐν τῇ σαρκί. v. 18, 25. 8: 3 ter, 7, 8, 12 bis. 13: 14. Gal. 5: 13. Eph. 2: 3 bis. Col. 2: 11, 18. 2 Pet. 2: 10, 18. 1 John 2: 16.—Theon. Alex. in Anthol. Gr. III. p. 226 νόον παθῶν ἐν τοῖσι πόνοις ἐκάθαρτας, ἔσω σαρκὸς ἔξης κ. τ. λ.

3. meton. *flesh*, i. q. *human nature*, *man*, *homo*, like Heb. רֶשֶׁת. Matt. 19: 5, 6, ἔσονται οἱ δύο εἰς σὰρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10: 8 bis. 1 Cor. 6: 16. Eph. 5: 31. (So Sept. and רֶשֶׁת Gen. 2: 24.) Jude 7 σὰρξ ἑτέρα other *flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners. — Also πᾶσα σὰρξ *all flesh*, *all men*, *all mankind*, Luke 3: 6. John 17: 2. Acts 2: 17. 1 Pet. 1: 24. οὐ . . . πᾶσα σὰρξ, *no flesh*, *no man*, where οὐ qualifies the intervening verb, see in Οὐ α. γ. Matt. 24: 22. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1: 29. So Sept. and רֶשֶׁת-בְּשָׂרָה Gen. 6: 12. Ps. 65: 3. Is. 40: 5, 7. Jer. 25: 31. c. μὴ Ecclus. 30: 20, 29.—Spec. of the incarnation of Christ, his incarnate human nature. John 1: 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4: 2, 3 Χρ. ἐν σαρκί ἐληλυθότα. 2 John 7. Rom. 1: 3 κατὰ σάρκα. 9: 5. Eph. 2: 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3: 16. Heb. 5: 7. 10: 20. 1 Pet. 3: 18. 4: 1. Col. 1: 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Wiener § 34. 2. Comp. Ecclus. 23: 16.

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

Σαρόω, ὦ, f. ὦσω, (σαίρω) *to sweep*, *to cleanse with a broom*, c. acc. Luke 15: 8 καὶ σαροῦ τὴν οἰκίαν. Pass. Matt. 12: 44. Luke 11: 25. — Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phr. p. 83. Sturz de Dial. Mac. p. 192.

Σάρῥα, ας, ἡ, *Sarah*, Heb. שָׂרָה v. שָׂרָה (princess), pr. n. of the wife of Abraham, Rom. 4: 19. 9: 9. Heb. 11: 11. 1 Pet. 3: 6.

Σάρων, ὄνος, ὁ, *Saron*, Heb. שָׁרֹן *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cesarea and Joppa, celebrated for its rich fields and pastures, Acts 9: 35. Comp. Is. 33: 9. 65: 10. 1 Chr. 27: 29. See Relandi Palaest. p. 188, 370.

Σαταν, ὁ, indec. 2 Cor. 12: 7, elsewhere Σατανᾶς, ᾶ, ὁ, *Satan*, Heb. שָׂטָן pp. *adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper

name for the devil, Gr. ὁ διάβολος, the prince of the fallen angels; see fully in Διάβολος b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4: 10. 10: 26 bis. Mark 4: 15. Luke 10: 18 comp. in Δαιμόνιον b. 22: 3, 31. John 13: 27. Acts 26: 18. al. So Heb. שָׂטָן Sept. διάβολος 1 Chr. 21: 1. Job 1: 6 sq. — Ecclus. 21: 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. — As present in men tempting them to evil, Matt. 16: 23 et Mark 8: 33 ὑπάγε ὀπίσω μου, σατανᾶ, comp. Luke 22: 3. Acts 5: 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for שָׂטָן 1 K. 11: 14, 23, 25. comp. 2 Sam. 19: 23 where Sept. ἐπίβουλος. AL.

Σάτιον, ου, τό, *satum*, 'a measure, Heb. סֵאִה *seah*, Aram. סֵאִה Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. 13: 33. Luke 13: 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. l. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English. Comp. in Μόδιος. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαοῦλ with a Greek termination, the Jewish name of Paul. Acts 7: 58. 8: 1, 3. 9: 1, 8, 11, 19, 22, 24, 26. 11: 25, 30. 12: 25. 13: 1, 2, 7, 9.

Σαντιοῦ, ἧς, οὔ, see in Σεαντιοῦ.

Σβέννυμι, f. σβέσω, *to quench*, *to extinguish*, trans.

a) pp. a light, fire, c. acc. Matt. 12: 20 λῖνον τυφόμενον οὐ σβέσει, see in Λίγον. Eph. 6: 16. Heb. 11: 34. Pass. *to be quenched*, *to go out*, Matt. 25: 8 αἱ λάμπαιδες. Mark 9: 44, 46, 48. Sept. for שָׁבַב Is. 42: 3. Lev. 6: 12, 13. תִּשָּׁבַב Job 21: 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. *to damp*, *to hinder*, *to repress*, *to prevent any thing from exerting its full influence*, c. acc. 1 Thess. 5: 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for שָׁבַב Cant. 8: 7. — Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Ael. V. H. 6. 1 θυμόν. Plut. Lycurg. 20.

Σεαυτοῦ, ἧς, οὖ, also contr. σαν-
τοῦ, ἧς, οὖ, (σύ, αὐτός,) reflex. pers.
pron. 2 pers. sing. genit. of *thyself*, dat.
σεαυτῷ, ἡ, ῶ, to *thyself*, etc. Gen. John
1: 22. Acts 26: 1. al. Dat. Acts 9: 34.
16: 28. al. Acc. Matt. 4: 6. 8: 4. Luke
10: 27. al. See Buttm. § 74. 3.—Where
a special emphasis is to be laid on αὐ-
τός, it is written separately, e. g. Luke
2: 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148.
n. 2. Buttm. § 127. 3. AL.

Σεβάζομαι, f. άσσομαι, depon. Mid.
(σέβας, σέβομαι,) to be shy of doing any
thing, to *be* timid, to *fear*, Hom. Il. 6.
167, 417. In N. T. to *stand in awe* of
any one, i. q. to *reverence*, to *venerate*, to
worship, Rom. 1: 25 ἐσεβάσθησαν καὶ
ἐλάτρευσαν τῇ κτίσει.—Hesych. ἐσεβά-
σθησαν· σεβάσμασι προσεκίνησαν.

Σέβασμα, τος, τό (σεβάζομαι,) an
object of worship, any thing venerated
and worshipped, e. g. a god, numen,
Acts 17: 23. 2 Thess. 2: 4. — Wisd. 14:
20. Bel and Drag. 27. Dion. Hal. Ant.
1. 30. ib. 5. 1.

Σεβαστός, ἡ, ὄν, (σεβάζομαι,) pp.
venerated, *august*, Lat. *augustus*, Hesych.
σεβαστός· προσκυνητός, τιμητός. In N.
T. as an honorary title, and then pr. n.
ὁ Σεβαστός, Lat. *Augustus*.

a) pp. a title first assumed by Caesar
Octavianus, and retained by his suc-
cessors as a personal appellation; comp.
Adam's Rom. Ant. p. 169. Spoken of
Nero, Acts 25: 21, 25. — Philo Leg. ad
Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan*, pertaining to Augus-
tus, as σπειρή Σεβαστή the *Augustan*
cohort, Acts 27: 1. Several of the Ro-
man legions also bore this honorary
title, comp. Claudian. de Bell. Gild. 422.
Ptolem. 2. 3 λεγεὼν δευτέρα Σεβαστή. 4.
3, 9. comp. Tacit. Ann. 14. 15. —
Others suppose it to be a Samaritan
cohort, so called from Σεβαστή, *Sebaste*,
the name given by Herod the Great to
Samaria in honour of Augustus. Jo-
sephus mentions troops called Σε-
βαστήνοί, prob. from Sebaste or Sama-
ria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2.
4. 3. ib. 2. 12. 5.

Σέβω, Pind. Olymp. 14. 17. Xen.

Mem. 4. 5: 19; more usually σέβομαι
depon. Pass. defect. to *be shy*, *timid*, to
shame oneself, Hom. Il. 4. 242. In N.
T. only depon. to *reverence*, to *venerate*,
to *worship* God, c. acc. Matt. 15: 9 et
Mark 7: 7 μάτην δὲ σέβονται με, quoted
from Is. 29: 13 where Sept. for יהוה יי.
Acts 18: 13. 19: 27. Sept. for יהוה יי.
Josh. 4: 24. Job 1: 9. — Jos. Ant. 9. 10.
1. Diod. Sic. 1. 35. Xen. Ag. 3. 2. —
Spec. part. σεβόμενος, η, ον, absol. or
seq. τὸν θεόν, i. e. *worshipping God*,
religious, *devout*, spoken of proselytes to
Judaism from the heathen, in distinc-
tion from the Jews, Acts 13: 43, 50. 16:
14. 17: 4, 17. 18: 7. AL.

Σειρά, ᾶς, ἡ, (εἶρω necto,) a cord,
band, Hdot. 7. 85; in N. T. a chain, 2
Pet. 2: 4, comp. in Ζόφος.—Jos. Ant. 3.
7. 5. Luc. D. Deor. 21. 1. id. Hermot. 3.

Σεισμός, οῦ, ὁ, (σειά,) motion, a
shaking, concussion, e. g.

a) genr. ἐν τῇ θαλάσῃ, i. q. a tem-
pest, tornado, Matt. 8: 24. So Sept. for
הַיָּם, הַיָּם, Jer. 23: 19. Neh. 1: 3.

b) spec. ἀν' earthquake, Matt. 24: 7
ἔσονται σεισμοὶ κατὰ τόπους. 27: 54. 28:
2. Mark 13: 8. Luke 21: 11. Acts 16:
26. Rev. 6: 12. 8: 5. 11: 13 bis, 19. 16:
18 bis. So Sept. for הַיָּם Is. 29: 6. Am.
1: 1. Zech. 14: 5.—Jos. Ant. 5. 5. 3 pen.
Ael. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. σείσω, to move to and fro,
to shake, with the idea of shock, con-
cussion, trans.

a) pp. Rev. 6: 13 σικῇ . . . ὑπὸ μεγ.
ἀνέμου σικιμένη. Of earthquakes, Matt.
27: 51 ἡ γῆ ἐσεισθη. Act. c. acc. Heb.
12: 26 σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ
τὸν οὐρανόν, in allusion to Hagg. 2: 6 et
Joel 3: 16 where Sept. for הַיָּם.—Luc.
Bacch. 2. Pausan. 3. 5. 8. Xen. H. G.
4. 7. 4.

b) trop. to move in mind, to agitate,
to put in commotion and perturbation.
Matt. 21: 10 ἐσεισθη ἡ πόλις. 28: 4.
Sept. for הַיָּם Is. 14: 16. Ez. 31: 16.—
Pind. Pyth. 4. 484 πόλιν. Helidor. X.
p. 484. Antiph. 146. 22.

Σεκοῦνδος, ου, ὁ, Lat. *Secundus*,
pr. n. of a Christian, Acts 20: 4.

Σελεύχεια, ας, ἡ, Seleucia, a city

of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13: 4. — 1 Macc. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

Σελήνη, ἡς, ἡ, (σέλας light, brightness,) the moon, Matt. 24: 29. Mark 13: 24. Luke 21: 25. Acts 2: 20. 1 Cor. 15: 41. Rev. 6: 12. 8: 12. 12: 1. 21: 23. Sept. for סֶלֶנָה Gen. 37: 8. Jer. 31: 37. Joel 2: 31. — Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

Σελήνιαζομαι, f. ἄσσομαι, (σελήνη,) to be moon-struck, lunatic, in Greek usage i. q. to be epileptic, to be afflicted with epilepsy, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγειο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in Δαιμόνιον, Δαιμονίζομαι. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 "cadens aeger spasmodicis patitur. Hos etiam vulgus lunaticos vocat, quod per hunc cursum comitatur eos insania daemonum." — Matt. 4: 24. 17: 15 ὅτι σεληνιάζεται καὶ κακῶς πάσχει, comp. v. 18 et Mark 9: 17 et Luke 9: 39, where it is referred to a δαιμόνιον, πνεῦμα. — Act. Thom. § 12. Manetho 4. 81, 216.

Σεμεί, ὅ, indec. Semei, Heb. שֶׁמַיִ שֶׁמַיִ, Shemei, pr. n. m. Luke 9: 26.

Σεμίδαλις, εως, ἡ, sine flour, Rev. 18: 13. Sept. oft for סֶמֶד Ex. 29: 2, 40. Lev. 2: 1. — Ecclus. 38: 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Poll. Onom. I. 247.

Σεμνός, ἡς, ὅν, (σέβομαι,) venerable, reverend, Lat. venerandus, 2 Macc. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, honourable, reputable, Phil. 4: 8; of persons, grave, dignified, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνῶ ἥθει καὶ βίῳ σώ-

φρον. Diog. Laert. 2. 24 αὐτάγκης δὲ ἦν καὶ σεμνός sc. Socrates.

Σεμνότης, ητος, ἡ, (σεμνός,) venerableness, sanctity, 2 Macc. 3: 12. Jos. B. J. 6. 5. 1. In N. T. gravity, dignity, probity, 1 Tim. 2: 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3: 4. Tit. 2: 7. — Jos. Vit. § 49. Ael. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

Σέργιος, ου, ὁ, Sergius, i. e. Sergius Paulus, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in Ἀρθηνάτος.

Σερούχ, ὁ, indec. Seruch, Heb. שֶׁרוּחַ Serug, pr. n. of the father of Nabor, Luke 3: 35. Comp. Gen. 11: 20. In text. rec. Σαρούχ.

Σήθ, ὁ, indec. Seth, Heb. שֵׁת (replacing,) pr. n. of the third son of Adam, Luke 3: 38.

Σήμ, ὁ, indec. Sem, Heb. שֵׁם (name, renown) Shem, pr. n. of the eldest son of Noah, Luke 3: 36. Comp. Gen. 5: 32. 10: 1 sq.

Σημαίνω, f. ανῶ, (σῆμα sign, signal,) aor. 1 ἐσήμανα Acts 11: 28. al. instead of the more Attic ἐσήμηνα, as also Esth. 2: 22. Judg. 7: 21. Xen. H. G. 2. 1. 28. Comp. Buttm. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81. — Τὸ give a sign or signal, i. e. public, Sept. for סִימָן Num. 10: 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. to signify, i. e. to make known, to declare, seq. orat. indir. John 12: 33 σημαίνον, ποίῳ θανάτῳ ἡμῶν ἀποθνήσκειν, 18: 32. 21: 19. seq. acc. et inf. Acts 11: 28. c. acc. simpl. Acts 25: 27 τὰς κατ' αὐτοῦ αἰτίας σημαίνα. absol. Rev. 1: 1. Sept. for סִימָן Esth. 2: 22. — Jos. Ant. 4. 6. 3. Poi. 2. 27. 3. Xen. Cyr. 2. 4. 4.

Σημεῖον, ου, τό, (i. q. σῆμα,) a sign, signal, Hdian. 4. 11. 8. an ensign, standard, Sept. for סֵמֶךְ Is. 11: 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4. sign of something past, a memorial, monument, Sept. for סֵמֶךְ Josh. 4: 6. Jos. B. J. 1. 10. 3. In N. T. a sign, mark, token, e. g. a) pp. a sign, by which any thing is designated, distinguished, known. Matt.

26: 48 ἔδωκεν αὐτοῖς σημεῖον κ. τ. λ. Rom. 4: 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9: 12, 13. 17: 11, where Sept. and חֵן. — Thuc. 6. 31. ib. 4. 111 bis. — Spec. a sign by which the character and truth of any person or thing is known, a token, proof. Luke 2: 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12: 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3: 17 ὁ ἐστὶ σημ. ἐν πάσῃ ἐπιστολῇ. So Sept. and חֵן 1 Sam. 14: 10. 2 K. 19: 29. 20: 8.—Jos. B. J. 1. 9. 5. Aeschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) a sign by which the divine power and majesty is made known, i. e. a supernatural event or act, a token, wonder, miracle, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (α) As wrought of God, 1 Cor. 14: 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. v. 25; or perhaps a sign of the divine displeasure, comp. v. 21. So τὸ σημεῖον Ἰωῶ the sign of Jonah, i. e. which God wrought in the case of Jonah, Matt. 12: 39, comp. v. 40. Matt. 16: 4. Luke 11: 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke 11: 30 καθὼς ἐγένετο Ἰωῶς σημεῖον τοῖς Νινευίταις. 2: 34 οὗτος κέεται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do through any one, ποιεῖν διὰ τινος, joined with τέρατα, e. g. Acts 2: 22, 43. 4: 30. 5: 12. 14: 3. 15: 12.—So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.—Spec. as fore-showing future events, a sign of future things, a portent, presage. Matt. 16: 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccclus. 33 [36]: 6, 8. Matt. 24: 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13: 4. Luke 21: 7, 11 σημεῖα ἀπ' οὐρανοῦ μέγала. v. 25. Acts 2: 19. Rev. 12: 1, 3. 15: 1. Sept. and חֵן Deut. 13: 1, 2.—Jos. B. J. proem. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. — (β) Of signs, wonders, miracles, wrought by Jesus

and his apostles in proof and furtherance of their divine mission. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16: 1, 4 bis. Mark 8: 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16: 17, 20. Luke 11: 16, 29 bis. 23: 8. In John only in this sense, c. 2: 11, 18, 23. 3: 2. 4: 54. 6: 2, 14, 26, 30. 7: 31. 9: 16. 10: 41. 11: 47. 12: 18, 37. 20: 30. Acts 4: 16, 22. 8: 6. 1 Cor. 1: 22. Joined with τέρατα, δυναμεῖς, John 4: 48. Acts 6: 8. 7: 36. 8: 13. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4. Sept. and חֵן Ex. 4: 8 sq. 17, 28, 30. — (γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. 13: 13, 14. 16: 14. 19: 20. c. τέρατα Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9.

Σήμεῖον, ᾧ, f. ᾧσω, (σημεῖον, σημα,) to sign, to mark, to note with marks, Pol. 3. 39. 8. In N. T. only Mid. to mark for oneself, to note, c. acc. 2 Thess. 3: 14 τοῦτον σημειοῦσθε, note that man, q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. 1. c. to signify, to point out, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σήμερον, adv. Att. τήμερον, (qs. τῇ ἡμέρᾳ,) to-day, this day.

a) pp. Matt. 6: 11 δὸς ἡμῖν σήμερον. v. 30. 16: 3. 21: 28. 27: 19. Mark 14: 30. Luke 2: 11. 5: 26. 12: 28. 19: 5, 9. 22: 34. 23: 43. 24: 21. Acts 27: 33. Heb. 13: 8. James 4: 13. Luke 13: 32, 33 σήμερον καὶ αὐριον, see in Αὐριον. Sept. for חֵן Gen. 4: 13. 40: 7. Ex. 16: 25.—Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, i. q. this very day, Acts 19: 40. See Buttm. § 125. 6, 7.

b) i. q. at this time, now, Luke 4: 21 σήμερον πεπλήρωται ἡ γραφή αὐτῇ. Acts 4: 9. 13: 33. 22: 3. 24: 21. 26: 2, 29. Heb. 1: 5. 3: 7, 13, 15. 4: 7 bis. 5: 5. 2 Cor. 3: 15 ἕως σήμερον. So Sept. and חֵן Deut. 1: 39. 1 Sam. 12: 17.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, Buttm. 1. c. Acts 20: 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον 2 Cor. 3: 14, μέχρι τῆς σήμερον Matt. 11: 23. 28: 15, and ἕως τῆς σήμερον Matt. 27: 8.

Rom. 11: 8, *unto this day*, i. e. *until the present time, until now*.

Σήπω, f. *πω*, to cause to rot, to corrupt, to destroy, Sept. for *הָרַב* Job 40: 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. *σήπομαι*, 2 perf. *σέσηπα*, intrans. to rot, to be corrupted, i. q. to perish; James 5: 2 *ὁ πλοῦτος ὑμῶν σέσηπε*, i. e. your hoarded stores. See Buttm. § 97. 5. n. 5. § 113. n. 3. Sept. for *מָקַךְ* Niph. Ps. 38: 6.—Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

Σηρικός, ἡ, ὄν, (*σήρ* silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 *ἐσθήσεσι σηρικαῖς*. In N. T. neut. *τὸ σηρικόν* subst. *silk, silken stuffs*, Rev. 18: 12.

Σῆς, σητός, ὁ, (Heb. *סָס*), a moth, cloth-worm, Matt. 6: 19, 20. Luke 12: 33. Sept. for *סָס* Is. 51: 8. *שָׁס* Is. 50: 9.—Theophr. H. Pl. 1. 16 *τοῦτο καὶ πρὸς τοὺς σῆτας ἐν τοῖς ἱματίοις ἀγαθόν*.

Σητόβρωτος, ου, ὁ, ἡ, adj. (*σῆς*, βιβρώσκω,) *moth-eaten*, James 5: 2 *ἱμάτια ὑμῶν σητόβρωτα*. So Sept. for *שָׁס בְּרָא* Job 13: 28.

Σθενόω, ὦ, f. ὥσω, (*σθένος* strength,) to strengthen, to confirm, absol. 1 Pet. 5: 10 *σθενώσκει*, or as in text. rec. Opt. *σθενώσαι*, comp. Winerp. 273.—Hesych. *σθενώσαι· ἐνισχύσει, δυναμώσει*. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, ὄνος, ἡ, pp. the jaw-bone, jaw, Sept. for *לֶחֶךְ* Judg. 15: 15 sq. Xen. Eq. 1. 8. In N. T. genr. the cheek, Matt. 5: 39. Luke 6: 29. So Sept. and *לֶחֶךְ* 1 K. 22: 24. Lam. 3: 29. Cant. 5: 14.

Σιγάω, ὦ, f. ἥσω, (*σιζω* to hist,) to be silent, still, to keep silence.

a) genr. intrans. Luke 9: 36 *αὐτοὶ ἐσιγήσαν*. 20: 26. Acts 12: 17. 15: 12, 13. 1 Cor. 14: 28, 30, 34. Sept. for *שָׁתַּח* Ex. 14: 14. *שָׁתַּח* Ecc. 3: 7. — Dem. 29. 10. Xen. Mem. 3. 5. 6.

b) trans. to keep in silence, to keep secret, Pass. Rom. 16: 25 *μυστηρίον χρόνους αἰώνιους σσιγημένον*.—Eurip. Med. 80 or 81 *σίγα λόγον*. Comp. Hdian. 4. 5. 13.

Σιγή, ἡς, ἡ, (*σιγάω*) *silence*, Acts

21: 40 *πολλῆς σιγῆς*. Rev. 8: 1.—Wisd. 18: 14. Xen. Cyr. 7. 1. 25 *πολλὴ σιγή*.

Σιδήρεος, ἑα, εον, contr. *σιδηροῦς, ἄ, οὔν*, (*σιδηρος*,) *iron, of iron*. Acts 12: 10 *πίλην τὴν σιδηρεάν*. Rev. 2: 27. 9: 9. 12: 5. 19: 15. Sept. for *בְּרִזְיָא* Lev. 26: 19. Deut. 3: 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σίδηρος, ου, ὁ, *iron*, Rev. 18: 12. Sept. for *בְּרִזְיָא* Gen. 4: 21. 1 K. 6: 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σίδων, ὠνος, ἡ, *Sidon*, Heb. *צִידֹן* *Zidon*, a celebrated commercial city of Phenicia, situated on the sea coast northward of Tyre, and now called *Saïde*; every where coupled with Tyre except twice, Acts 27: 3. Luke 4: 26 *εἰς Σάρεπτα τῆς Σιδωνος*, i. e. the country or territory of Sidon. So Matt. 11: 21 *ἐν Τύρῳ καὶ Σιδῶνι*. v. 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13, 14.—The name *צִידֹן* signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10: 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. 10: 19. 44: 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. 1: 31. 10: 12. Jos. Ant. 5. 4. 1 *ἐκ προγόγων ἔλκεθθα*. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saïde is estimated at from 8000 to 10000, mostly Mohammedans. See Rosemn. Bibl. Geogr. II. i. p. 20 sq.

Σιδωνίος, ἱα, ον, *Sidonian*, and οἱ *Σιδωνιοὶ* the *Sidonians*, citizens of Sidon, Acts 12: 20. In Mss. Luke 4: 26 *Σάρεπτα τῆς Σιδωνίας* sc. *χώρας*.—Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. *sicarius*,

(from *sica* dagger,) pp. a *dagger-man*, assassin, robber, Acts 21: 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικάριοι . . ταῖς ἐσθήσεσιν ὑποκρίπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8—11.

Σίκερα, τό, Heb. שִׁכְרָא, indec. (genit. σίκερος Euseb. Praep. Evang. 6. 10,) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28: 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. So Sept. and שִׁכְרָא Lev. 10: 9. Deut. 29: 6. Judg. 13: 4, 7, 14. — Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebraeo sermone omnis potio, quae inebriare potest, sive illa quae frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguius coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palaestina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

Σίλας, see in Σιλουανός.

Σιλουανός, οὗ, ὁ, *Silvanus*, also contr. **Σίλας**, ᾧ, ὁ, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. Σιλουανός, 2 Cor. 1: 19. 1 Thess. 1: 1. 2 Thess. 1: 1. 1 Pet. 5: 12. Σίλας, Acts 15: 22, 27, 32, 34, 40. 16: 19, 25, 29. 17: 4, 10, 14, 15. 18: 5.

Σιλωάμ, ὁ v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending sc. of water,) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9: 7, 11 κολυμβήθρα τοῦ Σιλ. Luke 13: 4 ὁ πύργος ἐν τῷ Σιλ. see in Πύργος. So Sept. for Heb. שִׁילּוֹחַ Is. 8: 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2.—

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the *south-eastern* part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, γλυκεῖα καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmet p. 854, 565. — Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the *south-western* side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁילּוֹחַ. Comment. on Is. 7: 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palaestina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

Σιμικίνθιον, ου, τό, Lat. *semicinctium*, i. e. *an apron*, prob. of linen, worn by artisans, etc. Acts 19: 12. Comp. Wetst. N. T. ad loc.

Σίμων, ωνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in Πέτρος, Matt. 13: 55. 17: 25. Luke 4: 38. 22: 31. al. Elsewhere he is also called Σίμων ὁ λεγόμενος v. επικαλούμενος Πέτρος, Matt. 4: 18. 10: 2. Acts 10: 18. 11: 13. Σίμων ὄνομα Πέτρος Mark 3: 16, comp. Luke 6: 14. Σίμων Πέτρος Matt. 16: 16. Luke 5: 8. John 1: 41.

6: 8. 13: 6, 9. al. *Σίμων ὁ υἱὸς Ἰωνᾶ* John 1: 43. *Σίμων Βαρ-Ἰωνᾶ* Matt. 16: 17. *Σίμων Ἰωνᾶ* John 21: 15, 16, 17.

2. *Simon Zelotes* Luke 6: 15. Acts 1: 13, or ὁ *Κανανίτης* Matt. 10: 4. Mark 3: 18, also an apostle; see in *Ζηλωτὴς* and *Κανανίτης*.

3. *Simon*, brother of the apostles James the Less, and Jude, and a kinsman of Jesus, Matt. 13: 55. Mark 6: 3. See in *Ἰάκωβος* no. 2. Perhaps the same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot, John 6: 71. 12: 4. 13: 2, 26.

5. *Simon* a Pharisee, who invited Jesus to his house, Luke 7: 40, 43, 44.

6. *Simon ὁ λεπρός*, i. e. formerly a leper, Matt. 26: 6. Mark 14: 3.

7. *Simon the Cyrenian*, *Κυρηναῖος*, who was compelled to aid in bearing the cross of Jesus, Matt. 27: 32. Mark 15: 21. Luke 23: 26.

8. *Simon ὁ μαγείων*, a sorcerer in Samaria, Acts 8: 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa, Acts 9: 43. 10: 6, 17, 32. AL.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי, Sept. τὸ *Σινά* Judg. 5: 5. Ex. 19: 1, 2, pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the southwest, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or *Horreb*, Heb. הֹרֶב; where the law is also said to have been given, Deut. 1: 6. 4: 10, 15. 5: 2. al. comp. Ex. 19: 11, 23. 24: 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of *Djebel Mousa* lies Mount St. Catharine, still higher, and separated from the former by a narrow valley. See Burckhardt's *Travels in Syria* etc. 4to. p. 565 sq. Rüppell's *Reisen in Nubien u. dem*

petr. Arabien, 1829. Also fully in *Bibl. Repos.* II. p. 765 sq. Calmet p. 412 sq. — Acts 7: 30, 38. Gal. 4: 24, 25.

Σίναντι, εως, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13: 31. Mark 4: 31. Luke 13: 19. See Buxt. Lex. Chald. Rabb. 823. The expression κόκκον σινάπεως, a grain of mustard, is a proverbial phrase, i. q. the least, the smallest particle, Matt. 17: 20. Luke 17: 6. So Rabb. הַחֶרֶס הַקָּטָן, (Buxt. l. c. 822. — *σίναντι* Archipp. Comm. Athen. IX. 68. p. 498. *σινάπεως* Nicet. Annal. XVII. 5. p. 337. Other late forms are *σίνητι* Artemid. V. 5. p. 401. *σίναντι* Diocles. Athen. II. 78. p. 264. The early and Attic form was *νάπτι*; see Lob. ad Phryn. p. 288.

Σινδών, όνος, ἡ, *sinдон*, i. e. *fine linen, muslin*, from India, Hdot. 1. 200. ib. 2. 95; or of cotton, *σινδών βυσσίνη*, Hdot. 2. 86. ib. 7. 181; also genr. *linen cloth*, used as a signal, Pol. 2. 66. 10. Passow derives it from *σινδός* i. q. *Ἰνδός*; some, as Etym. M. from the city *Σιδών*; others from Heb. סִּדְיָן a linen under-garment, Fischer Prolus. de Vit. Lexx. p. 75; while Pollux regards it as of Egyptian origin, Onom. 7. 172. Comp. Kuinoel ad Matt. 27: 59. — In N. T. *linen cloth, a linen garment*, prob. of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark 14: 51 *νεανίσκος* . . . *περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ*. v. 52. Used also for wrapping around dead bodies, Matt. 27: 59. Mark 15: 46 bis. Luke 23: 53. Sept. for סִּדְיָן Judg. 14: 12, 13. Prov. 31: 24. — Galen. μὴ γυμνὸς κομιέσθω, ἀλλὰ περιβεβλημένος σινδόνα. Hdot. 2. 95 ἢν μὲν ἐν ἡματιῷ ἐνελιξάμενος εὐδῃ ἢ σινδόνι.

Σινιάζω, f. ἄσω, (*σίνιον* a sieve, riddle,) to sift, to shake, as grain in a sieve or riddle. Trop. c. acc. of pers. impl. Luke 22: 31 ὁ *Σατανᾶς ἐξητήσατο ἡμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον*, i. e. to agitate and prove by trials and afflictions. — Hesych. *σινιάσαι*· σείσαι, κοσκινεῦσαι. Not found in profane writers; comp. Passow art. *σίνιον*.

Σιευτός, ἡ, ὄν, (σιεύω, σίτος,) *fed*, sc. with grain, *falted*, Luke 15: 23 τὸν μόσχον τὸν σιευτόν. v. 27, 30. So Sept. for מִשְׁחָה Jer. 46: 21. מִשְׁחָה 1 K. 5: 3 [4: 23]. — Pol. 39. 2. 7. Xen. An. 5. 4. 32.

Σιτόν, ου, τό, (σίτος,) *grain, corn*, provision of grain, Acts 7: 12 in Mss. for plur. σῖτα.—plur. τὰ σῖτα Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

Σιτιστός, ἡ, ὄν, (σιτίζω, σίτος, *fed*, sc. with grain, *falted*; subst. τὰ σιτιστά *fallings* Matt. 22: 4. — Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιευτός was more Attic, Thom. Mag. p. 794.

Σιτομέριον, ου, τό, (σίτος, μετρέω,) *grain measured out*, i. q. *an allowance, portion, ration*, Luke 12: 42. — Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So *σιτομερία* Diod. Sic. 2. 41.

Σῖτος, ου, ὁ, plur. τὰ σῖτα, *wheat*, and genr. for *grain, corn*. Matt. 3: 12 συνάξει τὸν σῖτον αὐτοῦ. 13: 25, 29, 30. Mark 4: 28. Luke 3: 17. 16: 7. 22: 31, comp. in *σινιάζω*. John 12: 24. Acts 7: 12 see in *Σιτόν*. 27: 38. 1 Cor. 15: 37. Rev. 6: 6. 18: 13. Sept. for כֶּמֶץ Gen. 41: 49. 42: 3. כֶּמֶץ Gen. 27: 28, 37. Is. 36: 17.—Ael. V. H. 6. 12. Pol. 5. 1. 11. Xen. Oec. 17. 12, 13. Anab. 2. 4. 27.

Σίχαρ, see *Συχάρ*.

Σιών, ὁ v. τό, indec. *Sion*, Heb. יְרוּשָׁלַיִם (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἀνω πόλις v. ἀγορά Jos. B. J. 5. 4. 1. See in *Ἱερουσαλήμ*.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. 14. 1. ἐν Σιών Rom. 9: 23. 1 Pet. 2: 6. ἐκ Σιών Rom. 11: 26. *Θυγάτηρ Σιών* Matt. 21: 5. John 12: 15, see in *Θυγάτηρ* c. Of the spiritual or celestial *Sion*, Heb. 12: 22; see in *Ἱερουσαλήμ* c. β.

Σιωπάω, ὦ, f. ἤσω, (σιωπή *silence*, stillness,) *to be silent, still*, intrans.

a) pp. persons, *to keep silence*, to hold one's peace, Matt. 20: 31. 26: 63 ὁ δὲ ἤσους ἐνιώπα. Mark 3: 4. 9: 34. 10: 48. 14: 61. Luke 18: 39. 19: 40. Acts 18: 9. Of one unable to speak, dumb, Luke 1: 20. Sept. for שָׁמָּה Job 29: 21. שָׁמָּה Is. 36: 21. שָׁמָּה Is. 42: 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark 4: 39 σιῶπα, περιμωσο.—Comp. Anth. Gr. I. p. 169. 1 σεσίγηκεν δὲ θάλασσα. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

Σκανδαλίζω, f. ἴσω, (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for שָׁבַב, שָׁבַב, Prov. 4: 12. Is. 8: 15. 40: 30. Ps. 64: 9; also Eccles. 9: 5. 23: 8. 35: 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in any thing*, i. e. *to give or cause offence to any one*, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. 17: 27 ἵνα δὲ μὴ σκανδαλισωμεν αὐτούς. John 6: 61. 1 Cor. 8: 13 bis. Pass. Matt. 15: 12. Rom. 14: 21. 2 Cor. 11: 29.—So Pass. σκανδαλιζεσθαι ἐν τινι *to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*. Matt. 11: 6 μακάριός ἐστιν, ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. 13: 57. 26: 31, 33 bis. Mark 6: 3. 14: 27, 29. Luke 7: 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. to be a stumbling block, or the occasion of one's sinning; c. acc. of pers. Matt. 5: 29 εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. v. 30. 18: 6 ὅς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. v. 8, 9. Mark 9: 42, 43, 45, 47. Luke 17: 2.—Psalt. Salom. 16: 7 γυναικὸς πονηρᾶς σκανδαλίζουσης ἄφρονα.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the Gospel, etc.* Matt. 13: 21. 24: 10. Mark 4: 17. John 16: 1.

Σκάνδαλον, ου, τό, a later form for σκανδάληθρον, (σάκω or σκαμβός.)

pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 *μνάγρας*, ὧν τὸ ἰσάμενόν τε καὶ σχαζόμενον πατιτάλιον· τὸ δὲ τῇ σπαρτίνῃ προσηρημένον σκανδάληθρον καλεῖται. ib. 10. 156. Comp. Wetst. N. T. 1. p. 302. Hesych. *σκανδαλοθρίστας*, καὶ *σκάνδαλον* τὸ ἐν ταῖς μνάγραις. By synecdo. a *trap*, *gin*, *snare*, Sept. for שָׁרֵץ trop. Josh. 23: 13. 1 Sam. 18: 21. Hence genr. 'any thing which one strikes or stumbles against,' a *stumbling-block*, *impediment*, as Sept. for לִבְשָׁיִם Lev. 19: 14 ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον, comp. Judith 5: 1. In N. T. *stumbling-block*, *offence*, only trop. in a moral sense.

a) genr. as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as ἡ πέτρα σκανδάλου *rock of stumbling*, Rom. 9: 33. 1 Pet. 2: 7; see in Πέτρα b. *Δίθος* b. Also Rom. 11: 9 γεννηθῆτω ἡ τράπεζα αὐτῶν . . . εἰς σκάνδαλον, quoted from Ps. 69: 23 where Sept. for שָׁרֵץ, comp. above. Sept. for לִבְשָׁיִם Ps. 119: 165. — Ecclus. 27: 23. 1 Macc. 5: 4.

b) as a cause of offence and indignation, i. q. *offence*, a *scandal*. Matt. 16: 23 σκάνδαλόν μου εἶ. 1 Cor. 1: 23. Gal. 5: 11.—Judith 12: 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. 18: 7 ter. Luke 17: 1 ἀνευθεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα. Rom. 14: 13. 16: 17. Rev. 2: 14. 1 John 2: 10 καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. there is in himself nothing to lead him into sin; comp. v. 11. Meton. of persons, Matt. 13: 41. Sept. for שָׁרֵץ Judg. 2: 3. Ps. 106: 36.—Wisd. 14: 11.

Σκάπτω, f. ψω, to dig, intrans. Luke 6: 48 ὃς ἔσκαψε καὶ ἐβάθυνε, see in Βαθύνω. 13: 8. 16: 3 σκάπτειν οὐκ ἰσχύω. Sept. Is. 5: 6, Heb. דָּבַר. — Aristoph. Av. 1432 σκάπτειν γὰρ οὐκ ἐπίσταμαι. Hdian. 4. 7. 6. Xen. Oec. 16. 14.

Σκάφη, ης, ῆ, (σκάπτω,) pp. 'any thing dug out,' e. g. a *channel*, *trench*, Hdot. 4. 73. a *bowl*, Bel and Drag. 33. a *bath* Arr. Epict. 3. 22. 71. In N. T. a *skiff*, *boat*, Acts 27: 16, 30, 32.—Dion.

Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17. Ταχυπ.

Σκέλος, εος, ους, τό, plur. τὰ σκέλη, the leg, from the hip to the foot, John 19: 31, 32, 33. Sept. for עַצְמוֹ Lev. 11: 21. Am. 3: 12. — Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

Σκέπασμα, ατος, τό, (σκεπάζω, σκεπάω, to cover,) *covering*, i. e. *clothing*, *raiment*, 1 Tim. 6: 8.—Jos. B. J. 2. 8. 5 ζωσάμενοι σκεπάσμασι λινοῖς. Philo Qu. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

Σκευᾶς, ᾶ, ὅ, Sceva, pr. n. of a Jew who had been a chief priest, Acts 19: 14. See in Ἀρχιερεὺς b.

Σκευή, ῆς, ῆ, (σκεῦος,) *apparatus*, *equipment*, e. g. for war, Diod. Sic. 11. 71; *apparel*, *equipage*, *trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, *apparatus*, *furniture*, *implements*; Acts 27: 19 τὴν σκευὴν τοῦ πλοίου ἐξόψαμεν. — Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

Σκεῦος, εος, ους, τό, (kindr. with κρύω, κεύθω, to hide, to cover,) a *vessel*, *utensil*, *implement*.

a) genr. of furniture etc. (α) pp. of a hollow vessel for containing things, Luke 8: 16 οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦος. John 19: 29. Acts 10: 11, 16. 11: 5. So Sept. and יָצַב 2 K. 4: 3, 4, 6. (Ael. V. H. 12. 8. Hdian. 4. 7. 8.) Of a *potter's vessel*, Rom. 9: 21. Rev. 2: 27. Sept. and יָצַב Lev. 6: 28. 14: 50.—Of any vessel or implement, Mark 11: 16 οὐκ ἔφμεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. 2 Tim. 2: 20. Heb. 9: 21 τὰ σκεύη τῆς λειτουργίας. Rev. 18: 12 bis. Sept. and יָצַב 1 Chr. 9: 28. Num. 1: 50. Ex. 3: 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. τὰ σκεύη, *household stuff*, *goods*, *furniture*, Matt. 12: 29. Mark 3: 27. Luke 17: 31 τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. Gen. 31: 37. Neh. 13: 8.—Palaeph. 38. 3. Hdian. 2. 1. 2. Xen. Oec. 8. 12.—(β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4: 7 ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστράκι—

νοῖς σκεῖναι. So of persons in a moral respect, Rom. 9: 22, 23, σκεῖν ὀργῆς, σκεῖν ἐλέους, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in an active sense, Sept. σκεῖν ὀργῆς, Heb. עָרַב חֵצֵי, i. e. instruments of wrath, Jer. 50: 25. Genr. 2 Tim. 2: 21.—(γ) In the later Hebrew usage חֵצֵי, Gr. σκεῖος, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Weist. N. T. II. p. 302. So 1 Pet. 3: 7 ὡς ἀσθενεστέρα σκεῖται τῷ γυναικίῳ, the female vessel as the weaker. 1 Thess. 4: 4 τὸ ἑαυτοῦ σκεῖος κτᾶσθαι, see in Κτάομαι; comp. 1 Cor. 7: 2. — Oecumen. τινὲς τὸ ἑαυτοῦ σκεῖος τὴν ὁμόζυγον ἡρμήνευσαν.

b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts 27: 17 χαλάσαντες τὸ σκεῖος, the sails having probably been furled before, comp. v. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. II. 1. 434. — So τὰ σκεῖα of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Oec. 8. 11, 12. — (β) Trop. of a person as the instrument of any one, Acts 9: 15 σκεῖος ἐκλογῆς, i. e. a chosen vessel, instrument. Comp. Sept. and חֵצֵי Jer. 50: 25.—Pol. 13. 5. 7 Δαμοκλῆς . . . ὑπηρετικὸν ἦν σκεῖος εὐφνῆς.

Σκηνή, ἡς, ἡ, (kindr. with σκεῖος, σκία) a booth, hut, tabernacle, tent, pp. any covered or shaded place, Heb. סֹכֶט.

a) pp. as built of green boughs and the like, a booth, Matt. 17: 4 ποιήσομεν ὅδε τρεῖς σκηνάς. Mark 9: 5. Luke 9: 33. So Sept. for סֹכֶט Gen. 33: 17. Is. 1: 8. Jon. 4: 5.—Deim. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins etc. a tent, Heb. 11: 9 ἐν σκηναῖς κατοικήσας. So Sept. and סֹכֶט Lev. 23: 43. 2 Sam. 11: 11. for סֹכֶט Gen. 4: 19. 18: 1 sq. — Ael. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1. — Once diminutively of a small house in ruins, Engl. hut, Acts 15: 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9: 11 where Sept. and סֹכֶט, metaph. for the family

or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling, Luke 16: 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13: 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ θεοῦ, i. e. heaven. So Sept. and סֹכֶט Job 36: 29. Ps. 18: 12.

b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark however was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. 1: 3, 4, 13, comp. 2 Sam. 6: 17. 1 Chr. 15: 1. — (α) pp. and genr. Heb. 8: 5. 9: 1 in Mss. 9: 21. 13: 10. Acts 7: 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτύριον b. Sept. for סֹכֶט Ex. 29: 4, 10. 33: 7. סֹכֶט Num. 1: 50 sq. — By synecdoche, spoken of the outer sanctuary of the tabernacle, Heb. 9: 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. 9: 3. — (β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8: 2. 9: 11. Comp. 8: 5. 9: 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. 15: 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21: 3.

c) Acts 7: 43 ἡ σκηνή τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5: 26 where Sept. for Heb. סֹכֶט, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνή ἱερὰ of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "praeterea grande armarium in angulo vidi, in cujus aedicula erant lares argentei positi."

Σκηνοπηγία, ας, ἡ, (σκηνή, πῆγνυμι,) pp. a booth-pitching, tent-pitching, i. e. the festival of booths or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. 16: 16. al. John 7: 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία. — So ἡ σκηνοπη-

για 2 Macc. 1:9, 18. Heb. סִכְּנֵי הָאֵה, Sept. ἐσθὲ τῆς σκηνοπηγίας Deut. 16: 16. 31: 10. Zech. 14: 16, 18, 19. So Esdr. 5: 51. 1 Macc. 10: 21. Jos. Ant. 4. 8. 12. Sept. ἐσθὲ τῶν σκηνῶν Lev. 23: 24. Deut. 16: 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. 23: 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called סִכְּנֵי הָאֵה festival of in-gathering, Ex. 23: 16. 34: 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Dent. 31: 10 sq. Neh. 8: 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Siloam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23: 34 sq. 39 sq. Neh. 8: 14. 2 Macc. 10: 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn §366. —The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. 23: 35, 36, 39. Num. 29: 12, 35; and the eighth especially is called the last great day of the festival, John 7: 37, comp. Neh. 8: 18.

Σκηνοποιός, οὗ, ὁ, (σκηνή, ποιέω,) *a tent-maker*, spoken of Paul, Acts 18: 3. See in Παῦλος. — Comp. σκηνοποιῦμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκῆνος, εος, ους, τό, (i. q. σκηνή,) pp. *a booth, tent, tabernacle*, Anthol. Gr. II. p. 162. Hesych. σκήνον· οἰκητήριον. Usually and in N. T. trop. for *the body*, as the frail and temporary abode of the soul; 2 Cor. 5: 1 ἡ ἐπίγειος οἰκία τοῦ σκηνός i. e. *this earthly house, this tabernacle*, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrs. p. 677. 2 Cor. 5: 4 οἱ ὄντες ἐν τῷ σκηνῷ.—Wisd. 9: 15 τὸ γέωδες σκῆνος. Aeschin. Dial. Socr. 3. 5. Max. Tyr. Diss. 38. p. 396. Plat. Axioch.

T. VIII. p. 197. Tauchn. So Plato γήινον σκῆνος, teste Clem. Alex. Stromat. V. p. 593.

Σκηνῶω, ὦ, f. ὥσω, (σκῆνος,) *to tent, to pitch tent*, Sept. for סִכְּנָה Gen. 13: 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. to dwell as in tents, *to tabernacle*, intrans. seq. ἐν ἡμῖν John 1: 14. ἐν c. dat. of place, Rev. 12: 12. 13: 6. μετὰ c. gen. Rev. 21: 3. ἐπὶ c. acc. Rev. 7: 15. Sept. c. ἐν for סִכְּנָה Judg. 8: 11. — Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκηνώμα, τος, τό, (σκηνῶω,) *a booth or tent pitched, a tabernacle*, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. *dwelling, temple*, Acts 7: 46. So Sept. and סִכְּנָה Ps. 132: 5. 46: 4. סִכְּנָה 1 K. 2: 28. 8: 4.—Trop. of *the body*, as the frail tenement of the soul, 2 Pet. 1: 13, 14. Comp. in Σκῆνος.

Σκιά, ᾧς, ἡ, *shadow, shade*. a) pp. Mark 4: 32 ὑπὸ τὴν σκιάν αὐτοῦ. Acts 5: 15. Sept. for שָׁד Ez. 17: 23. Judg. 9: 36. — Ael. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of *darkness, gloom*, as σκιά θανάτου *death-shade*, i. e. *thickest darkness*; see in Θάνατος d. Matt. 4: 16. Luke 1: 79. Comp. *umbra mortis* Ovid Met. 5. 191.

b) metaph. *a shadow*, i. e. *a shadowing forth, adumbration*, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect. Col. 2: 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8: 5. 10: 1 σκιὰν γὰρ ἔχον ὁ νόμος . . . οὐκ ἀντήν τὴν εἰκόνα τῶν πραγμάτων. — Philostr. Vit. Soph. 1. 20. 1 ὅτι σκιά καὶ οὐράματα αἱ ἡδοναὶ πάσαι. Comp. Cic. Off. 3. 17 “nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur.”

Σκιριάω, ὦ, f. ἵσω, *to leap, to spring*, intrans. espec. of animals, Sept. Mal. 4: 2. Wisd. 17: 19. Luc. D. Marin. 15. 2. In N. T. *to leap for joy, to exult*, Luke 6: 23 χαίrete καὶ σκιρτήσατε. Of the fetus in the womb, Luke 1: 41, 44; comp. Sept. Gen. 25: 22. — Aristoph. Plut. 761 σκιρτᾶτε καὶ χορεύετε. Plut.

ed. R. VI. p. 46 σκληρῶσα νεότης. Hdian. 4. 11. 5.

Σκληροκαρδία, ας, ἡ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness*, Matt. 19: 8. Mark 10: 5. 16: 14. Sept. for כִּבְדִּי חֲזָקָה Deut. 10: 16. Jer. 4: 4. — Eccclus. 16: 10. Not found in profane writers.

Σκληρός, ἄ, ὄν, (σκληναι, σκέλλω,) pp. *dried up*, i. q. *dry, hard, stiff*; so of the voice or sounds, *hoarse, harsh*, σκληρός Jos. Ant. 4. 3. 3. σκλη. βρονταί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard*, not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1. — Hence in N. T. *hard*, i. e.

a) of winds, *fierce, violent*, James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.' — Sept. Prov. 27: 16 βορέας σκληρὸς ἄνεμος. Ael. V. H. 9. 14 σκλη. ἄνεμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard*, i. q. *harsh, offensive*; as λόγος John 6: 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ, q. d. *hard* speeches. So Sept. for חֲזָקָה Gen. 42: 7, 30. 1 K. 12: 13. — Eurip. Fragm. 75 πότιρα θέλεις σοι μαλθακά ψευδῆ λέγω ἢ σκληρὰ ἀληθῆ. — Of things done, *hard*, i. e. *difficult, grievous*; Acts 9: 5 et 26: 14 σκληρόν σοι πρὸς κέντρα λατίζειν. So Sept. for חֲזָקָה Ex. 1: 14. 6: 9. Deut. 26: 6. — Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe*. Matt. 25: 24 οὗτο σκληρὸς εἰ ἄνθρωπος. So Sept. for חֲזָקָה 1 Sam. 25: 3. Is. 48: 4. — Luc. Somn. 6. Aristot. Eth. 4. 8 ἄγριοι καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. p. 55. E.

Σκληρότης, ητος, ἡ, (σκληρός,) *dryness, hardness*, τῆς γῆς Jos. Ant. 3. 1. 1. *hardness of the body*, Plut. ed. R. VI. p. 497. 11. In N. T. trop. σκληρότης τῆς καρδίας, *hardness of heart, obstinacy, perverseness*, Rom. 2: 5. Sept. for חֲזָקָה Deut. 9: 27.

Σκληροτράχηλος, ὁ, ἡ, adj. (σκληρός, τράχηλος,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts 7: 51. Sept. for חֲזָקָה-עֵצָה Ex. 33: 3, 5. Deut. 9: 6, 13. — Bar. 2: 22. Eccclus. 16: 12.

Σκληρύνω, f. νῶ, (σκληρός,) pp. *to make dry and hard*; trop. *to make hard, heavy, grievous*, Sept. for חֲזָקָה 2 Chr. 10: 4. Judg. 4: 24; of words 2 Sam. 19: 43. — In N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, c. acc. Rom. 9: 18 ὃν δὲ θέλει, σκληρύνει, comp. v. 17 et Ex. 7: 3. Pass. Acts 19: 9. Heb. 3: 13. Seq. τὰς καρδίας Heb. 3: 8, 15 et 4: 7, quoted from Ps. 95: 8 where Sept. for חֲזָקָה; also for חֲזָקָה Ex. 9: 13. 10: 20. — Eccclus. 30: 12 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι. — Others in Rom. 9: 18, *to deal hardly with*, comp. Job 39: 16.

Σκολιός, ἄ, ὄν, (σκέλλω,) *crooked, bent*, pp. from dryness, e. g. ξύλον σκολιόν Wisd. 13: 13. σκ. σίδηρος Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke 3: 5 καὶ ἔσται τὰ σκολιὰ εἰς εὐθεΐαν, quoted from Is. 40: 4 where Sept. for עָקָה. Sept. also for עָקָה Prov. 2: 15. חֲזָקָה-מַעַל Is. 42: 16. — Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιὰς γὰρ τινὰς ἀτραπούς.

b) trop. *crooked*, i. e. *perverse, wicked*, as γενεὰ σκολία Acts 2: 40. Phil. 2: 15. So Sept. γεν. σκολ. for חֲזָקָה Ps. 78: 8. עָקָה Prov. 32: 5. — Wisd. 1: 3. — Of masters, i. q. *perverse, unjust, peevish*, opp. ἐπιεικής, 1 Pet. 2: 18. Comp. Sept. for חֲזָקָה-מַעַל Prov. 16: 28.

Σκόλοψ, οπος, ὁ, pp. 'any thing pointed, sharp,' e. g. *a stake, palisade*, Xen. An. 5. 2. 5. *point of a hook* Luc. Merc. cond. 3. *a thorn, prickle*, Sept. for חֲזָקָה Hos. 2: 6. Luc. Ver. Hist. 2. 30 διὰ τίνος ἀκανθώδους καὶ σκολόπων μεστής ἀτραποῦ. Ael. H. An. 10. 13. — In N. T. 2 Cor. 12: 7 σκόλοψ τῇ σαρκί, *a thorn in the flesh*, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. v. 10. — Artemid. III. 33 ἀκανθαὶ καὶ σκόλοπες ὁδύνας σημαίνουσι διὰ τὸ ὀξύ.

Σκοπέω, ὦ, f. ἴσω, (σκοπός,) *to look, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. 4: 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2: 4. — Seq. acc. of pers. i. q. *to mark, to note*, Rom. 16: 17. Phil. 3: 17. — 2 Macc.

4:5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18. — With a negat. σκοπεῖν μή, pp. to look to it lest, to take heed lest, Luke 11: 35. Gal. 6: 1. — Xen. Mag. Eq. 7. 15.

Σκοπός, οὐ, ὁ, (σκέπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. a mark, goal, Phil. 3: 14 κατὰ σκοπὸν διώκω. Sept. for מַטָּר Job. 16: 13. Lam. 3: 12. — Jos. Ant. 6. 11. 8. Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. ἴσω, to scatter, to disperse, trans. A later word for the earlier σκειδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John 10: 12 ὁ λύκος . . . σκορπίζῃ τὰ πρόβατα. 16: 32. Sept. for פָּרַח 2 Sam. 22: 15. Ps. 18: 15. — I Macc. 6: 54. Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4. — In the proverbial expression, Matt. 12: 30 et Luke 11: 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, he that gathereth not with me, scattereth, i. e. wastes, acts against me.

b) i. q. to scatter one's gifts, to distribute largely, to be liberal, bountiful, absol. 2 Cor. 9: 9 quoted from Ps. 112: 9 where Sept. for פָּרַח.

Σκορπίος, οὐ, ὁ, a scorpion, Linn. scorpio Afer, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. Scorpio. Luke 10: 19. 11: 12. Rev. 9: 3, 5, 10. Sept. for פָּרַח Deut. 8: 15. 1 K. 12: 11, 14. — Eccclus. 26: 7. Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ἡ, ὄν, (σκότος,) dark, without light; Matt. 6: 23 ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11: 34, 36. Sept. for חָשֶׁךְ Job 10: 21. 15: 23. פָּחַד Ps. 88: 7. — Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ἡ, (σκότος,) darkness,

absence of light; used espec. by late writers for σκότος. Moeris p. 354 σκότος οἰδιτέρως, Ἀττικῶς· σκοτία, Ἑλληνικῶς. comp. Thom. Mag. p. 800.

a) pp. John 6: 17 σκοτία ἤδη ἐγγίγνεται, i. q. it was now dark. 12: 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20: 1. Sept. for חָשֶׁךְ Job 28: 3. — Eurip. Phoeniss. 346. — So ἐν τῇ σκοτίᾳ in darkness, i. e. in a dark place, in private, Matt. 10: 27. Luke 12: 3.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity. John 8: 12. 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. v. 46. 1 John 1: 5. 2: 8, 9, 11 ter. Comp. חָשֶׁךְ Job 37: 19. — Metton. of persons in moral darkness, John 1: 5 bis.

Σκοτίζω, f. ἴσω, (σκότος,) to darken, to deprive of light; in N. T. only Pass. to be darkened.

a) pp. Matt. 24: 29 ὁ ἥλιος σκοτισθήσεται. Mark 13: 24. Luke 23: 45. Rev. 8: 12. 9: 2. Sept. for חָשֶׁךְ Job 3: 9. Ecc. 12: 2. — Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. 4: 18 ἐσκοτισμένοι τῇ διανοίᾳ. Rom. 1: 21. 11: 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69: 24 where Sept. for חָשֶׁךְ. — Test. XII Patr. p. 524 σκοτίζων τὸν νοῦν ἀπὸ τῆς ἀληθείας. p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτίζουσα τὴν διάνοιαν ὀχλήσις.

I. Σκότος, οὐ, ὁ, darkness, Heb. 12: 18 γνώφω καὶ σκότῳ. Comp. Sept. Deut. 4: 11. — Eurip. Hec. 1. Phoeniss. 388. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. Σκότος, εος, ους, τό, darkness, the absence of light; see above in no. I. fin.

a) pp. (α) genr. Matt. 27: 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark 15: 33. Luke 23: 44. Acts 2: 20 εἰς σκότος. 1 Cor. 4: 5 τὰ κρυπτά τοῦ σκότους the hid-

den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts 13: 11. Sept. for $\Psi\Pi$ Gen. 1: 2, 4, 5. al.—Ael. V. H. 3. 18 ὑπὸ σκότους . Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκότους γενομένου .—(β) i. q. a dark place, place where darkness reigns. Matt. 8: 12. 22: 13. 25: 30 $\text{ἐκβάλλειν εἰς τὸ σκότος τὸ ἐξώτερον}$ into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in Ἐξώτερος . So 2 Pet. 2: 17 et Jude 13 $\text{ζόφος τοῦ σκότους εἰς αἰῶνα}$, i. e. intens. thick gloom of darkness forever, thick-est and eternal darkness; spoken also of Hades. See in Ἰδης b. — So οἶκος σκότους of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job 10: 22 $\gamma\eta$ σκότους . Tob. 4: 10. 14: 10. Of the place of punishment in Hades, Wisd. 17: 21. Psalt. Salom. 14: 6. Genr. Xen. An. 2. 5. 7 $\text{εἰς πότον ἂν σκότος ἀποδραῖν}$.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. Σκοτία b. — (α) genr. Matt. 4: 16 $\text{ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα}$, quoted from Is. 9: 1 where Sept. for $\Psi\Pi$. Luke 1: 79, comp. Sept. and $\Psi\Pi$ Ps. 107: 10. Matt. 6: 23 bis. Luke 11: 35. John 3: 19 $\text{ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς}$. Acts 26: 18. Rom. 2: 19, comp. v. 17, 20. Rom. 13: 12 et Eph. 5: 11 $\text{ἔργα τοῦ σκότους works of darkness}$, wicked deeds. 2 Cor. 4: 6 $\text{ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμπει}$, in allusion to Gen. 1: 3. 2 Cor. 6: 14. 1 Thess. 5: 4, 5. 1 Pet. 2: 9. 1 John 1: 6. Sept. and $\Psi\Pi$ Mich. 7: 8.—Act. Thom. § 28. § 34. — (β) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. $\text{ἡ ἐξουσία τοῦ σκότους}$, Luke 22: 53; perh. for Satan himself Col. 1: 13. Also Eph. 5: 8 $\text{ἢτε γὰρ πότε σκότος}$. 6: 12.

Σκοιόω, ὤ , f. ὠσω, (σκότος,) to darken, to cover with darkness; Pass. Rev. 16: 10 $\text{καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη}$, i. e. emblematic of distress, calamity, destruction. Sept.

pp. for $\Psi\Pi$ Ps. 105: 28. — Ecclus. 25: 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό , (Suid. $\text{κυσίβαλον τὸ ὄν, τὸ τοῖς κυσὶ βαλλόμενον}$) dregs, refuse, excrement, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. offal , Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. $\text{μηδὲν ἔξω τροφῆς σκυβάλων καὶ δέγματος}$. Of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. filth of mind, Ecclus. 27: 4.—In N. T. once Phil. 3: 8 $\text{τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι}$, i. e. as dregs, refuse, things worthless.

Σκύθης, ου, ὁ , a Scythian, Col. 3: 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος . See Rosenm. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4: 47. Jos. c. Ap. 2. 37 $\text{Σκῦθαι δὲ φόνοις χαλροντες ἄνθρωποι, καὶ βραχὺ τῶν θηρίων διαφέροντες}$. Luc. Tox. 5 sq.

$\text{Σκυθρωπός, ου, ὁ, ἡ}$, adj. (σκυθρός grim, stern, fr. σκύζομαι, ὠψ), pp. grim-visaged, i. e. of a stern, gloomy, sad countenance; either affected Matt. 6: 16; or real Luke 24: 17. Sept. for $\Psi\gamma$ Gen. 40: 7. — Ecclus. 25: 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. ὑλώ , pp. to strip off the skin, to flay, to lacerate, whence τὸ σκῦλον , and trop. Aeschyl. Pers. 577. In N. T. trop. to harass, to trouble, to weary, c. acc. Mark 5: 35 et Luke 8: 49 $\text{μὴ σκύλλε τὸν διδάσκαλον}$. Mid. Luke 7: 6 μὴ σκύλλου . Pass. part. Matt. 9: 36 $\text{ὅτι ἦσαν ἐσκυλμένοι}$.—Hdian. 4. 13. 8. ib. 7. 3. 9.

Σκῦλον, ου, τό , (σκύλλα,) pp. skin, hide, as stripped off, Hesych. $\text{σκῦλον, δέρμα, κώδιον}$. Comp. σκυλόδεμος Dem.

781. 18. Usually and in N. T. *spoil*, *booty*, as stripped from an enemy, Luke 11: 22. Sept. for זָבַח Zech. 14: 1. Is. 53: 12. — Hdian. 8. 4. 28. Thuc. 6. 71.

Σκοληκόβρωτος, ου, ό, ή, adj. (σκόληξ, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθειρίασις the disease of Herod Agrippa, Acts 12: 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. 9: 9. Wetstein N. T. II. p. 535 sq. Elsner. Obs. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

Σκόληξ, ηκος, ό, a worm, sc. as feeding on dead bodies. Mark 9: 44, 46, 48 όπου ό σκόληξ αυτών ου τέλευτά και τό πῦρ ου σβέννυται, in allusion to Is. 66: 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in Γέννη fin. The same image is found Judith 16: 17. Ecclus. 7: 17. Sept. for חַיִּי הָיָה Is. l. c. Deut. 28: 39. Jon. 4: 8.—2 Macc. 9: 9. Luc. Asin. 25. Hom. Il. 13. 654.

Σμαράγδινος, η, ου, (σμάραγδος,) of *smaragdus*, of *emerald*, Rev. 4: 3 όμοία όράσει σμαραγδίνω sc. λίθω.—So σμαράγδιος Palaeph. 31. 7.

Σμάραγδος, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*. Rev. 21: 19. Sept. for חֲרָרָה Ex. 28: 17. חֲרָרָה 28: 9. 35: 25. — Ecclus. 35: 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald and Gems*.

I. Σμύρνα, ης, ή, *myrrh*, Heb. מִרְרָה, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*. — Matt. 2: 11 λίβανον και σμύρναν. John 19: 39. Sept. for מִרְרָה Ps. 45: 9. Cant. 3: 6. 5: 5. — Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. Σμύρνα, ης, ή, *Smyrna*, an Ionian city situated at the head of a deep

gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. 1: 11. 2: 8 in later edit. — Strabo XIV. p. 956. Hdot. 1. 16.

Σμυρναίος, α, ου, *Smyranean*, of *Smyrna*; οι Σμυρναίοι the *Smyrneans*, Rev. 2: 8 in text. rec. — Hdot. 1. 143.

Σμυρνίζω, f. ίσω, (σμύρνα,) to *myrrh*, to *mingle with myrrh*; Pass. Mark 15: 23 εδίδουν αυτώ πιεῖν έσμυρνιζόμενον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see fully in Όξος. — Hesych. έσμυρνιζόμενον · χρίσματα έχον σμύρνης.

Σόδομα, ων, τά, *Sodom*, Heb. דִּמְרָא (burning,) pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. 18: 17 sq. c. 19. — Matt. 10: 15. 11: 23, 24. Mark 6: 11. Luke 10: 12. 17: 29. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. Rev. 11: 8.

Σολομών, also in text. rec. Σολομών Luke 12: 27. Acts 7: 47; Gen. 4: 26 in later edit. and Jos. Ant. 8. 1. 1, 2. al. also 6: 20 in text. rec. see Winer p. 63; Heb. שְׁלֹמֹה (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1: 6, 7. 6: 29. 12: 42 bis. Luke 11: 31 bis. 12: 27. John 10: 23. Acts 3: 11. 5: 12. 7: 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

Σορός, ου, ό, (prob. σωρός,) a *coffer*, *coffin*, *urn*, any receptacle for a dead body, Luc. D. Mort. 6. 4. Aeschin. 20. 34. ib. 21. 29. Sept. for מִצְבָּה a *mummy-chest* Gen. 50: 26. — In N. T. an *open coffin*, *bier*, on which the dead were carried to burial, Luke 7: 14. Comp. מִצְבָּה Sept. κλίνη 2 Sam. 2: 31. Jahn § 205. Adam's Rom. Ant. p. 475.

Σός, σή, σόν, pron. poss. Buttm. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7: 3 εν τῷ σῷ ὀφθαλμῷ. v. 22. 13: 27 εν τῷ σῷ ἀγρῷ.

Luke 15: 31. Acts 5: 4. 1 Cor. 8: 11. τὸ σόν, τὰ σά, *thine, thine own*, i. e. what is thine, Matt. 20: 14. 25: 25. Luke 6: 30. So of society, companionship, Luke 5: 33 οἱ δὲ σοὶ μαθηταί. Mark 2: 18. John 17: 6, 9, 10 bis. 18: 35. οἱ σοὶ *thy kindred, thy friends*, Mark 5: 19. Of origin, as proceeding from any one, Matt. 24: 3 τῆς σῆς παρουσίας. Luke 22: 42 τὸ σόν sc. θέλημα. John 4: 42. 17: 17 ὁ λόγος ὁ σός. Acts 24: 3, 4. 1 Cor. 14: 16. Philem. 14. — Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ου, τό, Lat. *sudarium*, pp. a sweat-cloth, genr. a handkerchief, napkin, Luke 19: 20. John 11: 44. 20: 7. Acts 19: 12.—Pollux On. 7. 71. Rabb. מִטְפָּח Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שושנה (*lily*), pr. n. of a Hebrew woman, Luke 8: 3.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, pp. skill, tact, expertness in any art; e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, ρυτῆσας ἐρῖζοντά οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חָכְמָה Sept. σοφία Ex. 28: 3. 36: 1, 2. — In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts 6: 3 ἄνδρας ἐπὶ πληρεῖς πν. ἁγ. καὶ σοφίας. 7: 10. Col. 1: 28. 3: 16. 4: 5 coll. 6. Luke 21: 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חָכְמָה 1 K. 2: 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge, natural and moral, insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοίνυν ἐστὶν γνῶσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τοιούτων αἰτίων. Cic. de Off. 1. 43 “sapientia, quam σοφίαν Graeci vocant, . . . rerum est divinarum et humanarum scientia.” — (a) genr. Matt. 12: 42 et Luke 11: 31 τῇν

σοφίαν Σολομῶνος, comp. 1 K. 4: 29. Gesen. Heb. Lex. art. חָכְמָה. Acts 7: 22 πάσῃ σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2: 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13: 18. 17: 9. Sept. for חָכְמָה Job 11: 6. Prov. 1: 2. Dan. 1: 17. — Hdot. 4. 77. Ael. V. H. 2. 31. Xen. Mem. 4. 6. 7.— (β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1: 12. ἡ σοφία τοῦ κόσμου 1 Cor. 1: 20. 3: 19. τῶν ἀνθρώπων 2: 5. τῶν σοφῶν 1: 19. So 1 Cor. 2: 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1: 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. So 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ λόγον not in *wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. 2: 1. — Hdot. 1. 60. Ael. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom*, i. e. *knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνῶσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 252. Matt. 13: 54 πόθεν τοῦτο ἡ σοφία αὕτη; Mark 6: 2. Acts 6: 10. Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1: 9. 2 Pet. 3: 15. 1 Cor. 12: 8 ὃ μὲν δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνῶσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2: 6 bis, σοφίαν λαλοῦμεν . . . σοφίαν οὗ τοῦ αἰῶνος τοῦτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1: 30.—As conjoined with *purity* of heart and life, James 1: 5. 3: 13, 15, 17 ἡ δὲ ἄγνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν κ. τ. λ. Luke 2: 40, 52.

c) ἡ σοφία τοῦ θεοῦ, *the divine wisdom*, including the ideas of infinite skill, insight, knowledge, purity. Rom. 11: 33 ὁ βᾶθος πλοῦτον καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1: 21, 24 coll. 22. Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12. — Of the divine wisdom as revealed and manifested in Christ and his Gos-

pel, Matt. 11: 19 et Luke 7: 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in Δικαιώω b. So Luke 11: 49 ἡ σοφία τοῦ Θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23: 34 where it is ἐγώ. Others here take it in the Jewish sense of a divine nature, i. q. ὁ Λόγος, comp. in Λόγος III.

Σοφίῳ, f. ἴσω, (σοφός,) to make wise, i. e. skilful, expert; Pass. to be skilled, expert, e. g. τῆς ναυτικῆς Hes. "Erg. 647 or 652, comp. 658 or 662. — In N. T.

a) Act. to make wise, to enlighten, sc. in respect to divine things, c. acc. of pers. 2 Tim. 3: 15 τὰ ἱ. γράμματα . . . τὰ δυνάμενά σε σοφίᾳ εἰς σωτηρίαν. So Sept. for עֲלֶמְתִּי Ps. 19: 8. 105: 22. — Theoph. ad Autol. 2. p. 82 οἱ προφηταὶ ὑπο τοῦ Θεοῦ σοφισθέντες. Plut. ed. R. V. p. 601. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of thing, to make wisely, to devise skilfully, artfully, Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τὰδε. ih. 8. 27. In N. T. Part. perf. as passive, σοφισμένοι μύθοι skilfully devised fables, 2 Pet. 1: 16. Comp. Buttm. § 113. n. 6. — In profane writers also c. acc. of pers. i. q. to deceive, to delude, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, ἡ, ὄν, wise, i. e.

a) skilful, expert, 1 Cor. 3: 10 σοφὸς ἀρχιτέκτων. Sept. for עֲלֶמְתִּי Is. 3: 3. 2 Chr. 2: 7. — Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1.

b) skilled in the affairs of life, discreet, judicious, practically wise; comp. in Σοφία a. 1 Cor. 6: 5 σοφός, ὃς δυνήσεται διακρίνειν κ. τ. λ. So Sept. and עֲלֶמְתִּי Deut. 1: 13. 2 Sam. 13: 3. Is. 19: 11. — Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An. 1. 10. 2.

c) skilled in learning, i. e. learned, intelligent, enlightened, in respect to things human and divine; comp. in Σοφία b. — (α) genr. as to human things, Matt. 11: 25 et Luke 10: 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23: 34. Rom. 1: 14 σοφοὺς τε καὶ ἀνοήτους. 16: 19. 1 Cor. 1: 25. Sept. for עֲלֶמְתִּי Prov. 1: 6. Ecc. 2: 14, 16. — Palaeph. 53. 6. Hdtian. 1. 2. 7. Xen. Mem. 1. 6. 11. — (β) Spec. as to the

philosophy current among the Greeks and Romans; see in Σοφία b. β. Rom. 1: 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1 Cor. 1: 19, 20, 26, 27. 3: 18 bis, 19, 20. — Xen. Mem. 1. 6. 14. ih. 3. 9. 5. — (γ) In respect to divine things, wise, enlightened, as conjoined with purity of heart and life; comp. in Σοφία b. γ. Eph. 5: 15. James 3: 13, comp. v. 17.

c) spoken of God, wise, as being infinite in skill, insight, knowledge, purity. Rom. 16: 27 μόνῳ σοφῷ Θεῷ. 1 Tim. 1: 17. Jude 25. — Comp. Ecclus. 1: 1.

Σπανία, ας, ἡ, Spain, Lat. Hispania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quintilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.

Σπαράσσω v. τιῶ, f. ξω, to tear, to rend, to lacerate, Plut. ed. R. VI. p. 292. Diod. Sic. 5. 30. In N. T. i. q. to convulse, to throw into spasms, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1: 26. 9: 20, 26. Luke 9: 39. — Plut. de Gen. Socr. 22. ed. R. VIII. p. 339. Max. Tyr. Diss. 23.

Σπαργανόω, ὦ, f. ὠσω, (σπάργανον swathing-band, fr. σπάργω,) to swathe, to wrap in swaddling-clothes, trans. Luke 2: 7, 12. Sept. pass. for Pu. עֲלֶמְתִּי Ez. 16: 4. — Aristot. H. An. 7. 4. Plut. Quaest. Rom. 5.

Σπαταλάω, ὦ, f. ἦσω, (σπατάλη luxury in eating and drinking, fr. σπατάω,) to live in luxury, voluptuously, intrans. 1 Tim. 5: 6. James 5: 5. — Ecclus. 21: 15. Hesych. σπαταλᾷ τρυφῇ. So κατασπαταλάω, Sept. Prov. 29: 21. Anthol. Gr. II. p. 22. The earlier Greeks used σπάθω, Alberti Obs. Philol. p. 398.

Σπείω, ὦ, f. ἄσω, to draw, i. e. to pull, Xen. Eq. 7. 1; to draw in the air, to breathe, Wisd. 7: 3. In N. T. to draw out, e. g. a sword; Mid. σπασάμενοι τὴν μάχαιραν drawing his sword, Mark 14: 17. Acts 16: 27. Sept. for עֲלֶמְתִּי Num.

22: 31. Judg. 9: 54. — Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπείρα, ας, ἡ, also Ion. gen. ης, Acts 10: 1. al. Arr. Tact. p. 73. Buttin. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, a coil, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a cord, rope, Luc. Tox. 19. Diod. Sic. 3. 36. — In N. T. a band, troop, company.

a) spoken of Roman foot-soldiers, prob. a cohort, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. 27: 27. Mark 15: 16. Acts 10: 1. 21: 31. 27: 1 see in Σεβαστός b. — So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. a legion Jos. B. J. 2. 11. 1. — In Polybius ἡ σπείρα is every where a *maniple*, *manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τρεῖς σπείρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαῖοις κοόρτις. comp. 4. 24. 5.

b) spoken of a band from the guards of the temple, John 18: 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134: 1. 2 K. 12: 9. 25: 18; espec. 1 Chr. 9: 17, 27 sq. They were under the command of officers called στρατηγοί, see in Στρατηγός b; or also χιλίαρχοι Esdr. 1: 9, comp. Sept. 2 Chr. 35: 8, 9. Jos. B. J. 6. 5. 3 δραμόντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ. — Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. 26: 55. Luke 22: 52. — genr. Judith 14: 11. 2 Macc. 8: 23.

Σπείρω, f. σπειρῶ, to sow, to scatter seed.

a) pp. absol. Matt. 6: 26 τὰ πετεινὰ . . . οὐ σπείρουσιν. 13: 3, 4. Mark 4: 3, 4. Luke 8: 5 bis. 12: 24. Part. ὁ σπείρων the sower Matt. 13: 3, 18. Mark 4: 3, 14.

Luke 8: 5. 2 Cor. 9: 10. Seq. acc. of the seed sown, Matt. 13: 24 σπείροντι καλὸν σπέρμα. v. 25, 27, 31, 37, 39. 1 Cor. 15: 36, 37 bis. Pass. trop. of a single seed or grain, Mark 4: 31, 32 κόκκον σιναπίπεως . . . ὅταν σπαιρῇ. So by analogy, of the body as committed to the earth, 1 Cor. 15: 42, 43 bis, 44. With prepositions of place, e. g. εἰς c. acc. Matt. 13: 22. Mark 4: 18. ἐν c. dat. Matt. 13: 31. ἐπὶ c. gen. Mark 4: 31. ἐπὶ c. acc. Matt. 13: 20, 23. παρὰ c. acc. v. 19 παρὰ τὴν ὁδόν. Sept. genr. for שָׁרַץ Ecc. 11: 4. Gen. 26: 12. c. acc. Ecc. 4: 6. Jer. 12: 13. c. ἐν Ex. 23: 16. c. ἐπὶ Hos. 2: 23. — Hdot. 3. 100. Ael. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Oec. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. 23: 10. Xen. Cyr. 8. 3. 38. — Hence in proverbial expressions; Matt. 25: 24, 26, et Luke 19: 21, 22, Θερίζων ὅπου οὐκ ἔσπειρας κ. τ. λ. John 4: 37 ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ. 2 Cor. 9: 6 bis ὁ σπείρων φειδομένως κ. τ. λ. Gal. 6: 7 ὁ γὰρ ἑάν σπείρῃ ἄνθρωπος κ. τ. λ. for all which see in Θερίζω a. Also trop. 1 Cor. 9: 11 τὰ πνευματικά σπείρου, i. q. to disseminate, to impart. Gal. 6: 8 bis ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to the flesh, or to the Spirit. See in Θερίζω b. — Comp. Prov. 22: 8. Aristot. Rhet. 3. 3. 18 σὺν δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέριασας. Cic. de Or. 2. 65 "ut sementem feceris, ita metes."

b) trop. of a teacher, to sow the word of life, to disseminate instruction, John 4: 36. Mark 4: 14 τὸν λόγον σπείρει. Pass. 4: 15 bis, ὅπου σπείρεται ὁ λόγος, κ. τ. λ. v. 16, 20. Matt. 13: 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James 3: 18.

Σπεκουλάτωρ, ορος, ὁ, Lat. *speculator* v. *spiculator*, (from 'spicula,') Engl. a *pike-man*, *halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6: 27. — Senec. de Benef. 3. 25. de Ira 1. 16 "centurio supplicio praepositus condere gladium speculatorem jubet." Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.

רְחִיבֵי־רֶחֶם, see Buxt. Lex. Chald. 1533. Heb. רְחִיבֵי־רֶחֶם see Gesen. Lex. s. v. Greek δορυφόρος Hdian. 1. 4. 10.

Σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for רָצַח Gen. 35: 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι to pour out oneself, i. e. one's blood, to offer up one's strength and life, 2 Tim. 4: 6. ἐπὶ τινι upon or for any thing, Phil. 2: 17.—Comp. Liv. 21. 29 libare vires.

Σπέρμα, αἶος, τό, (σπείρω,) seed, as sown, scattered, whether of grain, plants, trees.

a) pp. Matt. 13: 24 σπείρειν καλὸν σπέρμα. v. 27, 32, 37, 38. Mark 4: 31. 1 Cor. 15: 38. 2 Cor. 9: 10. Sept. for רָצַח Gen. 1: 11. 47: 23.—Ael. V. H. 9. 25. Xen. Oec. 17. 10.—Metaph. 1 John 3: 9 σπέρμα αὐτοῦ sc. τοῦ Θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the semen virile, Heb. 11: 11, see fully in Καταβολή. So Sept. and רָצַח Lev. 15: 16 sq. 18: 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence ineston. seed, i. q. children, offspring, pp. Matt. 22: 24, 25 μὴ ἔχων σπέρμα. Mark 12: 19, 20, 21, 22. Luke 20: 28. So Sept. and רָצַח 1 Sam. 1: 11. 2: 22. Genr. i. q. posterity, Luke 1: 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John 7: 42. 8: 33, 37. Acts 3: 25. 7: 5, 6. 13: 23. Rom. 1: 3. 4: 13, 18. 9: 7 bis. 11: 1. 2 Cor. 11: 22. Gal. 3: 16 ter, 19. 2 Tim. 2: 8. Heb. 2: 16. 11: 18. Rev. 12: 17. Trop. also Christians from the Gentiles are called the seed of Abraham as having the same faith; Rom. 4: 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 9: 8. Gal. 3: 29. Sept. and רָצַח Gen. 3: 15. 13: 16. 15: 5.—Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; comp. Winer p. 30.

c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. 9: 29 εἰ μὴ κῆριος σαβῶθ ἐγκατέλειπεν ἡμῖν σπέρμα, quoted from Is. 1: 9 where Sept. for רָצַח.—Jos. Ant. 11. 5. 3. Plato Tim. p. 1044

ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ὑμῶν, περιλειφθέντος πότε σπέρματος βραχέος.

Σπερμαλόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) seed-gathering, seed-picking, as birds, ὀρνίθων σπερματολόγων Plut. De metr. 28. Subst. a seed-picker, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 20. In N. T. put for a trifler, babbler, chatterer, who picks up and retails trifling things, Acts 17: 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερματολογέω Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπεύδω, f. εὔσω, trans. to urge on, to hasten, Hom. Il. 13. 236. Hdtot. 1. 38, 206. Ostener and in N. T. intrans. to urge oneself on, to hasten, to make haste, having respect simply to time, and thus differing from σπουδάξω q. v. So Acts 22: 18. c. inf. Acts 20: 16 ἔσπευδε γὰρ . . . γενέσθαι εἰς Ἱερουσαλήμ.—Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. H. G. 3. 1. 17.—By Hebraism Part. σπεύσας is put with a verb of motion adverbially, i. q. hastily, quickly, e. g. Luke 2: 16 ἦλθον σπεύσαντες. 19: 5, 6. So Sept. and רָצַח Gen. 45: 9. Ex. 34: 8. Josh. 8 19. See Gesen. Lex. רָצַח Pi. no. 1 b.—With an accus. i. q. to hasten after any thing, to await with eager desire. 2 Pet. 3: 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κ. τ. λ. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for רָצַח Is. 16: 5.—Pind. Isth. 4. 22 σπεύδεν ἄρεϊάν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπηλαίον, ου, τό, (σπέος,) a cave, cavern, den, Lat. spelunca, Matt. 21: 13. Mark 11: 17. Luke 19: 46. John 11: 38. Heb. 11: 38. Rev. 6: 15. Sept. for רָצַח Gen. 19: 30. Josh. 10: 16, 17.—Jos. Ant. 14. 15. 5. Luc. D. Deor. 4. 1. Ael. V. H. 12. 39.

Σπιλάς, ἄδος, ἡ, a rock by or in the sea, a cliff, breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. 1: 19.

Σπῖλος, ου, ὁ, a spot, stain, trop.

in a moral sense, Eph. 5: 27. 2 Pet. 2: 13. — pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic *κηλὶς*, Lob. ad Phr. p. 28.

Σπιλῶ, ὦ, f. ὦσω, (σπῖλος,) to spot, to stain, to defile, c. acc. James 3: 6 γλῶσσα ἢ σπιλοῦσα ὅλον τὸ σῶμα. Pass. Jude 23.—Wisd. 15: 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

Σπλαγχνίζομαι, f. ισθήσομαι, (σπλάγχνον,) depon. Pass. to feel the bowels yearn, to have compassion, to pity, absol. Matt. 20: 34 σπλαγνισθεὶς δὲ ὁ Ἰησοῦς. Mark 1: 41. Luke 10: 33. 15: 20. Seq. ἐπὶ c. dat. Matt. 14: 14. Luke 7: 13. ἐνὶ c. acc. Matt. (14: 14.) 15: 32. Mark 6: 34. 8: 2. 9: 22. περὶ c. gen. Matt. 9: 36. Seq. gen. simpl. like Lat. *miseret*, Matt. 18: 27 σπλαγνισθεὶς . . . τοῦ δούλου ἐκείνου. — Symm. Deut. 13: 8. Gr. Anon. 1 Sam. 13: 21. ἐπισπλαγχνίζόμενος Sept. Prov. 17: 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. εἰς p. 642 bis. c. ἐπὶ τινα p. 636, 641. Act. Thom. § 38. — Act. σπλαγχνίζω occurs once in the sense of σπλαγχνέω, to eat the inwards of victims sacrificed, 2 Macc. 6: 8.

Σπλάγχνον, ου, τό, an intestine, bowel, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 σιδηροῦν σπλάγχνον. X. p. 632. Reisk. Usually and in N. T. only Plur. τὰ σπλάγχνα, the inwards, bowels, viscera; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3. 9, 461. Plut. Marcell. 5. Hdian. 5. 5. 20. — In N. T. of persons, genr. the inwards, bowels.

a) pp. Acts 1: 18 ἐσχύθη πάντα τὰ σπλάγχνα αὐτοῦ, comp. in Ἀπάγχω. — 2 Macc. 9: 5. For the womb Pind. Ol. 6. 73.

b) trop. the inward parts, as in Engl. the breast, the heart, as the seat of the emotions and passions, e. g. anger, Aristoph. Ran. 844 or 868 πρὸς ὀργὴν σπλάγχνα θεομήνης. ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as compassion, tender affection, like Heb.

מַחְשָׁבָה; put for the mind, the soul, the inner man. E. g. (α) genr. 2 Cor. 6: 12 στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, parall. with ἡ καρδία in v. 11. Philem. 7 τὰ σπλ. τῶν ἁγίων ἀναπεταύεται διὰ σοῦ. v. 20. 1 John 3: 17. So Sept. and מַחְשָׁבָה Prov. 12: 10. comp. מַחְשָׁבָה Gen. 43: 30. 1 K. 3: 26.—Ecclus. 30: 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 533, 641.—(β) Meton. for inward affection, compassion, pity, love. 2 Cor. 7: 15 καὶ τὰ σπλάγχνα αὐτοῦ περισσotέως εἰς ὑμᾶς ἐστίν. Phil. 1: 8 ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ. i. e. in my ardent love to Christ. 2: 1. Intensive, Luke 1: 78 διὰ τὰ σπλ. ἐλέους Θεοῦ. Col. 3: 12 σπλ. οἰκτιροῦ. Comp. Gesen. Lehrs. p. 671. 3. Stuart § 456. So genr. מַחְשָׁבָה Sept. ἔλεος Deut. 13: 18. Is. 47: 6.—Test. XII Patr. 641, 643 ἔχειν σπλάγχνα ἐλέους. — (γ) Put for the object of affection, e. g. Philem. 12 τὰ ἐμὰ σπλάγχνα, my bowels, as in Engl. my heart, spoken of a person and implying strong affection; here parall. with τὸ ἐμὸν τέκνον in v. 10. — Philostr. Vit. Soph. 2. 3 οὐκ ἐπαποδύσσομαι τοῖς ἐμοῦ σπλάγχνοις. Artemid. 1. 46 οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια. Philo de Jos. II. p. 45. 30.

Σπόγγος, ου, ὁ, a sponge, Matt. 27: 48. Mark 15: 36. John 19: 29. — Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

Σποδός, οῦ, ὁ, ashes, Heb. 9: 13 σποδὸς δαμάλεως. Matt. 11: 21 et Luke 10: 13 ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning; comp. Sept. and רָבַח Esth. 4: 1, 3. Is. 58: 5. Jer. 6: 26. Jon. 3: 6. Also 1 Macc. 3: 47. 4: 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahu § 211.—genr. Ecclus. 10: 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

Σπορά, ᾧς, ἡ, (σπείρω,) a sowing, seed-time, Sept. for סָרַר 2 K. 19: 29. green sprout, grain as growing, 1 Macc. 10: 30. Jos. Ant. 2. 14. 4. In N. T. i. q. σπέρμα, seed, semen virile, (pp. Justin. Mart. Apol. 2. p. 93.) trop. for generation, birth. 1 Pet. 1: 23 ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. — Act. Thom.

§ 31 ποίας σποράς καὶ πόλου γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) *sown, for sowing, e. g. σπέρμα* Gen. 1: 29. Lev. 11: 37. ἡ γῆ i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. 12: 1. Mark 2: 23. Luke 6: 1.

Σπόρος, ου, ὁ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׂרָה Ex. 34: 21. Xen. Oec. 7. 20. *green sprout, grain as growing*, Eccclus. 40: 22.—In N. T. i. q. σπέρμα, *seed*, Mark 4: 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8: 5, 11. trop. 2 Cor. 9: 10. Sept. for שָׂרָה Deut. 11: 10.

Σπουδάζω, f. ἄσω, 2 Pet. 1: 15, (σπουδή,) *earlier fut. σπουδάσονται* Buttm. § 113. n. 7; *to speed, to make haste, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπεύδω.*

a) genr. c. infin. 2 Tim. 4: 9 σπουδασον ἐλθεῖν πρὸς με ταχέως. v. 21. Tit. 3: 12. Sept. for שָׂרָה Job 31: 5.—Judith 13: 12.

b) i. q. *to give diligence, to be in earnest, to be forward, c. inf. Gal. 2: 10 ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι*. Eph. 4: 3. 1 Thess. 2: 17. 2 Tim. 2: 15. Heb. 4: 11. 2 Pet. 1: 10, 15. 3: 14.—Sept. Is. 21: 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ον, (σπουδή,) *speedy, hasty, i. q. earnest, diligent, forward*. 2 Cor. 8: 17, 22 bis, σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly, diligently*, 2 Tim. 1: 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος,) *speedily, i. e. earnestly, diligently, eagerly*, Luke 7: 4 παρεκάλουν αὐτὸν σπουδαίως. Tit. 3: 13. Comparat. σπουδαιότερως, *the more speedily*, Phil. 2: 28. See Buttm. § 115. 5.—Ael. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδῆ, ῆς, ἡ, *speed, haste, as manifested in earnestness, diligence, zeal.*

a) genr. e. g. μετὰ σπουδῆς *with haste, i. e. hastily, eagerly*, Mark 6: 25. Luke 1: 39. So Sept. for שָׂרָה Ex. 12: 11.

—Wisd. 19: 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence, earnest effort, forwardness*. Rom. 12: 8 προσιτάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7: 11. 8: 7, 8. 2 Pet. 1: 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, e. g. ὑπὲρ τινος 2 Cor. 7: 12. 8: 16. c. πρὸς final Heb. 6: 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρὸς τινα Jos. Ant. 12. 3. 3. περὶ τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Συρρίς, ἰδος, ἡ, (σπείρω,) *a basket, for storing grain, provisions, etc.* Matt. 15: 37. 16: 10. Mark 8: 8, 20. Acts 9: 25.—Arr. Epict. 4. 10. 21 σπυρίσι δειπνίσαι. Alciph. 3. 56. Hdod. 5. 16. Comp. Wetst. N. T. I. p. 426.

Στάδιος, ου, ὁ, (στάω, ἵστημι,) also τὸ στάδιον in profane writers; *a stadium*, pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μίλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. Measures. Adam's Rom. Ant. p. 503. So Luke 24: 13. John 6: 19. 11: 18. Rev. 14: 20. 21: 16.—So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 3. 17. 2. Hdod. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. 9: 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. 1. p. 39. Adam's Rom. Ant. p. 340, 567.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Ael. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Στάμνος, ου, ὁ v. ἡ, (ἵστημι,) *an earthen jar, jug, e. g. for keeping wine, στάμνοι οἶνον* Dem. 933. 25. Aristoph. Plut. 545. In N. T. a *pot, vase*, in

which the manna was laid up in the ark. Heb. 9: 4 *στάμνος χρυσῆ*. See Ex. 16: 33, where Sept. for *תַּבַּתִּיטִי*.—Moeris p. 44 *ἀμφορέα· τὴν δίωτον στάμνον, Ἀιτικοῖς· στάμνον, Ἑλληνικῶς*. Comp. Lob. ad Phr. p. 400.

Στάσις, εως, ἡ, (ἵστημι) Act. *a setting up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass. *a standing*, i. e.

a) the act of standing, as *στάσιν ἔχειν to have a standing*, i. q. to stand, Heb. 9: 8 *ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιον*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Comp. Pol. 5. 5. 3.

b) i. q. *an upstand, uproar*. (α) pp. of a popular commotion, *sedition, insurrection*. Mark 15: 7 *οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν*. Luke 23: 19, 25. Acts 19: 40. 24: 5.—Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.—(β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts 15: 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23: 7, 10. Sept. for *סִינָה* Prov. 17: 14.—Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

Στάτηρ, ἥρος, ὁ, (ἵστημι to weigh,) pp. weight; also *stater*, an Attic silver coin, Matt. 17: 27. It was equal to four Attic silver drachmae, or about 66⅔ cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in *Δραχμή* and *Ἀργύριον* c. Boeckh Staatsh. der Ath. I. p. 16.—Aquil. et Symm. for *שֶׁטֶל* Ex. 38: 24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

Σταυρός, οὔ, ὁ, *a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. *a cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra 6: 11. Esth. 7: 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and crim-

inals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; comp. Jos. ll. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βυστάζει*. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. 27: 32 *τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27: 40, 42. Mark 15: 21, 30, 32. Luke 23: 26. John 19: 17, 19, 25, 31. Phil. 2: 8. Col. 1: 20. 2: 14.—Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *αἶραν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross*, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. *αἶρειν* Matt. 16: 24. Mark 8: 34. 10: 21. Luke 9: 23. *βαστάζειν* Luke 14: 27. *λαμβάνειν* Matt. 10: 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2: 16. Heb. 12: 2 *ὑπέμεινε σταυρὸν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. 1: 17. Gal. 6: 12, 14. Phil. 3: 18. *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1: 18. absol. Gal. 5: 11.

Σταυρός, ὦ, f. ὥσω, (σταυρός,) to stake, to drive stakes, pales, palisades, Thuc. 7. 25. Later and in N. T. *to crucify, to nail to the cross*, c. acc. expr. or impl. Matt. 20: 19 *μιστιγῶσαι καὶ σταυρῶσαι*. 23: 34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for *סִבְּרָה* Esth. 7: 10.—Jos. Ant. 17. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. *θανατώω*, Gal. 5: 24 *σταυροῦν τὴν σάρκα, to crucify the flesh*; i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 *ἐμοὶ κόσμος ἐσταίρωται, καὶ γὰρ τῷ κόσμῳ*, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. AL.

Σταφυλή, ἥς, ἡ, *a grape, cluster*

of grapes, Matt. 7: 16 μήτι συλλέγονται ἀπὸ ἀκανθῶν σταφυλήν. Luke 6: 44. Rev. 14: 18. Sept. for סָבַב Gen. 40: 11. Is. 5: 2.—Diod. Sic. 4.5. Xen. Oec. 19. 19.

I. Σιάχυς, υος, ὁ, *an ear of grain*, Matt. 12: 1 τίλλειν τοὺς σιάχνας. Mark 2: 23. 4: 28 bis. Luke 6: 1. Sept. for סָבַב Gen. 41: 6, 7. Ruth 2: 1. — Eurip. Hec. 593 or 597. Auth. Gr. I. p. 2. Luc. Saturn. 7.

II. Σιάχυς, υος, ὁ, *Stachys*, pr. n. of a Christian, Rom. 16: 9.

Στέγη, ης, ἡ, (στέγω,) *a covering, roof*, Matt. 8: 8. Luke 7: 6. Mark 2: 4 ἀπεστέγασαν τὴν στέγην, comp. in Ἀποστεγάσω. Jahn § 34. Sept. for סָבַב Gen. 8: 13.—Esdr. 6: 4. Ael. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ἔω, *to cover*, trans. Luc. Tim. 18. Thuc. 4. 34. In. N. T. *to cover over in silence*, i. e.

a) *genr. i. q. to conceal, not to make known*, c. acc. 1 Cor. 13: 7 ἀγάπη . . . πάντα στέγει, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b. — Ecclus. 8: 17 λόγον στέξει. Pol. 4. 8. 2. Thuc. 6. 72.

b) i. q. *to hold out as to any thing, to forbear, to bear with, to endure*, c. acc. 1 Cor. 9: 12. 13: 7. absol. 1 Thess. 3: 1, 5. — Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2.

Στείρος, α, ον, (στερός, στερός firm, solid, fr. ἴσθημι,) *sterile, barren*, spoken only of females, Luke 1: 7, 36. 23: 29. Gal. 4: 27. Sept. for סָבַב Gen. 11: 30. Judg. 13: 2, 3. — Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. βοῦς στείρα Hom. Od. 10. 522. ib. 11. 30.

Στέλλω, f. στέλω, pp. Germ. *stellen*, i. q. *to set, to place, to make stand in order*, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. *to put in order, to prepare, to fit out*, as τινὰ ἐς μάχην Hom. Il. 12. 325. νῆα Od. 2. 287. στρατιαν Hdot. 3. 141; also *to fit or furnish with garments etc.* i. q. *to deck, to clothe*, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. *to send, to despatch*, implying a previous fitting

out, and thus differing from πέμπω, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. *to be sent, to go, to take a journey*, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. *to put or send back, to draw in, to contract*, e. g. ἵστια στέλλειν *to send in or draw in the sails*, i. q. *to furl*, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. *to repress, to diminish, to assuage*, Sept. for סָבַב of the waters Gen. 8: 1. Jos. Ant. 5. 8. 3 λύπην σιαλήναι. ib. 9. 10. 2 ὁ χειμῶν ἐσιάλη. Philo de Vit. Mos. III. p. 668. E, τὴν φροσύσαν οἰσιν . . . στέλλειν καὶ καθαιρεῖν. Of persons, *to repress, to restrain*, c. ἀπὸ *from any thing*, Philo de Spec. Legg. p. 772. E, ἀπὸ τῶν ὑψηλῶν καὶ ἐπερόγων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. ed. R. VII. p. 953. 6 οἱ κατὰ ψυχὴν χειμῶνες, στέλλασθαι τὸν ἀνθρώπον οὐκ εἰόντες.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. *to shrink from, to withdraw from, to avoid*, c. acc. 2 Cor. 8: 20 στέλλόμενοι τοῦτο. Seq. ἀπὸ, 2 Thess. 3: 6 στέλλεσθαι ὑμῶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. Seq. ἀπὸ, Sept. Mal. 2: 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb. נִסְתָּרָה נִסְתָּרָה. Kasych. στέλλεται φοβῆται.

Στέμμα, ατος, τό, (στέγω,) *a fillet, garland, wreath*. Acts 14: 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. 1. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ, (στενάω,) *a groaning, sighing*, e. g. of the oppressed, Acts 7: 34, quoted from Ex. 2: 24 where Sept. for סָבַב, as also Ex. 6: 5. סָבַב Judg. 2: 18. Also of prayers to God not expressed in articulate words, Rom. 8: 26. Sept. for סָבַב Ps. 38: 10. — Eurip. Phoen. 1054. Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. 3.

Στενάζω, f. ξω, (στένω, στενός,) to groan, to sigh, intrans. e. g. of persons in distress, affliction, Rom. 8: 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5: 2, 4. Heb. 13: 17; or from impatience, ill humour, i. q. to murmur, κατ' ἀλλήλων James 5: 9. Also of those who offer silent prayer, Mark 7: 34 ἀναβέψας . . . ἐστενάξε. Sept. genr. for פָּנָה Is. 24: 7. Lam. 1: 22.—Wisd. 5: 3. Plut. ed. R. IX. p. 97. 8 οὐ στενάξαντος. Dem. 835. 12.

Στενός, ἡ, ὄν, strait, narrow, e. g. ἡ πυλὴ ἡ στενὴ Matt. 7: 13, 14. Luke 13: 24. Comp. 2 Esdr. 7: 6 sq. Sept. for צָר Is. 49: 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

Στενοχωρέω, ὦ, f. ἴσω, (στενοχωρός, from στενός, χώρα,) to crowd into a narrow space, to straiten as to room, Sept. Josh. 17: 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. to be straitened, distressed, not able to turn oneself, 2 Cor. 4: 8. 6: 12 bis, opp. πλατύνω in v. 11.—Arr. Epict. 1. 25. 28 ἑαυτοὺς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

Στενοχωρία, ας, ἡ, (στενοχωρέω,) straitness of place, want of room, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. straits, distress, anguish, as ἡ θλίψις καὶ στενοχ. Rom. 2: 9. 8: 35. 2 Cor. 6: 4. ἐν ἀνάγκαις . . . ἐν στενοχωρίαις 12: 10. Sept. for צָרָה Is. 8: 22.—Ecclus. 10: 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

Στερεός, ὁ, ὄν, (στερέος, kindr. with ἴστημι,) stable, firm, solid, e. g. as opp. to a liquid, στερεὰ τροφή solid food, antith. τὸ γάλα milk, Heb. 5: 12, 14.—Arr. Epict. 2. 16. 39 οὐ θέλεις ἤδη ὡς τὰ παῖδια ἀπογαλακτισθῆναι καὶ ἀπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. λέθος Hom. Od. 19. 494.—Trop. firm, strong, immovable, 2 Tim. 2: 19 θεμέλιος τοῦ θεοῦ. 1 Pet. 5: 9 στερεοὶ τῇ πίστει. Sept. for פִּיִּי Ps. 35: 12. Jer. 31: 11.—Ael. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

Στερεώω, ὦ, f. ὠσω, (στερεός,) to make stable, firm, strong, to strengthen, trans. Acts 3: 7, 16 τοῦτον . . . ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for פָּנָה Ps. 33:

6. צָרָה Is. 44: 24.—Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. to confirm, to establish, sc. in faith, τῇ πίστει Acts 16: 5.—Sept. 1 Sam. 2: 1. Prov. 20: 18.

Στερέωμα, ατος, τό, (στερεώω,) any thing firm, solid; the firmament, Sept. for צָרָה Gen. 1: 6 sq. Ez. 1: 22 sq. firm support, Esdr. 8: 81. In N. T. stability, firmness, steadfastness, e. g. τῆς πίστεως Col. 2: 5.—1 Macc. 9: 14.

Στεφανᾶς, ᾶ, ὁ, Stephanas, pr. n. of a Christian at Corinth, 1 Cor. 1: 16. 16: 15, 17.

I. **Στέφανος, ου, ὁ**, (στέφω,) a circlet, chaplet, crown, encircling the head.

a) as the emblem of royal dignity, Rev. 6: 2. 12: 1 στέφανος ἀστέρων δώδεκα. 14: 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called kings, Rev. 4: 4, 10. 9: 7. Comp. in Βασιλεύω b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27: 29. Mark 15: 17. John 19: 2, 5. Sept. for כִּטְוֹן 2 Sam. 12: 30. Esth. 8: 15.—2 Macc. 14: 4. Ael. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, a chaplet, wreath. 1 Cor. 9: 25 φθαρτὸν στέφ. λάβωσιν.—Judith 15: 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. 1. 7. 36.—Hence trop. as an emblem of the rewards of a future life, i. q. prize, reward. 2 Tim. 4: 8 ὁ τῆς δικαιοσύνης στέφανος. James 1: 12 στέφ. τῆς ζωῆς. 1 Pet. 5: 4. Rev. 2: 10. 3: 11. Comp. Sept. for כִּטְוֹן Jer. 13: 18. Lam. 5: 16.—So i. q. reward, Diod. Sic. 13. 15.

c) trop. i. q. ornament, honour, glory, that in which one may glory. Phil. 4: 1 ἀδελφοί μου . . . χαρὰ καὶ στέφανος μου. 1 Thess. 2: 19. So Sept. and כִּטְוֹן Prov. 12: 4. 16: 31. 17: 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατρίδος εἶναι τὰς ἑαυτῶν ψυχάς.

II. **Στέφανος, ου, ὁ**, Stephen, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6: 5, 8, 9. 7: 59. 8: 2. 11: 19. 22: 20.

Στεφανόω, ὦ, f. ὠσω, (στέφανος,) to crown, trans. e. g. a victor in the pub-

lic games etc. 2 Tim. 2: 5. Sept. for עָטַר Cant. 3: 11. — Judith 15: 13. Ceb. Tab. 21. Xen. Ag. 2. 11. — Trop. i. q. *to adorn, to decorate.* Heb. 2: 7, 9, δόξη καὶ τιμὴ ἐστεφάνωσας αὐτόν, in allusion to Ps. 8: 6 where Sept. for עָטַר. — Jos. B. J. 4. 4. 4 στεφ. τὰς πύλας. Diod. Sic. 20. 84.

Σιῆθος, εὖος, οὖς, τό, (ἴστημι, σιῆ-
ναι,) *the breast*, Plur. τὰ σιῆθη. Luke 18: 13 ἔκτανον εἰς τὸ σιῆθος. 23: 48. John 13: 25. 21: 20. Rev. 15: 6. Sept. for Chald. דָּרַר Dan. 2: 32. חָבַר Ex. 28: 23, 26. — Luc. D. Deor. 19. 1. Hdian. 4. 4. 7. Thuc. 2. 49. Of animals Xen. Ven. 4. 1.

Σιῆχω, a late form found only in the present, corrupted from ἴστηκα *I stand*, Perf. of ἴστημι. Butt. § 107. II. 2, marg. — *To stand*, intrans. Mark 11: 25 ὅταν σιῆχητε ποσεινόμενοι. Elsewhere only trop. i. q. *to stand firm in faith and duty, to be constant, to persevere*; c. dat. commodi, Rom. 14: 4 τῷ ἰδίῳ κυρίῳ σιῆχει ἢ πίπτει *to his own master he standeth or falleth*, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. 5: 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. 1 Cor. 16: 13 σιῆχετε ἐν τῇ πίστει. Phil. 1: 27. 4: 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15. — Sept. for עָטַר Ex. 14: 13 in Cod. Alex. et Compl.

Σιτηριμὸς, οὖ, ὅ, (σιτηρίζω,) *a setting fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. genr. Plut. ed. R. VI. p. 284. 11. In N. T. trop. *fixedness, steadfastness in mind and faith*, 2 Pet. 3: 17.

Σιτηρίζω, f. ἴζω, (ἴστημι,) *to set fast, steadfast, to fix firmly*, trans.

a) pp. Pass. perf. Luke 16: 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, stands fixed. — Sept. κλίμαξ ἐστήρικμένη for עֲצָה Gen. 28: 12. — Ecclus. 3: 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Hom. Il. 11. 28. Intrans. Plut. Marcell. 15. — From the Heb. Luke 9: 51 τὸ πρόσωπον αὐτοῦ ἐστήρικε τοῦ πορεύεσθαι κ. τ. λ. comp. in Πρόσωπον α.

b) trop. *to make steadfast in mind, to confirm, to strengthen.* Luke 22: 32 στήριξον τοὺς ἀδελφούς σου. Rom. 1: 11. 16: 25. 1 Thess. 3: 2, 13. 2 Thess. 3: 3. James 5: 8. 2 Pet. 1: 12. Rev. 3: 2. 1 Thess. 2: 17 et 1 Pet. 5: 10 στήριξαι Opt. in text. rec. where later edit. fut. στήριξε. Comp. Winer p. 273. So Sept. for עָטַר Ps. 51: 14. 112: 8. — Ecclus. 6: 40. 22: 17.

Στίγμα, ατος, τό, (σιτίζω *to stick*, to prick, also to brand, Hdot. 7. 35. Plut. Peric. 26,) *stigma*, i. e. a *mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6: 17 τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι μου βασιάζω. Comp. 2 Cor. 4: 10 et 11: 23 sq. also Rev. 14: 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq. — pp. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου στίγματα. Ael. V. H. 2. 9. Plut. Peric. 26. Diod. Sic. 14. 30.

Στιγμή, ῆς, ἡ, (σιτίζω,) *a prick, point*, Diog. Laert. 7. 135 στιγμὴ δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7. In N. T. trop. *point of time*, i. q. *a moment, instant*, Luke 4: 5 ἐν στιγμῇ χρόνου. Sept. for עֲצָה Is. 29: 5. — 2 Macc. 9: 11. Plut. de Puer. educ. 17 στιγμὴ χρόνου πῶς ὁ βίος ἐστὶ. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

Στίλβω, f. ψω, *to shine, to be bright, to glitter*, intrans. Mark 9: 3 ἱμάτια στίλβοντα. Sept. for עֲצָה Ezra 8: 26. עֲצָה Nah. 3: 3. — 1 Macc. 6: 39. Pol. 11. 9. 4. Plato Phaedo 59.

Στοά, ᾶς, ἡ, (ἴστημι,) pp. a *pillar, column*, comp. περίστοον i. q. περίστον-λον; in ordinary usage a *portico, porch, piazza*, surrounded and supported by columns, e. g. ἡ στοά Σολομώνος John 5: 2. 10: 23. Acts 3: 11. 5: 12. Comp. in Ἰερὸν d. This is called by Josephus τὸ ἔργον Σολομώνος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

comp. B. J. 5. 5. 1. ib. 6. 5. 1. — genr. Dem. 776. 20. Xen. Oec. 7. 1.

Στοιβάς, ἄδος, ἦ, found only in N. T. prob. a corrupted form for **στῖβάς, ἄδος, ἦ**, from **στειβω**, Lat. *stipo*, to tread, Aor. 2 **ἔστιβον**; which latter form is read in several Mss. Comp. Fritzsche IV Evang. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing strewed to lie upon,' a couch of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 **σιβάδα σχοίνων**. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. a green bough, branch, Mark 11: 8 **στοιβάδας ἔκοπτον ἐκ τῶν δένδρων**, i. q. in Matt. 21: 8 **ἔκοπτον κλάδους**. Comp. Wetst. N. T. I. p. 609.

Στοιχεῖον, ου, τό, (dim. of **στοῖχος** a row, series, fr. **στείχω** to go up by steps,) pp. a little step, a pin, peg, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 648 or 652. Trop. an element, e. g. elementary sound, a letter, Pol. 10. 45. 7. Luc. Jud. Voc. 12. — In N. T. plur. **τὰ στοιχεῖα**, elements, e. g.

a) genr. the elements of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 **στοιχεῖα καυσόμενα**. Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuræis de elementorum conflagatione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26. — Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hdian. 3. 1. 12.

b) spoken of elementary instruction, the elements, the rudiments, e. g. of Christian instruction, Heb. 5: 12 **τὰ στοιχεῖα τῆς ἀρχῆς** i. e. the first rudiments, principles; comp. Butt. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16. **στοιχεῖα τῆς ἀρετῆς**. — Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. the mere rudiments, Gal. 4: 3, 9. Col. 2: 8, 20.

Στοιχεῖω, ὦ, f. ἦσω, (**στοῖχος** a row,) to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;

Gal. 6: 16 **ὅσοι τῷ κάνονι τούτῳ στοιχήσουσι**. 5: 25. Phil. 3: 16. Rom. 4: 12. absol. Acts 21: 24. — Sext. Empir. 1. 10. 233 **στοιχεῖν τῇ συνηθείᾳ**. Pol. 28. 5. 6 **στοχεῖν τῇ τῆς συγκλήτου προθέσει**.

Στολή, ἥς, ἦ, (**στέλλω** q. v.) pp. 'a fitting out,' i. e. apparatus, implements, Ael. V. H. 3. 43. armature, arms, harness, ib. 3. 24. Xen. Cyr. 3. 3. 42. apparel, attire, dress, Ael. V. H. 13. 1 med. 14. 7. — In N. T. i. q. Lat. *stola*, a robe, vestment, i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. 3: 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28: 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12: 38. 16: 5. Luke 15: 22. 20: 46. Rev. 6: 11. 7: 9, 13, 14 bis. Sept. for **ἱμάς** Ex. 28: 2 sq. 2 Chr. 18: 9. **ἱμάς** 1 Chr. 15: 27. — Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

Στόμα, αἰος, τό, the mouth, of men and animals.

a) pp. e. g. of animals, Matt. 17: 27. 2 Tim. 4: 17, comp. in *Ἄλων*. Heb. 11: 33 comp. Judg. 14: 8. James 3: 3. Rev. 9: 17 sq. 12: 15. al. So Sept. and **פֶּה** Gen. 8: 11. Ps. 22: 22. — Palaeph. 52. 2. Xen. Eq. 6. 9. — Of persons, as the organ of breathing, blowing, 2 Thess. 2: 8 **τῷ πνεύματι τοῦ στόματι αὐτοῦ** sc. τοῦ θεοῦ, comp. Ps. 33: 6. Rev. 1: 16. 2: 16. 11: 5. So Sept. and **פֶּה** 2 K. 4: 34. As receiving food and drink, Matt. 15: 11, 17. John 19: 29. Acts 11: 8. Rev. 10: 9, 10. So Sept. and **פֶּה** Neh. 9: 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12: 34 **τὸ στόμα λαλεῖ**. Acts 2: 2. Rom. 3: 14, 19. 10: 8 sq. Col. 3: 8. James 3: 10. al. Sept. and **פֶּה** Ex. 4: 15. Is. 1: 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So the mouth as speaking, or perh. meton. for words, sayings, discourse, Matt. 15: 8, comp. Is. 29: 13. Matt. 18: 16 et 2 Cor. 13: 1 **ἐπὶ στόματος δύο μαρτύρων**, quoted from Deut. 19: 5 where Sept. for **פֶּה-עַד**. Luke 11: 54. 19: 22 **ἐκ τοῦ στόματός σου κρινῶ σε**. 21: 15 **δώσω ὑμῖν στόμα καὶ σοφίαν** q. d. wise utterance. Comp. **פֶּה** Sept. λόγος 1 Sam. 15: 24. — Soph. Oed. Tyr. 427, 699 or 701. — In phrases borrowed

mostly from the Hebrew:—(1) ἀνοίγειν τὸ στόμα to open one's mouth, to speak, and so trop. of the earth as rent in chasms Rev. 12: 16; see fully in Ἀνοίγω. (2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15: 11, 18; comp. Sept. Num. 30: 3. 32: 24. So τὸ ἐκπορ. διὰ τοῦ στόματος sc. τοῦ θεοῦ, word, precept, Matt. 4: 4, in allusion to Deut. 8: 3 where Sept. for פִּקְחֵי. (3) λαλεῖν v. εἰπεῖν διὰ στόματός τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke 1: 70 καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων προφητῶν. Acts 1: 16. 3: 18, 21. 4: 25. 15: 7. So Sept. and Heb. פִּקְחֵי 2 Chr. 36: 21, 22. (4) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for פִּקְחֵי-פִּקְחֵי Num. 12: 8. comp. Jer. 32: 4. — Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

b) trop. i. q. edge, point, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, στόμα μαχαίρας Luke 21: 24. Heb. 11: 34. So Sept. for Heb. פִּקְחֵי-פִּקְחֵי Gen. 34: 16. Judg. 20: 37, 38. — Eccles. 28: 18. Philostr. Heroic. 19. 4 στόμα τῆς αἰχμῆς. Soph. Aj. 651. Hom. Il. 15. 389. AL.

Στόμαχος, ου, ὁ, (στόμα,) pp. a mouth, opening, hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266. In N. T. the stomach, 1 Tim. 5: 23. — Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (στρατεύω,) military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10: 4 τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. 1: 18, see in Στρατεύω b. α. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

Στρατεύμα, αιος, τό, (στρατεύω,) a military expedition, campaign, i. q.

a military expedition, campaign, i. q. στρατεία, Hdian. 3. 49. In N. T. meton. an army, forces, troops, host, genr. Matt. 22: 7. Rev. 9: 16. 19: 14, 19 bis. — 1 Macc. 9: 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18. — By synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23: 10, 27; also of Herod's body-guard Luke 23: 11. — Hdian. 4. 6. 11, spoken of a part of the praetorian cohort.

Στρατεύω, f. εἶσω, (στρατός camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14. — Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, to war, to be a soldier, warrior, intrans.

a) pp. 1 Cor. 9: 7 τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; 2 Tim. 2: 4. Part. ὁ στρατιώμενος a soldier Luke 3: 14. — Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. to war, spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10: 3. c. acc. of kindred noun, 1 Tim. 1: 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Butt. § 131. 3. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύεσθαι ὑπὲρ τῆς εὐσεβείας. — (β) Spoken of desires and lusts which war against right principles and moral precepts, James 4: 1. 1 Pet. 2: 11.

Στρατηγός, οὔ, ὁ, (στρατός, ἄγω,) pp. leader of an army, commander, general, Jos. B. J. 3. 8. 8. Hdian. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the πολέμαρχος was joined, Hdian. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 238. 13 ὁ ἐπὶ τῶν ὅπλων στρατηγός καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26. Ael. V. H. 3. 8. In other Greek cities i. q. chief-magistrate, prefect, Diod. Sic. 16. 56 Φάλακκος ὁ Φωκίων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἔωθεν οἱ στρατη-

γοὶ παρήσαν sc. τῶν Ἑφραίμ, comp. § 12. — Spoken of Roman officers, i. q. *consul*, ὑπατος, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *praetor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν κατὰ πόλιν [Ρώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων i. e. *praetor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *seviri*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *praetors*, i. q. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellantur, hi se *praetores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri*, *praetors*, *magistrates* of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for מִשְׁפָּטִים i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.

b) στρατηγὸς τοῦ ἱεροῦ, a *captain*, *governor*, *prefect of the temple*, spoken genr. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in Σπείρα b, comp. Jer. 20: 1. E. g. fully, Luke 22: 52 στρατηγὸς τοῦ ἱεροῦ. Acts 4: 1 ὁ στρ. τοῦ ἱεροῦ. 5: 24. absol. Luke 22: 4. Acts 5: 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγουμένος οἴκου θεοῦ for Heb. מְהַלְכֵי הַבַּיִת 1 Chr. 9: 11. 2 Chr. 31: 13. Jer. 20: 1. ἐπιστάται τοῦ ἱεροῦ Esdr. 1: 8. ἱεροστάται 7: 2. χιλιάρχοι 1: 9, comp. 2 Chr. 35: 8, 9.

Στρατιά, ἄς, ἡ, (στρατός,) an *army*, *host*, Sept. for צְבָא 2 Sam. 3: 23. 1 K. 11: 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιά οὐράνιος v. τοῦ οὐρανοῦ, i. q. צְבָא שָׁמַיָּה, *host of heaven*, viz.

a) i. q. *angels*, the *angelic host*, Luke

2: 13. So Sept. for צְבָא 1 K. 22: 19, comp. 2 Chr. 18: 18. Ps. 148: 2. 103: 21.

b) i. q. *the sun*, *moon*, *stars*, the whole host of the firmament, Acts 7: 42. So Sept. and צְבָא 2 Chr. 33: 3, 5. Jer. 19: 13. Zech. 1: 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier*, *warrior*, spoken of common soldiers, Matt. 8: 9. Mark 15: 16. Luke 7: 8. John 19: 23 sq. Acts 12: 4. al.—2 Macc. 14: 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3. —Trop. of a Christian teacher, 1 Tim. 2: 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in Στρατιά. AL.

Στρατολογέω, ᾧ, f. ᾧσω, (στρατολόγος, from στρατός, λέγω,) to *collect an army*, to *levy*, to *enlist*; Part. ὁ στρατολογήσας one who holds a *levy*, i. q. *commander*, *general*, 2 Tim. 2: 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts 28: 16. Many understand here the *praefectus praetorio* (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563. — genr. Luc. Quom. Hist. conser. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's R. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πέδον,) pp. 'camping-ground of an army,' i. e. a *camp*, *encampment*, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 3. 27. In N. T. meton. an *army encamped*, *host*, Luke 21: 20. Sept. for צְבָא Jer. 34: 1.—2 Macc. 8: 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Στρεβλόω, ᾧ, f. ᾧσω, (στρεβλή,) a *windlass*, *winch*, instrum. of torture, fr.

στρεβλός, σιρέφω,) to roll or wind on a windlass, Hdot. 7. 36. to wrench, to turn awry, Hdot. 3. 129; espec. by torture, 3 Macc. 4: 14. Ael. V. H. 7. 18. Pol. 2. 59. 1. — In N. T. trop. to wrest, to pervert, e. g. the sense of a writing, trans. 2 Pet. 3: 16. Comp. Sept. Pass. for הִפְּתִיחַ to show oneself perverse, 2 Sam. 22: 27.

Σιρέφω, f. ψω, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; to turn, to turn about, trans. Mid. σιρέφομαι and Aor. 2 pass. ἐστράφη as Mid. to turn oneself, to turn about, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. towards whom, Matt. 5: 39 σιρέφον αὐτῷ καὶ τὴν ἄλλην, comp. Winer § 31. 2. p. 174. Mid. Part. absol. στραφεῖς, στραφέντες, Matt. 7: 6. 16: 23 ὃ δὲ στραφεῖς εἶπε τῷ Ἰησοῦ. Luke 9: 55. 14: 25. 22: 61. John 1: 38. 20: 16. c. dat. τινί Luke 7: 9. πρὸς τινα Luke 7: 44. 10: 23. 23: 28. Also Mid. c. εἰς τινα, Acts 13: 46 σιρεφόμεθα εἰς τὰ ἔθνη we turn [and go] to the Gentiles. Seq. εἰς c. acc. of place, Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, in their hearts they turned back to Egypt. John 20: 14 ἐστράφη εἰς τὰ ὀπίσω. Sept. Act. for הִפְּתִיחַ Jer. 48: 39. Mid. c. εἰς τὰ ὀπίσω for בְּבֶרֶךְ Ps. 114: 3, 5.—Act. Ael. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. c. πρὸς τινα Luc. Alex. 8. εἰς τὰ δεξιὰ Xen. Eq. 7. 12.

b) trop. trans. to turn into any thing, i. q. to convert, to change, e. g. Act. c. εἰς, Rev. 11: 6 τὰ ὕδατα εἰς αἶμα. So Sept. for הִפְּתִיחַ Ps. 114: 8. Jer. 31: 13. Ex. 7: 15. — Mid. of persons, to turn in mind, to be converted, changed, to become as it were another man. Matt. 18: 3 εἰς μὴ στραφήτε καὶ γένησθε ὡς παῖδια. Comp. Sept. στραφήση εἰς ἄνδρα ἄλλον, Heb. הִפְּתִיחַ , 1 Sam. 10: 6. — Once Act. σιρέφω intrans. or c. ἐαυτὸν impl. to turn oneself, to turn, to change one's mind and conduct; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7: 42 ἔστρεψε ὁ θεός. Comp. Sept. Is. 63: 10. — pp. Xen. H. G. 4. 3. 5.

Σιτηνιάω, ὦ, f. ἄσω, (σιτήνος q.

v.) pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. to revel, to run riot, to live luxuriously, intrans. Rev. 18: 7, 9.—Hesych. σιτηνιώντες· πεπλεγμένοι [read πεπλησμένοι], δηλοῖ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 420. B. Found only in late writers for the earlier τρυφάω, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Σιτηνός, εος, ους, τό, (σιτηνής Lat. strenuus, vehement, rude, Apoll. Rh. 2. 323,) pp. rudeness, insolence, pride, and hence revel, riot, luxury. Rev. 18: 3 ἐκ τῆς δυνάμεως τοῦ σιτηνούς αὐτῆς ἐπλούτησαν, i. e. from the abundance, vastness of her luxury and proud voluptuousness.—Anthol. Gr. III. p. 128. no. 64. Sept. for הִפְּתִיחַ pride, arrogance, 2 K. 19: 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Σιτρονθίον, ου, τό, (dimin. fr. σιτρονθός,) any small bird, espec. a sparrow, Matt. 10: 29, 31. Luke 12: 6, 7. Sept. for הִפְּתִיחַ Ps. 11: 1. Lam. 3: 51. —Tob. 2: 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Σιτρωννύω v. -ώννυμι, f. σιτρῶσαι, (Metath. for στορέννυμι, Buttm. § 114. p. 301. § 110. 11,) to strow, to spread, trans, Matt. 21: 8 bis, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ. τ. λ. Mark 11: 8 bis. For this custom comp. 2 K. 9: 13. Jos. Ant. 9. 6. 2 ἕκαστος ἐστρώννεν αὐτῷ τὸ ἱμάτιον. Sept. for הִפְּתִיחַ Esth. 4: 3. Is. 14: 11.—Dion. Hal. Ant. 9. 26. Luc. Amor. 12.—Spec. of a bed, couch, Acts 9: 34 σιτρῶσον σεαυτῷ sc. κράββατον, κλίνην, comp. v. 33. Comp. Sept. Job 17: 13. Ez. 28: 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 σιτρωννύουσα κλίνης.) Pass. of a supper-chamber spread with couches, triclinia, around the table, i. q. furnished, prepared, comp. in Ἀνάκειμαι no. 2. Calmet art. Eating. Mark 14: 15, et Luke 22: 12 ἀνάγειον μέγα ἐστρωμένον. — Sept. Ez. 23: 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλινὴν σιτρώννυσι, τράπεζαν κοσμεῖ. So triclinium stratum Macrobb. Sat. 2. 9.

Στυγητός, ἡ, ὄν, (στυγέω to hate,) *hateful, detestable*, Tit. 3: 3. — Philo de Decal. p. 202. 20. Heliodor. 5. 29. Aeschyl. Prom. 592 or 596.

Στυγνάζω, f. άσω, (στυγνός hateful, austere, gloomy, fr. στυγέω,) *to be or become austere, gloomy, sad, intrans.* e. g. of the countenance, Mark 10: 22 ὁ δὲ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. — Nicet. in Andron. Comnen. II. 2. p. 207 κατηφιάντες οὖν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον. — Trop. of the sky, *to lower*, intrans. Matt. 16: 3 πυθιάζει γὰρ στυγνάζων ὁ οὐρανός. — Wisd. 17: 5 νῦν στυγνῇ, and so στυγνότης Pol. 4. 21. 1.

Στύλος, ου, ὁ, (kindr. with στήλη,) *a column, pillar*, Rev. 10: 1 ὡς στύλοι πυρός. So Sept. for תַּיָּמָן Ex. 13: 21, 22. 14: 24. — Pol. 1. 22. 4. — Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2: 9 οἱ δοκοῦντες στύλοι εἶναι sc. ἐν τῇ ἐκκλησίᾳ. Rev. 3: 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3: 15.—Ecclus. 36: 24. Eurip. Iph. Aul. 57 στύλοι γὰρ οἴκων εἰς παῖδες ἄρσενες.

Στωικός, ἡ, ὄν, *Stoic*, and οἱ Στωικοὶ *the Stoics*, a sect of philosophers founded by Zeno, and so called from the στοά, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17: 18.

Σύ, gen. σοῦ, thou, pers. pron. of the second person; plur. ὑμεῖς, ye; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. σύ, plur. ὑμεῖς, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative Matt. 2: 6. Luke 1: 76. 2 Tim. 2: 1; or in distribution James 2: 3; with an adjunct between it and the verb John 4: 9. Also in interrogations, Matt. 27: 11. Luke 24: 18. John 8: 53. Mark 8: 29; and so at the end of a clause John 1: 21. 8: 48; in answers Matt. 26: 25. Mark 15: 2. In antitheses Matt. 3: 14. Luke 9: 60.

John 3: 2. Luke 11: 48. 22: 26. 1 Cor. 3: 23; so καὶ σύ, καὶ ὑμεῖς, Luke 10: 37. 22: 58. Matt. 7: 12. Genr. Matt. 16: 16. Mark 1: 11. Luke 3: 22. Once ὑμεῖς absol. 1 John 2: 27. — Xen. Conv. 8. 4 σὺ δὲ μόνος.—(β) Without special emphasis, σύ John 21: 15, 16, 17. Luke 4: 7. John 4: 10. ὑμεῖς Matt. 28: 5. Comp. Winer l. c. — Xen. l. c. ὡς σὺ γὰρ ὁρᾷς.

b) Gen. σοῦ, ὑμῶν, are often used instead of the corresponding possessive σός, ὑμέτερος, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. σοῦ Matt. 1: 22. 4: 6. Mark 1: 2. saep. ὑμῶν Matt. 5: 10. Mark 2: 8. Rom. 6: 12. saep.—Genr. σοῦ Matt. 2: 6. 3: 14. 5: 29. saep. ὑμῶν Matt. 5: 12. Luke 11: 5. saep. For Luke 2: 35 καὶ σοῦ δὲ αὐτῆς, see in Σε-αυτοῦ.

d) Dat. σοί, ὑμῖν, genr. Matt. 4: 9. Mark 5: 9. Luke 1: 19. Matt. 7: 7. Luke 10: 13. 2 Cor. 5: 12. saep. Dat. commodi Matt. 21: 5. 2 Cor. 5: 13; incomm. 2 Cor. 12: 20. Rev. 2: 16. al. For the phrase τί ἐμοὶ καὶ σοί, see in Ἐγώ. AL.

Συγγένεια, ας, ἡ, (συγγενής,) pp. kin, kindred, relationship, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. *kindred*, i. e. kinsmen, relatives, family. Luke 1: 61 οὐδεὶς ἔστι ἐν τῇ συγγενείᾳ σου. Acts 7: 3, 14. Sept. for תַּיָּמָן Ex. 12: 21. Josh. 6: 23. — Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

Συγγενής, έος, οὗς, ὁ, ἡ, adj. (σύν, γένος, γίνομαι,) kin, kindred, related; subst. a kinsman, relative, one of the same family. Mark 6: 4 οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι. Luke 1: 36 Ἐλισάβετ ἡ συγγενής σου. v. 58. 2: 44. 14: 12. 21: 16. John 18: 26. Acts 10: 24. Sept. for תַּיָּמָן Lev. 18: 14. תַּיָּמָן Lev. 25: 45. Josh. 21: 27. — Tob. 6: 10. Hdian. 4. 14. 14. Xen. H. G. 1. 7. 8. — In a wider sense, i. q. one of the same nation, a fellow-countryman, spoken by Paul of the Jews as being all descended from a common ancestor. Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 16: 7, 11, 21.—Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v.

Συγγνώμη, ης, ἡ, (συγγνώσκω to

know and think with, to accord, to concede,) *concession, permission, leave.* 1 Cor. 7:6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, *this I say by way of concession* [sc. to the weakness of the flesh], *and not of command.* — Ecclus. 3:13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 20.

Συγκαθήμεαι, (σύν, κάθηναι,) *to sit down with, to sit with*, c. μετά Mark 14:54. c. dat. depending on σύν in compos. 'Acts 26:30; see Winer § 56. 2, 4 fin. Buttm. § 47. n. 11, 12. Matth. § 405. Sept. for כַּשׁ Ex. 23:33. Ps. 101:7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

Συγκαθίζω, f. ἴσω, (σύν, καθίζω,) *trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with.*

a) *trans. seq. ἐν c. dat. of place*, Eph. 2:6 καὶ συνήγειρε καὶ συνεκάθισεν [ἡμᾶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

b) *intrans. of several, to sit down together*, Luke 22:55. Sept. for כַּשׁ Ex. 18:13. Jer. 16:6.—Esdr. 9:6, 16. Xen. H. G. 5. 2. 35.

Συγκακοπαθέω, ὦ, f. ἴσω, (σύν, κακοπαθέω q. v.) *to suffer evil with any one, to endure affliction with*, c. dat. of thing in respect to which or for which, Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. 1:8 συγκακοπάθησον [μοι] τῷ εὐαγγελίῳ.

Συγκακουχέω, ὦ, f. ἴσω, (κακουχέω q. v.) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with*, c. dat. of pers. Heb. 11:25 συγκακουχίσθαι τῷ λαῷ τοῦ Θεοῦ. Comp. in Συγκαθήμεαι.

Συγκαλέω, ὦ, f. ἴσω, (σύν, καλέω,) *to call together, to convoke*, *trans.* Mark 15:16 συγκαλοῦσιν ὅλην τὴν σπείραν. Acts 5:21. Mid. pp. *to call together to oneself*, Luke 9:1 συγκαλεσάμενος τοῖς δώδεκα. 23:13. Acts 10:24. 28:17. In Luke 15:6, 9, the Act. and Mid. alternate in the same context; see Winer § 39. 6. comp. Matth. § 496. 7. Sept. for כַּשׁ, Act. Ex. 7:11. Josh. 9:22. Mid. Zech. 3:10. — Act. Jos. Ant. 7. 14. 7. Hdtan. 1. 4. 1. Xen. Cyr. 4. 1. 1.

Mid. Aristenact. I. 5 συνεκαλεῖτο τοὺς φίλους.

Συγκαλύπτω, f. ψω, (σύν intens. καλύπτω,) *to cover together, to cover wholly*, *trans.* pp. Sept. for כַּשׁ 1 K. 21:4. 733 Judg. 4:18, 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal*, Luke 12:2 οὐδὲν συγκαλυμμένον ἐστίν.—Ecclus. 26:8. Plut. Alex. M. 31. Eurip. Phoen. 886 or 889.

Συγκάμπιω, f. ψω, (σύν intens. κάμπιω,) *to bend together*, e. g. τὸν νῶτόν τινα *to bow down wholly* Rom. 11:10, i. e. trop. *to oppress, to afflict*, quoted from Sept. Ps. 69:24, where it departs from the Hebrew.—Sept. for כַּשׁ 2 K. 4:35. Xen. Eq. 12. 5.

Συγκαταβαίνω, f. βήσομαι, (καταβαίνω q. v.) *to go down with any one*, sc. from a higher to a lower place, as from Jerusalem to Cesarea, *intrans.* Acts 25:5 συγκαταβάτε sc. ἐμοί. Sept. for כַּשׁ Ps. 49:18.—Wisd. 10:14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier συγκαθίνααι, Phryn. et Lob. p. 398.

Συγκατάθεσις, εως, ἡ, (συγκατατίθημι q. v.) *assent, accord, agreement*, 2 Cor. 6:16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

Συγκαιατίθεμαι, as Mid. (κατατίθημι,) *to put or lay down with another, to deposit with*, Isaicus 59. 25 γραμματεῖον.—Usually and in N. T. only c. acc. ψήφον implied, *to deposit one's vote with others in the urn, to give one's vote with others*, i. e. trop. *to assent to, to accord with, to agree with* or *to*, c. dat. Luke 23:51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθέμην τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

Συγκαταψηφίζω, f. ἴσω, (σύν, καταψηφίζω pp. *to reckon or count down*), *to count down with*, i. q. *to reckon or number with others*, *Pass.* Acts 1:26 συγκαταψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. Etymologically it might also here signify *to be allotted or voted with* the apostles. Comp. in Ψήφος, Ψηφίζω.—Not found in this sense in classic

writers, with whom Mid. καταψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

Συγκεράννυμι, f. ράσω, (κεράννυμι q. v.) to mix together, to intermingle with, 2 Macc. 15: 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2. In N. T. trop. to join together, to temper, i. q. to mix together so that one part qualifies another, c. acc. 1 Cor. 12: 24 ὁ θεὸς συνέκρυσεν τὸ σῶμα. Pass. c. dupl. dat. Heb. 4: 2 ὁ λόγος . . . μὴ συγκεκραμένος τῇ πίστει τοῖς ἀκούουσιν, comp. in Συγκάθημαι. Buttin. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἥθει χρησιῶ συγκεκραμένην ἔχειν. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

Συγκινέω, ὦ, f. ἤσω, (κινέω,) trans. to move with; Mid. intrans. to move oneself with, to move together with others, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. to move in mind with any one, to incite, to rouse, sc. to like exertion, to sympathy, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, to move together, to stir up at the same time, trans. Acts 6: 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

Συγκλείω, f. εἰσω, (κλείω,) to shut up together, to enclose together, trans. Luke 5: 6 συνέκλεισαν πλῆθος ἰχθύων πολὺ. Sept. for כָּסַף Ex. 14: 3. — 1 Macc. 5: 5. Pol. 1. 17. 8. Hdian. 7. 10. 6. — Trop. to include together, i. q. to make subject, to deliver over alike, c. εἰς Rom. 11: 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν. c. ὑπὸ Gal. 3: 22, 23. Comp. Sept. for כָּסַף Ps. 31: 9. Josh. 20: 5. הָיָה Ps. 78: 50. —Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς ταυαύτην δ' ἀμνηχανίαν συγκλείσθεις Ἀντίγονος.

Συγκληρονόμος, ου, ὁ, (κληρονομός,) pp. a co-heir, joint-heir, i. q. a joint-possessor, copartner, Rom. 8: 17 συγκλ. τοῦ Χριστοῦ. Eph. 3: 6. Heb. 11: 9. 1 Pet. 3: 7.

Συγκοινωνέω, ὦ, f. ἤσω, (κοινωνέω,) to be partaker with others, to share with others in any thing, c. dat. Eph. 5: 11. Phil. 4: 14. Rev. 18: 4. — c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

Συγκοινωνός, οὔ, ὁ, ἡ, (κοινωνός,) a joint-partaker, copartner, seq. gen. Rom. 11: 17 συγκ. τῆς ὀλῆς κ. τ. λ. 1 Cor. 9: 23. Phil. 1: 7. c. ἐν Rev. 1: 9.

Συγκομίζω, f. ἴσω, (κομίζω q. v.) pp. to take up and bear together, to bring together, to collect, e. g. fruits Sept. Job 5: 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, to bear away together sc. a corpse for burial, to bury together, trans. Acts 8: 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζειν ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

Συγκρίνω, f. ἴω, (κρίνω q. v.) pp. 'to separate distinct things and then bring them together into one; hence to join together, to combine, to compose; opp. διακρίνειν 'to separate between, to decompose; Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς δ' ἐπιτάξιμος συνεκρίθη, φησὶ, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γὰρ, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. 10: 12 bis, συγκρίναι ἑαυτοὺς πρὸς . . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Parasit. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. 10: 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. to explain, to interpret, sc. by comparison of one thing with another. 1 Cor. 2: 13 πνευματικοῖς πνευματικὰ συγκρίνοντες. So Sept. for כָּסַף Gen. 40: 8, 16, 22. 41: 12, 15. כָּסַף Dan. 5: 12.—Others in 1 Cor. 1. c. take dat. πνευματικοῖς as masculine.

Συγκύπτω, f. ψω, (κύπτω,) to stoop

or bow together, as persons putting their heads together, Hdot. 3. 82. Luc. Bis accus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. to be bowed together, comp. Engl. to be bent double, intrans. Luke 13: 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακίψαι.—Sept. Job 9: 27. Ecclesi. 12: 11. 19: 26. Themist. Orat. 7 ad Valent. p. 90 αἰεὶ συγκεκυφώς, αἰεὶ συννεφεής, ἐφελκόμενος τὰς ὀφρύνες, sc. Procopius.

Συγκυρία, ας, ἡ, (συγκυρέω to happen together, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3,) 'a happening together,' i. e. coincidence, accident, chance, Luke 10: 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

Συγχαίρω, aor. 2 συνεχάρην, (χαίρω q. v.) to rejoice with any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. 2: 17 συγχαίρω πᾶσιν ὑμῖν. v. 18. Luke 1: 58. 15: 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαρέντων δὲ πάντων, μόνη ἡ ἀδελφὴ οὐ συνεχάρη Ὠρατία. Xen. Hi. 11. 12.—Or in Luke ll. cc. it can be i. q. to congratulate, as 3 Macc. 1: 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. 12: 36 τὰ μέλη. 13: 6 οὐ χαίρει [ἡ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

Συγχεύω, (χέω,) also συγχύνω a later form disapproved by the grammarians, see in Ἐχέω; impf. συνέχεον and συνέχυνον, Pass. perf. συνεχέμηναι, aor. 1 p. συνεχύθην, see fully in Ἐχέω. Buttm. § 114. p. 307.—Pp. to pour together, Lat. confundo; hence trop. i. q. to confound, to confuse, trans.

a) of an assembly, multitude, i. q. to throw into confusion, to excite, to put in uproar, c. acc. Acts 21: 27 συνέχεον πάντα τὸν ὄχλον. Pass. 19: 32 ἡ ἐκκλησία συγκεχυμένη. 21: 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ συγχεῖν ἡμῶν ἐπειράτο τὴν ξυνουσίαν, ἐπιταράξας τῇ βοῇ. comp. D. Deor. 25. 1.

b) of the mind, to confound, to perplex, e. g. a person in disputation, c. acc. Acts 9: 22. Of persons in amazement, consternation, Acts 2: 6 συνήλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4: 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

Συγχεύομαι, ὦμαι, f. ἴσομαι, depon. Mid. (χεύομαι q. v.) to use with another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. to have usage, dealings, intercourse with any one, c. dat. John 4: 9 οὐ γὰρ συγχεῶνται Ἰουδαῖοι Σαμαρεῖται.—Arr. Peripl. mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χεύομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

Συγχύνω, see Συγχέω.

Σύγχυσις, εως, ἡ, (συγχέω q. v.) confusion, tumult, uproar, Acts 19: 29. Comp. Sept. for סִיחָה 1 Sam. 14: 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

Συζάω, ὦ, f. ἴσω, (σύν, ζάω,) to live with any one, i. e. not to die, c. dat. expr. or impl. see in Συγχαίρω. 2 Cor. 7: 3 ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ σύζην sc. ὑμῖν. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

Συζεύγνυμι, f. εὐζώ, aor. 1 συνέζευξα, (ζεύγνυμι) to yoke together, pp. animals, Sept. for צָרַף Ez. 1: 11. Xen. Cyr. 2. 2. 26. In N. T. trop. to join together, to unite, trans. e. g. husband and wife, Matt. 19: 6. Mark 10: 9.—Jos. Ant. 1. 19. 10. Hdtian. 3. 10. 4. Xen. Oec. 7. 30.

Συζητέω, ὦ, f. ἴσω, (σύν, ζητέω,) to seek any thing with another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. to seek together, i. e. to inquire of one another, to question with, e. g.

a) spoken of several, absol. Mark 9: 10 συζητοῦντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. Seq. πρὸς ἑαυτοὺς Mark 1: 27. Luke 22: 23.

b) genr. i. q. to question, to reason, to

dispute with any one, absol. Mark 12: 28 ἀκούσας αὐτῶν συζητούντων. Luke 24: 15. c. dat. Acts 6: 9. c. πρὸς, Acts 9: 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark 8: 11. 9: 14. c. πρὸς Mark 9: 16.

Συζήτης, εως, ἡ, (συζητέω,) *question, reasoning, disputation*, Acts 15: 2, 7. 28: 29. — Philo de Opif. Mupd. p. 11. D. Allegor. 2. p. 85. B.

Συζητητής, ου, ὁ, (συζητέω,) *a questioner, reasoner, disputant, a sophist*, 1 Cor. 1: 20. — Rabb. שִׁזְיָתָא, also שִׁזְיָתָא הִיא *house of disputation*, i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

Σύζυγος, ου, ὁ, ἡ, adj. (συνέζυγν-μι,) *yoked-together*, subst. *a yoke-fellow*, trop. of a spouse, 3 Macc. 4: 8. Test. XII. Patr. p. 526. In N. T. trop. *a fellow-labourer, colleague*, Phil. 4: 3. — Aristoph. Plut. § 45 ἐὰν δὲ σύζυγον λάβω τίνα. Eurip. Iph. Taur. 251.

Συζωοποιέω, ὦ, f. ἴσω, (ζωοποιέω q. v.) *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2: 5. With σύν repeated Col. 2: 13, comp. Winer § 56. 2, 4 fin.

Συκάμινος, ου, ἡ, *a sycamine-tree*, Heb. plur. סִּימָן, called also the *sycamore*, *συκόμορος*, see fully in *Συκομορέα*. Luke 17: 6. Sept. for שׁ 1 K. 10: 27. 1 Chr. 27: 28. Is. 9: 9. — Dioscor. I. 182, 184 *συκόμορον*, ἐνιοι δὲ καὶ τοῦτο *συκάμινον* λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

Συκέα, contr. **Συκῆ**, gen. *ίας*, ἡς, ἡ, (σῦκον,) *a fig-tree*, Matt. 21: 19 bis, 20, 21. 24: 32. Mark 11: 13, 20, 21. 13: 28. Luke 13: 6, 7. 21: 29. John 1: 49, 51. James 3: 12. Rev. 6: 13. Sept. for סִּימָן Judg. 9: 10, 11. Prov. 27: 18. — Ael. V. H. 3. 38. Xen. Oec. 19. 12.

Συκομορέα, ας, ἡ, (σῦκον, *μορέα*, *μόρον*,) i. q. ἡ *συκόμορος*, *a sycamore-tree*, pp. 'the fig-mulberry,' Luke 19: 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the

mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called *the sycamine tree*, ἡ *συκάμινος* q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Report. für morgenl. Literat. St. 11, 12. — Hesych. *συκομορέα* *συκάμινον*. Other forms in Mss. are *συκομωρέα*, *συκομοραία*, *συκομωραία*.

Σῦκον, ου, τό, *a fig*, Matt. 7: 16. Mark 11: 13. Luke 6: 44. James 3: 12. Sept. for סִּימָן 2 K. 20: 7. Neh. 13: 15. — Ael. V. H. 3: 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

Συκοφαντέω, ὦ, f. ἴσω, (συκοφάντης, from σῦκον, *φαίνω*,) pp. to be a *fig-informer*, i. e. a *fig-informer*, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence *genr. to inform against, to accuse falsely, to calumniate*, c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5. — In N. T. by impl. i. q. *to extort by false accusations, to defraud*, absol. Luke 3: 14. *τινός τι* 19: 8. So Sept. for שׁ Job 35: 9. Ps. 119: 122. Prov. 22: 16. Comp. Xen. H. G. 2. 3. 22.

Συλαγωγέω, ὦ, f. ἴσω, (σῦλον *prey, ἄγω*,) *to lead off as prey, to carry off as booty*, e. g. captives Heliodor. X. p. 512. Aristaen. II. Ep. 22. In N. T. trop. of false teachers, Col. 2: 8.

Συλάω, ὦ, f. ἴσω, *to spoil, to plunder, to rob*, trans. by hyperb. 2 Cor. 11: 8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον. — Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

Συλλαλέω, ὦ, f. ἴσω, (σύν, *λαλέω*,) *to speak or talk with, to confer with*, c. dat. Mark 9: 4. Luke 9: 30. 22: 4; comp. in *Συγχαίρω*. Seq. *μετά τινος* Matt. 17: 3. Acts 25: 12. c. *πρὸς ἄλλήλους* Luke 4: 36. Sept. c. dat. for סִּימָן Ex. 34: 35. — c. dat. Pol. 1. 43. 1. ib. 4. 22. 8. *πρὸς ἄλλήλους* Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

Συλλαμβάνω, f. *λήφωμαι*, (λάμβανω,) *to take together*, pp. *to enclose in*

the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐν ἐπεί πάντα συλλαβὼν εἶπεν. ib. 7. 16. 3. *to take or bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπὴν συλλαβὼν τὸ ἔτερον στρατεύμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take or seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in Σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, c. acc. τὸν Ἰησοῦν John 18: 12. Acts 1: 16. Matt. 26: 55. Mark 14: 48. Luke 22: 54. Acts 12: 3 τὸν Πέτρον. 23: 27. Mid. id. Acts 26: 21. Sept. for תִּכְּבֹּד Judg. 7: 25. וַיִּשְׁתָּבֶן Josh. 8: 23. 1 K. 20: 18.—Ael. V. H. 5. 18. Hdot. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch, ἄγαν* Luke 5: 9; comp. v. 5 where it is λαμβάνω. — Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγαν. Ael. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke 1: 24. c. acc. υἱόν v. 36. ἐν γαστρὶ v. 31. ἐν τῇ κοιλίᾳ 2: 21. Sept. for הָרָה Gen. 4: 1, 16. 19: 36. saep.—Test. XII Patr. p. 544. Hippocr. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James 1: 15. Comp. Sept. and הָרָה Ps. 7: 15.—Justin. Mart. de Resurr. p. 327 Ἐν τὸν λόγον ἀπὸ τοῦ ὄψεως συλλαβοῦσα παρακοήν καὶ θάνατον ἔτεκε.

2. *to take hold with another*, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke 5: 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4: 3. — Sept. Gen. 30: 7. Hdot. 3. 49. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Passow no. 3.

Συλλέγω, f. ξω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. 7: 16 ἀπὸ ἀκανθῶν σταφυλὴν, ἀπὸ τριβόλων σῦκα. Luke 6: 44 ἐξ ἀκανθῶν σῦκα. Matt. 13: 28, 29, 30, 40 ζιζάνια. Genr. τὲ εἰς τί Matt. 13: 48. τὲ ἔκ τινος v. 41.

Sept. for וַיִּבְרָךְ Lev. 19: 9, 10. Ruth 2: 3, 7 sq. 15 sq. — Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πύρ.

Συλλογίζομαι, f. ἴσομαι, depon. Mid. (λογίζομαι) *to reason or reckon together, to consider, to deliberate*, absol. Luke 20: 5 συνελογίσαντο πρὸς ἑαυτούς. Comp. Matt. 21: 25 et Mark 11: 31. Sept. for part. לָבַח Is. 43: 18. — Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ὦ, f. ἴσω, (λυπέω,) *to grieve or afflict with another*, Pass. *to be grieved or afflicted with a person*, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.— In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark 3: 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν.

Συμβαίνω, f. βήσομαι, aor. 2 συνέβην, (βαίνω,) *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. to whom, Mark 10: 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3: 10. 20: 19. 1 Cor. 10: 11. 1 Pet. 4: 12. 2 Pet. 2: 22. Part. absol. τὰ συμβεβηκότα, events, Luke 24: 14. Sept. for הָרָה Gen. 42: 4, 29. Esth. 6: 13.— 1 Macc. 5: 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4: 26. Diod. Sic. 1. 22. — Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts 21: 35 συνέβη βασιάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266. — 2 Macc. 3: 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβάλλω, f. βαλῶ, (βάλλω,) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send or bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9. — In N. T.

a) of things, *to throw or put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

nes,' Engl. to confer, intrans. (α) genr. i. q. to discourse with, to dispute with, c. dat. Acts 17: 18 τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ.—Jos. Ant. 1. 12. 3 συμβαλοῦσα ποιήσει. Jambl. Vit. Pyth. c. 2 τοῖς ἐν Μέρφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι. Fully written συμβ. λόγους τινί Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. — (β) i. q. to consult together, Acts 4: 15 συνέβαλον πρὸς ἀλλήλους sc. βουλευματα. — Fully Eurip. Phoen. 700 or 755 συμβ. βουλευματα.—(γ) Luke 2: 19 συμβάλλειν ἐν τῇ καρδίᾳ sc. ταῦτα, i. e. to confer with oneself, to ponder in mind.—Comp. Philostr. Vit. Apoll. 4. 43 ξυμβαλεῖν τὸ εἰρημένον. Arr. Exp. Alex. 2. 3. 9 τὸ μαντεῖον. Plut. ed. R. VI. p. 8. 6. Hdot. 4. 15, 45. See Passow no. 4. — (δ) Mid. pp. 'to throw together of one's own with others,' i. q. to confer benefit, to contribute, to help, c. dat. Acts 18: 27 συνεβάλετο πολὺ τοῖς πεπιστευκόσι. — Wisd. 5: 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. ἐάντων impl. Buttm. § 130. n. 2. Winer 39. 1; pp. to throw oneself together with another, i. q. to encounter, to meet with, c. dat. (α) in a hostile sense, εἰς πόλεμον Luke 14: 31.—2 Macc. 8: 23. Jos. Ant. 6. 5. 3 συμβαλὼν εἰς μάχην. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. to meet with, Acts 20: 14 συνέβαλεν ἡμῖν εἰς τὴν ἄσπον.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

Συμβασιλεύω, f. εὔσω, (βασιλείω,) to reign with any one, c. dat. comp. in Συγκάθημαι, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in Βασιλεύω b. 1 Cor. 4: 8. 2 Tim. 2: 12.

Συμβιβάζω, f. άσω, (βιβάζω,) to make come together, to bring together, e. g. a) i. q. to join or knit together, to unite, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. 4: 16 ἐξ οὗ πᾶν τὸ σῶμα... συμβιβάζομενον. Col. 2: 19. ἐν ἀγάπῃ Col. 2: 2. —genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. to put together in mind, and hence praegn. to gather, to infer, to conclude, c. ὅτι Acts 16: 10; also to prove, to demonstrate, c. ὅτι, Acts 9: 22 συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.—

c. ὡς Aristot. Rhet. ad Alex. 36. c. περί Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. to teach, to instruct. 1 Cor. 2: 16 ὃς συμβιβάζει αὐτόν sc. τὸν κύριον, in allusion to Is. 40: 13 where Sept. for עֲלֵינוּ. So also Ex. 18: 16. Deut. 4: 9. עֲלֵינוּ Is. 40: 14. עֲלֵינוּ Ex. 4: 12. Lev. 10: 11.

Συμβουλευώ, f. εὔσω, (βουλεύω,) to counsel with any one, i. e. to give him counsel, to advise, c. dat. John 18: 14 Καίφας ὁ συμβουλευὼν τοῖς Ἰουδαίοις. Rev. 3: 18. Sept. for עֲלֵינוּ Ex. 18: 19. Jer. 38: 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, to counsel or consult together, e. g. for evil, i. q. to plot, seq. ἵνα, Matt. 26: 4 συμβουλευσάντο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ. John 11: 53. c. inf. Acts 9: 23. So Sept. for עֲלֵינוּ 1 K. 12: 8. 2 Chr. 20: 22.—Ecclus. 8: 17. 1 Macc. 9: 59. Jos. Ant. 7. 4. 2 init. Pol. 2. 46. 2.

Συμβούλιον, ου, τό, (σύμβουλος.)

1. counsel, consultation, e. g. λαμβάνειν v. ποιεῖν συμβούλιον, to take counsel, to make or hold a consultation, c. λαμβάνειν Matt. 12: 14. 22: 15. 27: 1, 7. 28: 12. c. ποιεῖν Mark 3: 6. 15: 1.—comp. συμβουλία Sept. 1 K. 1: 12. Tob. 4: 24. Xen. Mem. 1. 3. 4.

2. a council, meton. counsellors, Acts 25: 12. Here spoken of persons who sat in public trials with the governor of a province; called also consiliarii Suet. Tiber. 33; assessores Lamprid. Vit. Alex. Sev. c. 46; πάρεδροι Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for עֲלֵינוּ Prov. 15: 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

Σύμβουλος, ου, ὁ, (σύν, βουλή,) a counsellor, pp. one joined in counsel, Rom. 11: 34, in allusion to Is. 40: 13 where Sept. for עֲלֵינוּ. Sept. also for עֲלֵינוּ 2 Sam. 15: 12. 1 Chr. 27: 32, 33. — Jos. c. Ap. 2. 15. Hdiau. 1. 8. 1. Xen. Conv. 8. 39.

Συμεών, ὁ, indec. Simeon, Heb. שִׁמְעוֹן (a hearing), pr. n. i. q. Σίμων.

1. The second son of Jacob, born of Leah; also of the tribe descended

from him, Rev. 7: 7. Comp. Gen. 29: 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3: 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2: 25, 34. He is supposed by many to be the same with Shammai, Σαμείας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. Simon Peter, elsewhere Σίμων q. v. Acts 15: 14. 2 Pet. 1: 1.

5. A Christian teacher at Antioch, surnamed Niger, Acts 13: 1.

Συμμαθητής, οὗ, ὁ, (μαθητής,) a fellow-disciple, John 11: 16. — Poll. On. 6. 159 Πλάτων δὲ συμμαθητὴς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. 8: 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. 9: 1. absol. 2: 15. Rev. 22: 18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. ed. R. VI. p. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἴσω, (μερίζω,) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9: 13.

Συμμέτοχος, ου, ὁ, ἡ, adj. (μέτοχος q. v.) partaking with, subst. a joint-partaker, Eph. 3: 6. 5: 7.—Justin. Mart. Apol. 1. p. 51 συμμέτοχος τῶν παθῶν. So συμμετέχω 2 Macc. 5: 20. Xen. An. 7. 8. 17:

Συμμιμητής, οὗ, ὁ, (μιμητής,) a co-imitator, joint-follower, Phil. 3: 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Σύμμορφίζω, f. ἴσω, (σύμμορφος,) to make of like form with, to conform,

Pass. c. dat. trop. Phil. 3: 10 in Mss. for σύμμορφός id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like, c. dat. comp. in Συγκαίρω. Phil. 3: 21 τὸ σῶμα . . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. 8: 29 προώρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers; see Matth. § 379 fin.

Σύμμορφός, ὦ, f. ὥσω, (σύμμορφος,) to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3: 10.

Συμπαθεώ, ὦ, f. ἴσω, (συμπαθής,) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγκαίρω. Heb. 4: 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Praegn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10: 34.—Symm. for 77 Job. 2: 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, ἐός, οὗς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) sympathizing, feeling with another, like-affected; 1 Pet. 3: 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Pol. 15. 9. 3.

Συμπαραγίνομαι, (παράγινομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. 4: 16 ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρεγένετο. Sept. for 77 Ps. 83: 9. — Of a multitude, to come together, to convene, Luke 23: 48.—Thuc. 2. 82.

Συμπααρακαλέω, ὦ, f. ἔσω, (πααρακαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. 1: 12 συμπαράκληθῆναι ἐν ὑμῖν. Comp. Παρακαλέω d.

Συμπααραλαμβάνω, aor. 2 -έλαβον, (παράλαμβάνω q. v.) to take along

with oneself, as a companion on a journey, c. acc. Acts 12: 25. 15: 37, 38. Gal. 2: 1. — Sept. Job 1: 4. Ael. V. H. 8. 7. Hdian. 2. 2. 2.

Συμπαραμένω, f. μεῶ, (παραμένω,) pp. to remain near with any one, to continue with, sc. in life, c. dat. Phil. 1: 25. Comp. in Συγκάθημαι. — Sept. Ps. 72: 5 συμπαραμενεὶ τῷ ἡλῶ.

Συμπάρεμι, (πάρεμι q. v.) to be present with any one, c. dat. Acts 25: 24. Comp. in Συγκάθημαι. — Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

Συμπάσχω, f. πείσομαι, (πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. 12: 26 εἰ πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. 8: 17, i. q. to endure like sufferings. — Pol. 15. 19. 4. Diod. Sic. 4. 11.

Συμπέμω, f. ψω, (πέμπω,) to send with any one, c. dat. 2 Cor. 8: 22; comp. in Συγκάθημαι. Seq. μετά c. gen. ib. 8: 18. Comp. Winer § 56. 4 fin. — c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. μετά Xen. H. G. 1. 4. 21.

Συμπεριλαμβάνω, (περιλαμβάνω to embrace,) pp. to take around with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7. — In N. T. to embrace withal, at the same time, Acts 20: 10.

Συμπίνω, aor. 2 συνέπιον, (πίνω,) to drink with any one, c. dat. as in Συγκάθημαι, trop. Acts 10: 41 οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἐσθίω c. δ. Sept. for עָרַבְתִּיךָ Esth. 7: 1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

Συμπίπτω, aor. 2 συνέπεσον, (πίπτω,) to fall together, as a house, to fall in ruins, absol. Luke 6: 49 in Mss. for ἔπεσε. — Dem. 899. 3. Xen. An. 5. 2. 24.

Συμπληρόω, ὤ, f. ὠσω, (σύν intens. πληρόω,) to fill up altogether, to fill wholly, completely.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8: 23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. to be fulfilled, com-

pleted, to have fully come; comp. Πληρόω d. α. Luke 9: 51. Acts 2: 1.—Hdian. 7. 4. 2.

Συμπνίγω, f. ξω, (σύν, πνίγω,) to choke together, to throttle, and so to suffocate, trop. to overpower, c. acc. Matt. 13: 22 ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mark 4: 7, 19. Luke 8: 14.—Hyperb. to suffocate by crowding, to crowd, to press upon, Luke 8: 42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5: 24 συνέθλιβον αὐτόν.

Συμπολίτης, ου, ὁ, (πολίτης,) a fellow-citizen, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2: 19.—Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

Συμπορεύομαι, f. εὔσομαι, depon. Pass. (πορεύομαι,) to go with any one, to accompany, c. dat. Luke 7: 11. 14: 25. 24: 15. Sept. c. μετά for Heb. עָרַבְתִּיךָ Gen. 13: 5. 14: 24. עָרַבְתִּיךָ Gen. 18: 16.—Tob. 5: 8. Xen. An. 1. 3. 5.—Of a multitude, to come together, to assemble, c. πρὸς αὐτόν Mark 10: 1. So Sept. for עָרַבְתִּיךָ Job 1: 4.—Pol. 5. 75. 1. ib. 15. 6. 1.

Συμπόσιον, ου, τό, (συνπίνω,) a drinking together, Lat. compotatio, Sept. for עָרַבְתִּיךָ Esth. 7: 7. Xen. Cyr. 8. 4. 13. a banquet, feast, 1 Macc. 16: 16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a banqueting-hall, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. a banqueting-party, table-party; Mark 6: 39 ἀνακλῖναι πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, by table-parties; comp. Gesen. Lehrs. § 173. b. Stuart Heb. Gr. § 438. Comp. in Κλισία and espec. Πρασία.

Συμπρεσβύτερος, ου, ὁ, a fellow-presbyter, elder, 1 Pet. 5: 1. See in Πρεσβύτερος b. γ.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1 συνήνεγκα, (φέρω,) to bear or bring together.

a) pp. i. q. to collect, c. acc. Acts 19: 19 συνεγκαντες τὰς βίβλους.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.

b) intrans. *to bring together for any one, i. q. to contribute, to conduce*; hence *to be well, profitable, expedient, c. dat. expr. or impl.* 2 Cor. 8: 10 τοῦτο γὰρ ὑμῖν συμφέρει. Seq. dat. c. inf. as subj. 2 Cor. 12: 1; c. inf. simpl. Matt. 19: 10. John 18: 14. Seq. dat. c. ἵνα, Matt. 5: 29, 30. 18: 6. John 11: 50. 16: 7. Absol. 1 Cor. 6: 12 οὐ πάντα συμφέρει. 10: 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—*τινὶ* Sept. Prov. 19: 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. *τινὶ* c. inf. Sept. Esth. 3: 8. Xen. Oec. 13. 2.—Hence Part. neut. τὸ συμφέρον, *good, profit, advantage*, 1 Cor. 7: 35. 10: 33. 12: 7. Heb. 12: 10. Plur. τὰ συμφέροντα *things profitable* Acts 20: 20. — 2 Macc. 4: 5. Dem. 209. 7. Plur. Baruch 4: 3. Xen. Conv. 4. 59.

Σύμφημι, (φῆμι,) *to speak with, i. e. in the same manner, i. q. to say yea, to assent to, c. dat.* Rom. 7: 16 σύμφημι τῷ νόμῳ. — Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφημι· συναίνῳ, συνομολογῶ.

Σύμφορος, ου, ὁ, ἡ, adj. (συμφέ-ρω,) *profitable*, Neut. τὸ σύμφορον as subst. *profit*, once in Mss. for τὸ σύμφερον, 1 Cor. 7: 35.—Xen. H. G. 6. 3. 14.

Συμφυλέτης, ου, ὁ, (φυλέτης, φυ-λή,) pp. 'one of the same tribe or fraternity,' Lat. *contribulis*, Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2: 14.—Hesych. συμφυλετών· ὁμοεθνῶν. Disapproved of by the grammarians; comp. in Συμπολίτης.

Σύμφυτος, ου, ὁ, ἡ, adj. (συμφύω,) *brought forth or grown together*, Sept. Zech. 11: 2. Etymol. Mag. ξύμφυτος· ὁ συγγενής. Trop. *inborn, innate*, 3 Macc. 3: 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. *grown together* sc. into one, trop. *conjoined, united, one with*. Rom. 6: 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. v. 4, 8. — So pp. *συμπεφυκώς grown together*, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Συμφύω, f. ὕσω, (φύω q. v.) *to*

bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνέφυον, *to spring up or grow together*, Luke 8: 7 συμφυεῖσθαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φύω. — Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία συμφυεῖσα ἡνώθη. So συνέφυν, συμπέφυνκα, Theophr. H. Pl. 9. 2. Ael. V. H. 3. 1 κριτὸς . . . συμπε-φυκε τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνέω, ὦ, f. ἴσω, (σύμφω-ρος,) *to sound together, i. e. to be in unison, accord*, pp. of musical instruments; in N. T. trop. *to accord with, to agree with*, intrans. c. dat. expr. or impl. see in Συγγαίρω.

a) genr. of what is suitable, congruous, Luke 5: 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπιβλημα.—Aristot. Polit. 7. 15 ταῦτα δὲ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts 15: 15 τοῦτω συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. — Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, *to agree together*, to make an agreement, seq. περί c. gen. Matt. 18: 19. Pass. c. dat. Acts 5: 9 τί ὅτι συνεφωνήθη ὑμῶν, *how that it is agreed upon by you*.—Sept. 2 K. 12: 8. c. περί Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρὸς τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. 20: 13 οὐχὶ δηναρίου συνεφώνησάς μοι; Buttm. § 132. 6. 2. Seq. μετά τινος et ἐκ c. gen. of price, Matt. 20: 2; see in Ἐκ no. 3. f.—Act. Thom. § 2 συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνέω,) *unison, accord*. 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hadian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) *symphony, i. e. concert of instruments, music*, Luke 15: 25. — Sept. Dan. 3: 5, 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) *symphonious, in unison*, pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Praec. 11. ed. R. VI. p. 527. 4. In N. T. trop. *conso-*

nant, accordant, and Neut. τὸ σύμφωνον subst. accord, agreement, 1 Cor. 7: 5 ἐκ συμφώνου.—Pol. 6. 36. 5. genr. Did. 6. 11. Epict. Ench. 49. 3.

Συμψηφίζω, f. ἴσω, (ψηφίζω q. v.) to reckon together, to compute, e. g. τὰς τιμὰς Acts 19: 19.—Aristoph. Lysist. 142.

Σύμψυχος, ου, δ, ἡ, adj. (σύν, ψυχή,) of one mind with others, like-minded, Phil. 2: 2. Comp. Tittm. Syn. N. T. p. 67.

Σύν, prep. governing only the Dative, with, implying a nearer and closer connexion and conjunction than μετά, much as in Engl. with differs from mid, amid, among. See Passow s. v. Matth. § 577. Winer § 52. p. 334. Tittm. Syn. N. T. p. 176.

a) pp. of society, companionship, consort, where one is said to be, do, suffer with any one, in connexion and company with him; comp. in Μετά I. 2. a. So after verbs of sitting, standing, being, remaining, with any one, as ἀνάκειμαι John 12: 2 in later edit. γίνομαι Luke 2: 13. διατρίβω Acts 14: 28. ἵστημι intrans. Acts 2: 14. 4: 14. ἐφίστημι intr. Luke 20: 1. Acts 23: 27. καθίζω Acts 8: 31. μένω Luke 1: 56. 24: 29. Acts 28: 16. Spec. εἶναι σύν τινι, to be with any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17 σὺν κυρίῳ. 2 Pet. 1: 18. c. εἶναι impl. Luke 8: 1. Acts 21: 29. Phil. 4: 21. Or as accompanying, following, Luke 7: 12. Acts 13: 7. 27: 2; as a follower, disciple, Luke 8: 38. 22: 56. Acts 4: 13; as a partisan, to be on one's side, Acts 14: 4 bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18 fin.) So οἱ σύν τινι ὄντες, those with any one, his companions, attendants, followers; fully Mark 2: 26. Acts 22: 9. Oftener c. part. ὄν, ὄντες impl. Luke 5: 9. 8: 45 in later edit. 9: 32. 24: 10, 24, 33. Rom. 16: 14, 15.* Gal. 1: 2. 2: 3; spoken of colleagues, Acts 5: 17, 21. 19: 38.—Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Tauchn. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of going with any one; e. g. ἔρχομαι and its compounds, Luke 24: 1. John 21: 3. Acts 11: 12. 2 Cor. 9: 4. ἀπέρχομαι

Acts 5: 26. εἰσέρχομαι Acts 3: 8. 25: 23. ἐξέρχομαι Acts 10: 23. 14: 20. 16: 3. John 18: 1. συνέρχομαι Acts 21: 16. Also πορεύομαι Luke 7: 6. Acts 10: 20. 23: 32. 26: 13. 1 Cor. 16: 4. εἰσέναι Acts 21: 18. ἐκπλέω 18: 18. παραγίνομαι 24: 24. συνάγομαι 4: 27.—Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1. 18 init.—Genr. with neuter and passive verbs, like Engl. with, where the verb refers to its subject as in company with others. Matt. 26: 35 καὶν δὲ με σὺν σοὶ ἀποθανεῖν. 27: 38 τότε σταυροῦνται σὺν αὐτῷ δύο λησταί. Mark 9: 4 ὡφθη αὐτοῖς Πίλις σὺν Μωϋσεῖ. Luke 2: 5 ἀπογράψασθαι σὺν Μαριάμ κ. τ. λ. 22: 14. 23: 32. Acts 1: 14 bis. v. 17 in text. rec. v. 22 μαρτυρα γενέσθαι σὺν ἡμῖν. Acts 3: 4. 4: 27. 14: 5 ὥς δὲ ἐγένετο ὁρμή τῶν... Ἰουδαίων σὺν τοῖς ἄρχουσιν. 8: 20. 15: 22 ἔδοξε τοῖς ἀποστόλοις... σὺν ὅλῃ τῇ ἐκκλησίᾳ. 17: 34. 18: 8. 20: 36. 21: 24, 26. 1 Cor. 1: 2. 11: 32. 2 Cor. 1: 1. Eph. 3: 18. 4: 31. Phil. 1: 1. 2: 22. Col. 3: 3. 4. 1 Thess. 4: 17 ἅμα σὺν αὐτοῖς ἀρπαγσόμεθα. 5: 10. — Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with transitive verbs, like Engl. with, where the verb refers either to its subject or object as in company with others; e. g. to the subject, Mark 4: 10 ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα. Luke 5: 19. 19: 23. 23: 11, 35. Acts 5: 1. 10: 2. 14: 13. 21: 5. 1 Cor. 16: 19. To the object, Matt. 25: 27 ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Mark 8: 34. 15: 27 καὶ σὺν αὐτῷ σταυροῦσι δύο ληστές. Acts 15: 22 πέμψαι. v. 25. 23: 15. 1 Cor. 10: 13. 2 Cor. 1: 21. 4: 14. Gal. 5: 21. Col. 3: 9. 4: 9. 1 Thess. 4: 14.—obj. Palaeph. 31. 10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as arising from likeness of doing or suffering, from a common lot or event, with, i. q. in like manner with, like, Rom. 6: 8 εἰ δὲ ἀποθάνομεν σὺν Χριστῷ. 8: 32. 2 Cor. 13: 4. Gal. 3: 9. ἐυλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ, i. e. with and like Abraham, by the same acts and in the same manner. Col. 2: 13, 20.—So ἐπ, Sept. μετά Ps. 106. 6. Ecc. 2: 16.

c) of connexion arising from possession, the being furnished or entrusted with any thing. 1 Cor. 15: 10 ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, i. q. ἡ δοθεῖσα

μοι in Rom. 12: 3, 6. 2 Cor. 8: 19 συνεπέψαμεν τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ, i. e. who is entrusted with this gift. (Psalt. Sal. 7: 4 ἀποστείλης θάνατον σὺν ἐντολῇ.) James 1: 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a means, instrument, *with, through, by virtue of*. 1 Cor. 5: 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with*, i. q. *besides, over and above*, Luke 24: 21 ἀλλὰ γε σὺν πάνσι τοῖσις τρίτῃ ταύτην ἡμέραν ἄγει σήμερον, *with*, i. e. *besides all this*. Comp. Heb. חַבְרָה־בְּ Sept. σὺν τοῖσις Neh. 5: 18.—3 Macc. 1: 22.

NOTE. In composition σὺν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. συνάγω, συνεσθίω, συγκάθημαι. 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive; e. g. συμπληρώω, συγκαλύπτω.—Comp. Passow no. 3. Viger. p. 642 marg.

Συνάγω, f. ξω, (ἄγω,) *to lead or bring together, to gather together, to collect, trans.*

a) genr. of persons or things, c. acc. Matt. 22: 10 συνήγαγον πάντας ὅσους εἶρον. Luke 15: 13 συναγαγὼν ἅπαντα. John 6: 12 τὰ κλάσματα. Rev. 13: 20 αἰχμαλωσίαν συνάγει, i. q. *to bring together captives, to lead captive*. C. acc. impl. Matt. 13: 47 σαγήνη . . . ἐκ παντὸς γένους συναγαγούσῃ. Matt. 25: 24, 26. John 6: 13, coll. 12. Sept. for ἡδῆ Ex. 23: 10. Num. 19: 9, 10.—Ael. V. H. 4. 14. Diod. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3: 12 συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην. 6: 26. 13: 30. Luke 3: 17. τὰ τέκνα εἰς ἓν i. e. into one family, church, John 11: 52. (Heraclit. c. 19 τοὺς σποράδην οἰκοῦντας εἰς ἓν συναγεῖν. Dion. Hal. Ant. 2. 45.) c. εἰς final, John 4: 36. ἐκεῖ, ποῦ, Luke 12: 17, 18. μετὰ τινος Matt. 12: 30. Luke 11: 23.

b) of persons, an assembly, multi-

tude, i. q. *to assemble, to convene, to convoke*. (α) Act. c. acc. Matt. 2: 4 συναγαγὼν πάντας τοὺς ἀρχιερεῖς κ. τ. λ. John 11: 47. Acts 14: 27. 15: 30. Also c. ἐπὶ τινα *against* any one Matt. 27: 27. Seq. εἰς τὸν τόπον Rev. 16: 16. εἰς πόλεμον Rev. 16: 14. 20: 8. Sept. genr. for ἡδῆ Ex. 3: 16. 1 Sam. 5: 11.—Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palaeph. 8. 4. Xen. Ag. 1. 25.—(β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. 22: 41 συνηγμένων δὲ τῶν Φαρισαίων. 27: 17. Mark 2: 2. Luke 22: 66. Acts 13: 44. 15: 6. 20: 7. 1 Cor. 5: 4. Rev. 19: 19. Sept. for ἡδῆ Deut. 33: 5. Neh. 8: 3. (Plut. Mor. 11. p. 31. Tauchn.) With adjuncts of place, etc. ἔμπροσθεν τινος Matt. 25: 32. ἐπὶ τὸ αὐτό, comp. in Αὐτός III. a. β. Matt. 22: 34. Acts 4: 26. ἐπὶ τινα *to any one* Mark 5: 21; also *against* any one Acts 4: 27. (Sept. Gen. 34: 30.) εἰς c. acc. of place, Matt. 26: 3. Acts 4: 5; εἰς final Matt. 18: 20. Rev. 19: 17. ἐν c. dat. of place, Acts 4: 27, 31. 11: 26. μετὰ τινος Matt. 28: 12. πρὸς τινα *to any one*, Matt. 13: 2. 27: 62. Mark 4: 1. 6: 30. 7: 1. ἐκεῖ, ὅπου, οὗ, Matt. 18: 20. 26: 57. John 18: 2. 20: 19. Acts 20: 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24: 28. Luke 17: 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive to one's hospitality and protection*, like Heb. לָקַח. Matt. 25: 35 ξένος ἦμην, καὶ συνηγαγέτε με. v. 38, 43. So Sept. for לָקַח Deut. 22: 2. Josh. 2: 18. Judg. 19: 15, 18.

Συναγωγή, ἡς, ἡ, (συνάγω,) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. 17: 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. λίθων Sept. Job 8: 17. ὕδατος Is. 37: 25; or of persons, as the congregation of Israel, Sept. Ex. 12: 3, 19. Lev. 4: 13. Eccclus. 24: 25. 1 Macc. 14: 28; or an army, Ex. 32: 22, 23. 38: 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken

a) of a Christian assembly or church, James 2: 2. Also prob. of false Judaizing teachers, who are called συναγωγή Σατανᾶ, *Satan's assembly* or syna-

gogue, Rev. 2: 9. 3: 9. So Sept. συναγωγή *πονηρομένων* for Heb. פְּתִיחַ Ps. 22: 7; comp. Eccles. 16: 7. 21: 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke 8: 41. 12: 11. 21: 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς. Acts 9: 2 ἐπιστολὰς πρὸς τὰς συναγωγὰς. 13: 43. 22: 19. 26: 11.—Hist. of Sus. 41, 60, coll. v. 4, 28.

c) meton. of a Jewish place of worship, a *synagogue*, later Heb. בֵּית מִדְרָשׁ *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later *proseuchae*, see in Προσευχή b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4: 16 sq. Acts 13: 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8: 6. Comp. generally, Vitrina de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wetst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2, 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6, 34. Mark 1: 21, 23, 29, 39. 3: 1. 6: 2. 12: 39. 13: 9.

Luke 4: 15, 16, 20, 28, 33, 38, 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4, 7, 19, 26. 19: 8. 24: 12. συναγωγή τῶν Ἰουδαίων Acts 13: 5, 42. 17: 1, 10. σ. τῶν Λιβερτινῶν Acts 6: 9, see in Λιβερτινός. — Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

Συναγωνίζομαι, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι,) *to combat with*, in company with, e. g. in the gymnasium, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with* another; *to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in Συγκάθημαι. Rom. 15: 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς. — Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

Συναθλέω, ὦ, f. ἴσω, (ἀθλέω q. v.) *to contend along with* any one, on his side; only trop. *to exert oneself with, to strive with or together*, i. q. *to help, to aid*, c. dat. as in Συγκάθημαι. Phil. 4: 3 ἐν τῷ εὐαγγελίῳ συνήδησόν μοι. So together, mutually, c. dat. commodi, τῇ πίστει Phil. 1: 27.

Συναθροίζω, f. οἶσω, (ἀθροίζω, ἀθρός,) *to gather together* in a heap, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts 19: 25 τεχνίταις . . . οὓς συναθροίσας. Pass. Luke 24: 33. Acts 12: 12. Sept. for הִתְקַבְּצוּ Num. 20: 2. קָבַץ 2 Sam. 2: 25, 30. 1 K. 18: 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

Συναίρω, f. ἀρῶ, (αἶρω,) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 συνῆρεν αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with* any one, sc. for adjustment, i. q. *to reckon together*, Matt. 18: 23, 24. 25: 19.—Etym. Magn. ξυνάρασθαι συναρμόσασθαι, συγκατάθεσθαι.

Συναχμαλωτος, ου, ὅ, (αἰχμαλωτος,) *a fellow-prisoner*, Rom. 16: 7. Col. 4: 10. Philem. 23.

Συνακολουθέω, ὤ, f. ἴσω, (ἀκολουθέω q. v.) to go together with any one, to follow with, to accompany, c. dat. Mark 5: 37. Luke 23: 49. — 2 Macc. 2: 4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

Συναλίζω, f. ἴσω, (ἀλίζω, ἀλής, i. q. ἄθροος,) to gather together in a heap, e. g. things, Jos. Ant. 8. 4. 1 τὰ σκευή πάντα συναλίσας. In N. T. of persons, to make throng together, to assemble, Pass. Acts 1: 4 συναλίζομενος παρήγγειλεν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot. 1. 176. Xen. Cyr. 1. 4. 14.

Συναναβαίνω, aor. 2 συνέβην, (ἀναβαίνειν q. v.) to go up with any one, sc. from a lower to a higher part of a country, c. dat. Mark 15: 41. Acts 13: 31. Sept. for פָּעַל Ex. 12: 38. c. μετά Gen. 50: 9. Ex. 33: 3.—Esdr. 8: 27. Ael. V. H. 3. 17. Xen. Mem. 1. 3. 18.

Συνανάκειμαι, f. εἴσομαι, (ἀνάκειμαι q. v.) to recline with any one, sc. at table, i. q. to eat with, to dine or sup with, see in Ἀνάκειμαι no. 2; seq. dat. as in Συγκάθημαι. Matt. 9: 10 συν-ἀνέκειντο τῷ Ἰησοῦ. Mark 2: 15. Luke 14: 10. John 12: 2. Part. absol. οἱ συνανακείμενοι, guests, Matt. 14: 9. Mark 6: 22, 26. Luke 7: 49. 14: 15. — 3 Macc. 5: 39.

Συναναμίγνυμι, f. ξω, (μίγνυμι,) pp. to mix up together; Pass. or Mid. συναμιγνυμαι, to mingle together with, to have intercourse or keep company with, c. dat. 1 Cor. 5: 9 μὴ συναμιγνυσθαι πόρνοις. v. 11. 2 Thess. 3: 14. Sept. for פָּעַל Hos. 7: 8.—So συμμίγνυμι, Dem. 885. 8 συμμιζαί πονηροῖς ἀνθρώποις. Xen. Mem. 1. 2. 20.

Συναναπαύω, f. αὔσω, (ἀναπαύω,) only Mid. to refresh oneself or be refreshed with any one, in his company, c. dat. Rom. 15: 32. Comp. Ἀναπαύω a.

Συνανιάω, f. ἴσω, (ἀντιάω, ἀντί,) to meet with any one, to come together with, to encounter.

a) pp. c. dat. Luke 9: 37 συνήρτησεν αὐτῷ ὄχλος πολὺς. 22: 10. Acts 10: 25. Heb. 7: 1, 10. Sept. for פָּעַל Num. 23: 16. פָּעַל Gen. 32: 17. פָּעַל Gen. 32:

1.—1 Macc. 5: 25. Hdian. 1. 17. 8. Xen. An. 7. 2. 5.

b) trop. of things, events, to happen to any one, to befall, c. dat. Acts 20: 22. So Sept. and פָּעַל Ecc. 2: 14. 9: 11.

Συνάντησις, εως, ῆ, (συναντάω,) a meeting with, encounter, in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντῆν, to meet with, c. dat. Matt. 8: 34. So Sept. for פָּעַל Gen. 14: 17. Ex. 18: 7. — genr. Dion. Hal. Ant. 4. 66.

Συναντιλαμβάνω, f. λήψομαι, (ἀντιλαμβάνω q. v.) only Mid. συναντιλαμβάνομαι, to take hold in turn with any one, i. q. to help, to aid, c. dat. Luke 10: 40. Rom. 8: 26. Sept. for פָּעַל Ps. 89: 22. נִשָּׁב Ex. 18: 22.—Jos. Ant. 4. 8. 4. Diod. Sic. 14. 8.

Συναπάγω, f. ξω, (ἀπάγω q. v.) to lead off or away with any one, c. dat. of pers. Sept. for פָּעַל Ex. 14: 6. Achill. Tat. 7. p. 419. Xen. Cyr. 8. 3. 23. comp. Wetst. N. T. II. p. 81. In N. T. only Pass. trop. to be led or carried away with any thing; mostly in a bad sense, i. q. to be led astray, c. dat. Gal. 2: 13 ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρισει. 2 Pet. 3: 17. — Also in a good sense, Rom. 12: 16 μὴ τὰ ὑψηλά φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, not minding high things, but led away by lowly things, i. e. cultivating humility. Others take ταπεινοῖς masc. i. q. 'being conformed to the lowly;' but contrary to the antithesis with τὰ ὑψηλά.

Συναποθνήσκω, aor. 2 συναπέθανον, (ἀποθνήσκω q. v.) to die with any one, c. dat. as in Συγκάθημαι. Mark 14: 31 εἰάν με δέῃ συναποθανεῖν σοι. 2 Cor. 7: 3. Trop. of dying with Christ, i. e. spiritually, in the likeness of his death, 2 Tim. 2: 11; comp. Σύν b. — Eccclus. 19: 10. Diod. Sic. 17. 28. Xen. Cyr. 8. 7. 22.

Συναπόλλυμι, f. ὀλέσω, (ἀπόλλυμι,) to destroy with or together, c. acc. et dat. Sept. for פָּעַל Gen. 18: 23. impl. Plut. Vit. Phoc. 2. Dem. 917. 14. In N. T. Mid. or Pass. to be destroyed with any one, to perish with others, c. dat. as in

Συγκάθημαι. Heb. 11:31 Παύβ . . . οὐ συναπώλετο τοῖς ἀπειθήσασιν.—Sept. for πῆρρ Gen. 19:15.—Eccclus. 8:15. Anth. Gr. III. p. 145. Hdot. 7. 221.

Συναποστέλλω, f. ἐλῶ, (ἀποστέλλω,) to send off or away with any one, c. acc. et c. dat. impl. 2 Cor. 12:18. Sept. for πῆψ Ex. 33:2, 22.—Esdr. 5:2. Dem. 53. 5. Xen. Cyr. 3. 3. 4.

Συναρμολογέω, ῶ, f. ἴσω, (ἀρμολογέω, from ἀρμός joint, λόγος,) to joint together, to fit or frame together, to join together parts fitted to each other, Pass. Eph. 2:21 πᾶσα οἰκοδομή συναρμολογούμενη. 4:16.

Συναρπάζω, f. ἄσω, (σύν intens. ἀρπάζω,) Lat. corripere, to seize or grasp altogether, i. e. to seize or catch with the notion of haste and great violence; stronger than ἀρπάζω, from the idea of grasping all around; comp. in Συλλαμβάνω no. 1, and Σύν note. Of persons, e. g. a multitude or mob seizing individuals, c. acc. Acts 6:12. 19:29; of a demon seizing violently one possessed Luke 8:29. Sept. for πῆρ Prov. 6:25.—Philo de Plant. N. p. 219. E, ὅλον τὸν νοῦν ὑπὸ θείας κατοχῆς συναρπασθεὶς οὔστροφ. Luc. D. Deor. 8 fin. καὶ ἥδη συναρπάσω αὐτήν sc. Minerva. Pol. 5. 41. 9. Hdian. 7. 1. 20.—Of things, as a ship caught by a tempest, Pass. Acts 27:15.—So ἀναρπάζεσθαι ὑπ' ἀνέμου Thuc. 6. 104.

Συναυλίζομαι, f. ἴσομαι, depon. Mid. (αὐλίζομαι q. v.) to pass the night with any one, to lodge or remain with, Acts 1:4 in Mss. for συναλιζόμενος.—Sept. Prov. 22:24, Heb. נִיב.

Συναυξάνω, f. ἴσω, (αὐξάνω q. v.) to augment withal, at the same time, 2 Macc. 3:4. Pol. 10. 35. 5. In N. T. Mid. συναυξάνομαι, intrans. to grow together, in company, Matt. 13:30.—Dem. 107. 27. Hdian. 1. 12. 8. Xen. Mem. 4. 3. 6.

Σύνδεσμος, ου, ὁ, (συνδέω,) pp. 'what binds together,' a band, bond, copula.

a) pp. Col. 2:19 διὰ τῶν ἀφῶν καὶ συνδέσμων. Tróp. Eph. 4:3. Col. 3:

14 συνδ. τῆς τελειότητος, i. q. συνδ. τελειότατος, Buttin. § 123. n. 4. Winer § 34. 2. Sept. for Ch. ἱγῳρ Dan. 5:6, 13.—Anth. Gr. III. p. 30. 2. Plut. Vit. Num. 6 συνδ. εὐνοίας καὶ φιλίας. Thuc. 2. 75. b) meton. 'what is bound together,' a bundle, trop. an aggregate, mass. Acts 8:23 εἰς . . . σύνδεσμον ἀδικίας ὁρῶ σε ὄντα. Comp. in Εἰς no. 3. a.—pp. Hdian. 4. 12. 11 πάντα τὸν σύνδεσμον τῶν ἐπιστολῶν.

Συνδέω, f. δήσω, (δέω q. v.) to bind together, Sept. Judg. 15:4. Plut. Marcell. 14. Xen. Cyr. 4. 2. 32. In N. T. of persons, to bind together with, Pass. to be bound or in bonds with any one, c. dat. impl. Heb. 13:3 ὡς συνδεδεμένοι, i. e. as fellow-prisoners.—Jos. Ant. 2. 5. 3 συνδεδεμένος τῷ οἰνοχόφ. Luc. D. Deor. 17. 2. Xen. H. G. 2. 4. 8.

Συνδοξάζω, f. ἄσω, (δοξάζω,) to glorify with any one, i. e. to exalt in dignity and glory with or as another, Rom. 8:17.

Σύνδουλος, ου, ὁ, (δοῦλος,) a fellow-slave, fellow-servant. The Atticists prefer ὁμόδουλος, Thom. Mag. p. 649 ὁμόδουλος Ἀπικόν, οὐ σύνδουλος. Poll. On. III. 82. Comp. Lob. ad Phr. p. 471.

a) pp. of involuntary service, Matt. 24:49 τύπτειν τοὺς συνδούλους αὐτοῦ.—Eurip. Med. 64. Aristoph. Pac. 745. Hdot. 2. 134.

b) of voluntary service, spoken of the followers and ministers of Christ, as fellow-servants together of Christ, Rev. 6:11. 19:10. 22:9; espec. of teachers, a colleague, Col. 1:7. 4:7. Comp. Δοῦλος b.—Also of the attendants of a king, the officers of an oriental court, Matt. 18:28, 29, 31, 33; comp. v. 23. See in Δοῦλος c. So Sept. for ἱγῳρ colleagues Ezra 4:7, 9. 5:3, 6.

Συνδρομή, ῆς, ἡ, (συντρέχω, συνέδραμον,) a running together, concourse, Acts 21:30.—Judith 10:18. Pol. 1. 67. 2. Diod. Sic. 13. 87.

Συνεγείρω, f. ἐγῶ, (ἐγείρω,) to wake or raise up together with any one, sc. from the dead, as Christians spiritually in the likeness of Christ's resurrection, c. dat. Eph. 2:6 καὶ συνήγειρε sc.

ἡμᾶς σὺν τῷ Χριστῷ as inv. 5. Col. 2: 12. 3: 1. — pp. to raise or lift up, Jos. de Macc. 3 τὰ πεπιτωκότα. Phocylid. 132 or 134 κτήνος ἐχθροῦ. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν.

Συνέδριον, ου, τό, (σύνεδρος, ἐδ-ρα,) pp. 'a sitting together,' i. e. an assembly, consensus, Sept. for מִתְקַבֵּץ Ps. 26: 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1. a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) the Sanhedrim, Talm. סֵנְהֶדְרִין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11: 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was *ex officio* president, נֹשֵׂא פָּרֶס, princeps; and a vice-president, called נֹשֵׂא בֵּית דִּין, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλὴ, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26: 3, 57. Under the Romans the right of capital punishment was taken away, John 18: 31; though they might aid in carrying a sentence into execution, John 19: 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2: 4. 23: 2. Jahn § 244. — Genr. Matt. 5: 22 ἔνοχος ἔσται τῷ συνεδρίῳ. 26: 59. Mark 14: 55. 15: 1. John 11: 47. Acts 5: 21, 27, 34, 41. 22: 30. 23: 1, 15, 20, 28. 24: 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22: 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. Acts 4: 15. 6: 12, 15. 23: 6. — Jos. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place,

genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) a council, tribunal, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. 10: 17. Mark 13: 9. See fully in Κρίσις b. γ.

Συνείδησις, εως, ἡ, (σύννοια, συν-εἰδέναι,) pp. 'a knowing with oneself,' consciousness; and hence conscience, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2: 15 συμμαρτυροῦσιν αὐτῶν τῆς συνειδήσεως. 9: 1. 13: 5. 1 Cor. 10: 25, 27, 28, 29 his. 2 Cor. 1: 12. 1 Tim. 4: 2. Tit. 1: 15. Heb. 9: 9, 14. 10: 2, 22. So συνείδησις ἀγαθὴ a good conscience, i. q. consciousness of right, rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21. καλὴ Heb. 13: 18. καθαρά 1 Tim. 3: 9. 2 Tim. 1: 3. ἀπόσ-κοπος Acts 24: 16. συνείδησις ἀσθενὴς οὕσα v. ἀσθενούσα, i. e. weak and hesitating in judging and deciding, 1 Cor. 8: 7, 10, 12. Also 1 Pet. 2: 19 συνείδησις τοῦ Θεοῦ a conscience toward God, i. e. conformed to his will. 1 Cor. 8: 7 συνείδησις τοῦ εἰδώλου a conscience toward the idol, i. e. a conscience over which the idol has sway, as if something real. — Wisd. 17: 11. Test. XII Patr. ἡ συνείδησις μου συνέχει με περὶ τῆς ἁμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθὴ Hdian. 6. 3. 9. — Meton. judgment of the conscience, 2 Cor. 4: 2 συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. 5: 11.

Συνεῖδω, obsol. in the present, see in Εἶδω.

I. Aor. 2 συνεῖδον, part. συνεῖδόν, only trop. to see or perceive with oneself, sc. by the senses, to be aware, absol. Acts 12: 12. 14: 6 συνιδόντες κατέφυγον. — 2 Macc. 4: 41. Jos. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνεῖδον ib. Pyrrh. 2.

II. Perf. 2 σύννοια, part. συνειδώς, to know with any one, to be conscious of or privy to any thing, absol. Acts 5: 2 συνειδνίας καὶ τῆς γυναικὸς αὐτοῦ. Seq. dat. ἐμαντῷ, to know with oneself, to be

conscious of, 1 Cor. 4: 4 οὐδὲν γὰρ ἐμάν-
τῳ σύννοια. — c. ἐαυτῷ Sept. Job 27: 6.
Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen.
Mem. 2. 9. 6.

I. **Σύνειμι**, f. ἐσομαι, (εἰμί,) *to be with, to be present with*, c. dat. as in *Συγκάθημαι*. Luke 9: 18. Acts 22: 11.— 2 Macc. 9: 4. Ael. V. H. 12. 52. Xen. Mem. 1. 1. 10.

II. **Σύνειμι**, part. *συνιών*, (εἶμι,) *to go or come together, to convene*, absol. Luke 8: 4. — Hdian. 2. 9. 7. Xen. Cyr. 5. 4. 19.

Συνεισερόχομαι, aor. 2 -ἤλθον, (εἰσερόχομαι,) *to go or come in with any one, to enter with*, c. dat. as in *Συγκάθημαι*. John 18: 15 συνεισηλθε τῷ Ἰησοῦ. Spoken of a vessel, *to embark with*, c. dat. John 6: 22. Sept. for Σῖϛ Esth. 2: 13.—Act. Thom. § 12. Xen. An. 4. 5. 10.

Συνέκδημος, ου, ὁ, ἡ, adj. (ἐκδημος,) pp. *absent together from one's people*; Subst. *a fellow-traveller*, Acts 19: 29. 2 Cor. 8: 19. — Jos. de Vit. § 14. Palaeph. 46. 4. Plut. de Virtut. et Vit. 2. ed. R. VI. p. 381 ult.

Συνεκλεκτός, ἡ, ὁ, (ἐκλεκτός q. v.) *chosen with others, fellow-elect, like-beloved*, 1 Pet. 5: 13.—Others here take it as pr. n. fem. *Syneclecte*, and understand it of the wife of Peter, Neand. Gesch. d. apost. Zeitalters II. p. 463.

Συνελαύνω, f. ἄσω, (ἐλαύνω,) *to drive together*, sc. into one place, e. g. wild beasts, Xen. Cyr. 1. 4. 14; persons, 2 Macc. 4: 26. Jos. B. J. 4. 9. 11. Pol. 28. 5. 6. In N. T. trop. *to impel or persuade together*, c. acc. Acts 7: 26 συνήλασεν αὐτοὺς εἰς εἰρήνην.—Ael. V. H. 4. 15.

Συνεπιμαρτυρέω, ὦ, f. ἴσω, (ἐπιμαρτυρέω,) *to bear further witness with any one, to attest with*, c. dat. of manner, Heb. 2: 4, coll. v. 3.—Sext. Empir. adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ λόγῳ. Pol. 26. 9. 4.

Συνεπιτίθημι, f. θήσω, (ἐπιτίθημι,) *to put or lay upon together*, at the same time, Sept. Num. 12: 11. Plut. Sympos. 8. 7 fin. In N. T. Mid. *to set*

upon or assail with any one, at the same time, absol. Acts 24: 9 συνεπέθεντο in later edit. comp. v. 2. Text. rec. συνέθεντο. Comp. in Ἐπιτίθημι b.—Sept. Deut. 32: 27. Pol. 1. 31. 2. Xen. Cyr. 4. 2. 3.

Συνέπομαι, depon. Mid. (ἔπω, ἔπομαι,) *to follow with, to accompany*, c. dat. Acts 20: 4.—2 Macc. 15: 2. Apollod. Bibl. 3. 12. Xen. Conv. 1. 2.

Συνεργέω, ὦ, f. ἴσω, (συνεργός,) *to work together with any one, to coöperate*, absol. i. q. *to be a co-worker, fellow-labourer*, 1 Cor. 16: 16. 2 Cor. 6: 1. (Seq. dat. pers. Esdr. 7: 2. Plut. de Sanit. tuend. fin. τῇ ψυχῇ συνεργεῖ το σῶμα καὶ συγκαίμει.) Hence genr. i. q. *to help, to aid*, c. dat. expr. or impl. Mark 16: 20. James 2: 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις αὐτοῦ.—1 Macc. 12: 1. Jos. B. J. 6. 1. 5. Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—Of things, *to work together for any thing, to coöperate, to contribute*, sc. to any result, seq. dat. commodi, et εἰς c. acc. Rom. 8: 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν.—Pol. 11. 9. 1. Diod. Sic. 4. 76. c. πρὸς Plut. Romul. 21.

Συνεργός, οὔ, ὁ, ἡ, adj. (ἔργον,) pp. *working with, coöperating, aiding*, Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst. *a co-worker, fellow-labourer, helper*, genr. 2 Macc. 8: 7. Jos. Ant. 7. 14. 4. Pol. 1. 7. 8. Xen. Mem. 2. 3. 3. — In N. T. spoken only of a co-worker, helper, in the Christian work, i. e. of Christian teachers, c. gen. of pers. *συνεργοὶ τοῦ θεοῦ* 1 Cor. 3: 9; *συνεργοὶ μου* sc. Παύλου, Rom. 16: 3, 9, 21. Phil. 2: 25. 4: 3. 1 Thess. 3: 2. Philem. 1, 24. c. gen. of object, 2 Cor. 1: 24 *συνεργοὶ τῆς χαρᾶς ὑμῶν* co-workers of your joy, i. e. labouring together for your happiness. Seq. dat. commodi, 3 John 8 *συνεργοὶ τῇ ἀληθείᾳ*. Seq. εἰς c. acc. *for or in behalf of*, 2 Cor. 8: 23 εἰς ὑμᾶς συνεργός. Col. 4: 11.

Συνέροχομαι, aor. 2 συνήλθον, (ἔροχομαι,) *to go or come with any one, to come together*.

a) c. dat. of pers. *to go or come with*, i. q. *to accompany*, see in *Συγκάθημαι*. Luke 23: 55 αἵτινες ἦσαν συνεκληλυθῆναι

αὐτῷ ἐκ τῆς Γαλιλαίας. John 11: 33 coll. 31. Acts 9: 39. 10: 23, 45. 11: 12. 15: 38. Also to *company* or *be conversant with*, Acts 1: 21. Once seq. *σύν τινι* Acts 21: 16; comp. Winer § 56 fin. Sept. for נִיב Job 22: 4. — Wisd. 7: 2. comp. Thuc. 1. 10.

b) *genr.* and usually, *to come together*, *to convene*, *to assemble*, absol. Mark 3: 20 *συνέρχεται πάλιν ὄχλος*. Luke 5: 15. Acts 1: 6. 2: 6. 10: 27. 16: 13. 19: 32. 21: 22. 28: 17. 1 Cor. 14: 26. c. dat. of pers. *with* or *to whom*, Mark 14: 53. c. adv. of place, John 18: 20 ὅπου. Acts 25: 17. εἰς c. acc. of place, Acts 5: 16; as marking result, 1 Cor. 11: 17, 34; final, v. 33. ἐν c. dat. 1 Cor. 11: 18. ἐπὶ τὸ αὐτό 1 Cor. 11: 20. 14: 23. *πρὸς τινα* Mark 6: 33. Sept. for נִיב Ez. 33: 30. חֲזַקְתָּ Jer. 3: 18. c. εἰς for חֲזַקְתָּ Zech. 8: 21. חֲזַקְתָּ 2 Chr. 30: 13. *πρὸς τινα* Ex. 32: 5. — Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. *τῖνι* Pol. 1. 78. 4. *σύν τινι* Luc. Asin. 45. ἐς τὸ αὐτό Luc. Alex. 8.

c) spoken of conjugal intercourse, Matt. 1: 18. 1 Cor. 7: 5. — c. dat. Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diod. Sic. 3. 58. Xen. Mem. 2. 2. 4. — In Matt. 1. c. perh. i. q. *to come together* in one house, *to live together*, as Xen. Occ. 10. 4.

Συνεσθίω, aor. 2 *συνέφαγον*, (ἐσθίω q. v.) *to eat with* any one, i. e. *genr.* to *intercourse with*, to *associate with*, c. dat. as in *Συγκάθημαι*. E. g. *συνεσθ.* Luke 15: 2. 1 Cor. 5: 11. c. *μετά τινος* Gal. 2: 12, comp. Winer § 56 fin. *συνέφαγ.* Acts 11: 3. 10: 41 οἵτινες *συνεφάγομεν καὶ συνεπίομεν αὐτῷ*, comp. in *Εσθίω* c. δ. Sept. *συνεσθ.* for חָזַק Gen. 43: 32. absol. Ps. 101: 5. *συνέφ.* for עָצָא Ex. 18: 12. — *συνεσθ.* Plut. de occult. Viv. init. *συνέφ.* Luc. Parasit. 59.

Σύνεσις, εως, ἡ, (*συνίημι* q. v.) *a sending together*, *conjunction* of streams, *ξύνεσις δύο ποταμῶν* Hom. Od. 10. 515. In N. T. 'a putting together in mind,' i. q. *discernment*, *understanding*, *intelligence*, Luke 2: 47 ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ *σύνεσει* αὐτοῦ. 1 Cor. 1: 19. Eph. 3: 4. Col. 1: 9. 2: 2. 2 Tim. 2: 7. Sept. for בִּינָה Deut. 4: 6. Is. 29: 14. חֲזַקְתָּ Ex. 31: 3. Prov. 2: 2. חֲזַקְתָּ Job 15: 2. — Luc. Alex. 22. Diod. Sic. 1. 1.

Dem. 1394. 4. Xen. Cyr. 4. 5. 23. — Meton. as a faculty of the mind, *understanding*, *intellect*, put for *the mind* itself; Mark 12: 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως. — Eccelus. 47: 23. Test. XII Patr. p. 538. Ael. V. H. 12. 1. Plut. Vit. Thes. 6.

Συνειός, ἡ, ὄν, (*συνίημι* q. v.) pp. 'putting together in mind,' i. e. *discerning*, *intelligent*, *saagacious*. Matt. 11: 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10: 21. Acts 13: 7. 1 Cor. 1: 19. Sept. for מְבִינִי 1 Chr. 15: 22. מְבִינִי Prov. 28: 7. Ecc. 9: 11. חֲזַקְתָּ Gen. 41: 33. Is. 19: 11. — Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed R. VI. p. 206. 14.

Συνευδοκέω, ὦ, f. ἴσω, (εὐδοκέω q. v.) *to think well of with* others, *to take pleasure with* others in any thing; hence i. q. *to approve*, *to assent to*, c. dat. of pers. pp. as in *Συγκαίρω* q. v. Rom. 1: 32 *συνευδοκοῦσι τοῖς πράσσοις*. Elsewhere c. dat. of thing *in* or *as* to which, Luke 11: 48 *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων*. Acts 8: 1. 22: 20. — 1 Macc. 1: 57. 2 Macc. 11: 24. absol. Demad. 180. 32. Diod. Sic. 4. 24. — Seq. infin. i. q. *to be like willing*, *like pleased* to do any thing, 1 Cor. 7: 12, 13 καὶ αὐτὸς *συνευδοκεῖ οἰκεῖν μετ' αὐτῆς*, i. e. if both are mutually pleased.

Συνευωχέω, ὦ, f. ἴσω, (εὐωχέω to let be well fed, to feast, from εἶ, ἔχω, ὄχη,) *to feast several together*; Mid. or Pass. *to feast with* any one, *to revel with*, c. dat. as in *Συγκάθημαι*. 2 Pet. 2: 13 *συνευωχούμενοι ὑμῖν*. impl. Jude 12. — Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεφίστημι, (ἐφίστημι,) in N. T. only aor. 2 *συνεπέστην* intrans. *to stand upon together*, *to assail together*; c. *κατά*, Acts 16: 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them. — Sept. Num. 16: 3 *συνεπέστησαν* in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ξω, (ἔχω,) *to hold together*, *to press together*, i. q. *to hold fast*, *to shut up*, trans.

a) pp. as τὰ ὦτα *to stop one's ears* Acts 7: 57. Sept. τὸ στόμα, for גִּבְרִי Is. 52: 15. Of a city besieged, Luke

19: 43 συνέξουσὶ σε [Ἰεροσόλυμα] πάντο-
θεν. So Sept. and 715 1 Sam. 23: 8.
(2 Macc. 9: 2.) Of a crowd, to *press*
upon any one Luke 8: 45; of persons
having a prisoner in custody, to *hold*
fast, Luke 22: 63. — Hdian. 2. 13. 8.
Luc. Tox. 39.

b) trop. to *constrain*, i. q. to *compel*,
to *press on*, c. acc. 2 Cor. 5: 14 ἡ γὰρ
ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, sc. so to act.
Pass. Acts 18: 5 συνέχεται τῷ πνεύματι ὁ
Παῦλος in text. rec. see below. — Pass.
συνέχομαι, to be in *constraint*, i. q. to be
straitened, *distressed*, *perplexed*, absol.
Luke 12: 50 πῶς συνέχομαι ἕως οὗ τελε-
σθῇ. Phil. 1: 23. (Comp. Jos. Ant. 5.
11. 3. τῷ πολεμῷ Palaeph. 39. 5. τῷ
λιμῷ Pol. 3. 62. 4.) Also i. q. to be *seized*,
affected, *afflicted*, sc. with fear, disease,
etc. c. dat. Luke 8: 37 φόβῳ μεγάλῳ
συνέχοντο. Matt. 4: 24 νόσοις . . . συνε-
χόμενοι. Luke 4: 38. Acts 28: 8. — Sept.
Job 3: 24. 31: 23. Plut. ed. R. X. p. 788.
1 φόβῳ. Diod. Sic. 3. 33 νόσοις. — Pass.
spoken also of a person *held fast*, *press-*
ed, occupied with a work or the like;
Acts 18: 5 συνέχεται τῷ λόγῳ ὁ Παῦλος
in later edit. comp. above, i. e. Paul now
gave himself wholly to preaching the
word; comp. v. 3. — Wisd. 17: 20 ἔργοις.
Hdian. 1. 17. 22 ἡδοναῖς.

Συνήδομαι, depon. Pass. (ἡδομαι)
to *joy* or *rejoice* with any one, c. dat.
Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen.
Cyr. 4. 1. 7. In N. T. c. dat. of thing,
to *delight* in any thing with others;
Rom. 7: 22 συνήδομαι γὰρ τῷ νόμῳ, i. e.
I too delight in the law, I am one of
those who delight in it, etc. Others, to
delight in altogether, wholly.

Συνήθεια, ας, ἡ, (συνήθης dwell-
ing together, wonted together, accus-
tomed, from σύν, ἥθος q. v.) a *dwelling*
or *living together*, Ael. H. An. 16. 36.
Dem. 1467. 19. a *being wonted together*,
familiarity, Jos. de Macc. 13 fin. Pol. 1.
43. 4. Diod. Sic. 14. 12. In N. T. a
wont, *usage*, *custom*, John 18: 39. 1 Cor.
11: 16. — Jos. Ant. 10. 4. 5 ἡ πάτριος
συνήθεια. Arr. Epict. 1. 27. 20. Xen.
Venat. 12. 4.

Συνηλικιώτης, ου, ὁ, (ἡλικιώτης,
ἡλικία q. v.) one of *like age*, *an equal in*

age, Gal. 1: 14. — Alciph. Ep. 1. 12.
Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53.
On this species of compounds, disap-
proved of by the Atticists, see Thom.
Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

Συνθάπτω, f. ψω, (θάπτω,) to *bury*
with any one; in N. T. trop. with Christ,
in the likeness of his burial, c. dat. as
in *Συνθάπτημαι*. Pass. Rom. 6: 4. Col.
2: 12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι.
— pp. Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ
ἀνδρὶ. Plut. M. Anton. 85. Thuc. 1. 8.

Συνθλάω, f. άσω, (θλάω to crush,)
to *crush together*, to *dash in pieces*, Pass.
Matt. 21: 44 et Luke 20: 18 ὁ πεσὼν ἐπὶ
τὸν λίθον τοῦτον, συνθλασθήσεται.
Sept. for 572 Ps. 107: 16. Is. 45: 2.
772 Ps. 58: 7. — Plut. Artax. 19. Diod.
Sic. 2. 57.

Συνθλίβω, f. ψω, (θλίβω,) to *press*
together, to *press closely*, on all sides, as
a crowd upon a person, c. acc. Mark 5:
24, 31. — Eccles. 34 [31]: 14. Plut.
Sympos. 6. 6 fin.

Συνθρούπτω, f. ψω, (θρούπτω to
break,) to *break together*, to *crush* into
pieces; trop. τὴν καρδίαν τινός to *crush*
the heart, i. q. to *dishearten*, to *take away*
one's fortitude, Acts 21: 13. — So οἱ ἀπο-
τεθρυνμένοι τὰς ψυχὰς Plat. Repub. VI.
p. 495. E.

Συνιέω, see in Συνήμι.

Συνήμι, f. συνήσω, aor. 1 συνῆκα,
aor. 2 συνῆν, (ἵμι to send, Buttm. § 108.
1,) also Pres. συνιέω, whence 3 plur.
συνιοῦσι Matt. 13: 13. 2 Cor. 10: 12,
part. συνίων Matt. 13: 23. Rom. 3: 11.
comp. Buttm. § 106. n. 5. Matth. § 210.
1 sq. Winer § 14. 3. n. — Pp. to *send*
or *bring together*, e. g. foes in battle,
Hom. Il. 1. 8. ib. 7. 210. Trop. to *bring*
or *put together* in mind; hence i. q. to
discern, to *perceive*, to *be aware of*, e. g.
a sound, voice, Hom. Il. 2. 182 ὅπα θεᾶς.
ib. 2. 26. Hes. Theog. 831. — In N. T.
genr. to *understand*, to *comprehend*, absol.
Matt. 13: 13 ἀκούοντες οὐκ ἀκούουσιν,
οὐδὲ συνιοῦσι. v. 14 καὶ οὐ μὴ συνῆτε.
v. 15, 19, 23. 15: 10. Mark 4: 12. 6: 52,
see in Ἐπί II. 3. b. β. 7: 14. 8: 17,
21. Luke 8: 10. Acts 7: 25 οἱ δὲ οὐ
συνῆκαν. 28: 26, 27. Rom. 15: 21. 2 Cor.

10: 12 οὐ συννοῦσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. 13: 51 *συνήκατε ταῦτα πάντα*; Luke 2: 50 τὸ ἤμα. 18: 34. 24: 45. Eph. 5: 17. Seq. ὅτι, Matt. 16: 12. 17: 13. Acts 7: 25. Sept. for הָבִין Is. 6: 9, 10. 2 Chr. 34: 12. c. acc. Prov. 2: 5, 9. c. ὅτι Is. 43: 10. — Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. ὅτι Hdian. 4. 15. 15. — From the Heb. *to understand, to be wise*, sc. in respect to duty towards God, i. q. *to be upright, righteous, godly*; Rom. 3: 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14: 2 where Sept. for הַשְׁתָּיִם; also Ps. 2: 10. Dan. 11: 35. 12: 3.

Συνιστάω, -άνω, see. in συνίστημι.

Συνίστημι, f. σιστήσω, (ἴστημι,) also Pres. συνιστάω 2 Cor. 4: 2. 6: 4. 10: 18; συνιστάνω 2 Cor. 3: 1. 5: 12. 10: 12; see in Ἰστημι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with, and to stand with*; see in Ἰστημι.

I. Trans. in the present, imperf. and aor. 1, Act. *to make stand with, together, to place together*, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. *to place with or before any one*.

a) pp. of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence i. q. to commend, to represent as worthy*, c. acc. et dat. Rom. 16: 1 *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. 5: 12. c. acc. et πρὸς τινα 2 Cor. 4: 2. c. acc. simpl. 2 Cor. 3: 1 *ἐναντὺς συνιστάειν*. 10: 12, 18 bis. Pass. 2 Cor. 12: 11.—1 Macc. 12: 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. *to set forth with or before any one, to declare, to shew, to make known and conspicuous*, c. acc. simpl. Rom. 3: 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5: 8. 2 Cor. 6: 4 *συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι*. c. dupl. acc. Gal. 2: 18 *παραβάτην ἐμαντὸν συνίστημι*. c. acc. et inf. 2 Cor. 7: 11. Sept. for הָבִין Job 28: 23.—Jos. Ant. 7. 2. 1 *συνίστων ἑαυτοὺς ὡς εἰδους*. c. dupl. acc. Philo Quis rer. div. Haer. p. 517 *συνίστησιν αὐτὸν προφήτην*. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. *to stand with, together*, etc.

a) pp. of pers. c. dat. as in Συγκάθημαι. Luke 9: 32 δύο ἄνδρας τοὺς συνεστῶτας αὐτῷ. Sept. for שְׁנַי 1 Sam. 17: 26.—Pol. 4. 1. 6. Luc. Neevom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. *to place together* sc. parts into a whole, i. e. *to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 ἡ συστήσασα φύσις καὶ διαλύσει. Plato Timaeus p. 30. E, *τίνι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστᾷς ξυνέστης*. p. 41. D [ὁ θεός] *ἐυστήσας δὲ τὸ πᾶν*. Hence in N. T. intrans. *to be constituted, created, to exist*, Col. 1: 17 πάντα ἐν αὐτῷ *συνέστηκε*. 2 Pet. 3: 5 γῆ ἐξ ὕδατος . . . *συνεσιτώσα τῷ τοῦ θεοῦ λόγῳ*. — Philo de Plant. Noë p. 215 ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἄερος καὶ πυρὸς . . . *συνέστη ὁδε ὁ κόσμος*. Max. Tyr. Diss. 25. p. 253, *τῷ Διὸς εὐνῆματι γῆ συνέστη* x. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εὐσω, (ὁδεύω q. v.) *to be on the way with any one, to travel or journey with*, c. dat. as in Συγκάθημαι, Acts 9: 7.—Wisd. 6: 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύνοδος, ὁδός,) pp. *a journeying together*, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. *a company of travellers, caravan*, Luke 2: 44.—Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ὦ, f. ἴσω, (οἰκέω,) *to house or dwell with any one, to live with*, espec. as husbands with wives in one house, *to cohabit*, absol. 1 Pet. 3: 7. — Ecclus. 25: 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ὦ, f. ἴσω, (οἰκοδομέω q. v.) *to build with any one, in company with*, c. dat. Esdr. 5: 68. In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2: 22; see fully in Οἰκοδομέω c.

Συνομιλέω, ὦ, f. ἴσω, (ομιλέω,) *to be in company with*, Ceb. Tab. 13. In

N. T. to converse with, to talk with, c. dat. Acts 10: 27.

Συνομορέω, ὦ, f. ἦσω, (ὁμορέω, ὁμορος, from ὅμος, ὄρος,) to border together, to be contiguous with, c. dat. Acts 18: 7 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Simpl. ὁμορέω Hdian. 6. 7. 5.

Συνοχή, ἥς, ἡ, (συνέχω q. v.) a holding together, a shutting up, e. g. of the womb, Symm. Prov. 30: 16; of a city besieged, Sept. Jer. 52: 3. Mic. 5: 1; spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. Il. 23. 330. In N. T. trop. distress, disquiet, anxiety, Luke 21: 25 συνοχή ἐθνῶν. 2 Cor. 2: 4 σ. καρδίας.—Sept. Job 30: 3. Aquil. for מַצְחָה Ps. 25: 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

Συντάσσω v. τιῶ, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. to arrange or set in order with any one, i. e. to order, to appoint, to direct, c. dat. as in Συγκάθημαι. Matt. 26: 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. impl. 27: 10. Sept. for הִתְאָדָּר Gen. 18: 19. 26: 11. — Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἡ, (συντελέω,) full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quaest. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. end, consummation, only in the phrase συντέλεια τοῦ αἰῶνος Matt. 13: 39, 40, 49. 24: 3. 28: 20. συντέλ. τῶν αἰῶνων Heb. 9: 26. See in Αἰών no. 2. Sept. for כְּבִיב Neh. 9: 31. Jer. 4: 27. גָּמַל Dan. 12: 4. — Ecclus. 11: 27. 21: 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

Συντελέω, ὦ, f. ἔσω, (τέλω,) to end or terminate together, Hdian. 2. 2. 15. In N. T. to end altogether, fully, to finish wholly, to complete.

a) pp. and genr. c. acc. Matt. 7: 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke 4: 13. Of time, Luke 4: 2. Acts 21: 27. Sept. for כְּבִיב Gen. 2: 2. 1 K. 6: 9. Job 36: 11. מִשְׁכָּנִי Deut. 34: 8. — Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50. —

In the sense of to fulfil, to accomplish, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. 10: 22, see in Συντέμνω. Pass. Mark 13: 4. Sept. for כְּבִיב Ruth 3: 18. בָּצַע Lam. 2: 17.

b) by Hebr. as in Engl. to finish, to complete, i. q. to make, c. acc. Heb. 8: 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινὴν, quoted from Jer. 31: 31 where Heb. בְּרָה, Sept. διαθήσομαι. Sept. συντελεῖν διαθήκην for Heb. בְּרָה Jer. 34: 8, 15. בָּצַע Is. 44: 24.

Συντέμνω, f. ἐμῶ, perf. συντέμμηκα, (τέμνω,) pp. to cut together, i. e. to contract by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23. — In N. T. trop. and from the Heb. i. q. to decide, to determine, to decree; Rom. 9: 28 his, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντεμνόμενον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10: 22, 23, where the Heb. reads thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of Hosts execute etc. See Cölln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for כְּבִיב Is. 23: 22. Dan. 9: 26. הִתְאָדָּר Dan. 9: 24.

Συντηρέω, ὦ, f. ἦσω, (τηρέω,) pp. to have an eye upon together or with any one, to watch or keep together with any one. In N. T.

a) i. q. to watch or keep with oneself, c. acc. Mark 6: 20 συντηρεῖ αὐτόν, i. e. Herod kept John in custody with or near himself, for the sake of protection against Herodias, and often heard him; comp. v. 20. Others, he guarded him closely. — Trop. to keep or lay up with oneself in mind, τὰ ῥήματα Luke 2: 19. So Sept. ἐν τῇ καρδίᾳ for Ch. בְּכַתְרֵי Dan. 7: 28. — Ecclus. 39: 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἐαντιῷ.

b) i. q. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. 9: 17. Luke 5: 38. — 1

Macc. 8: 12 *φιλίαν μετά τινος*. 10: 20. Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 191 *συντηρεῖν τὴν ψυχὴν εἰς ζωὴν*.

Συντίθημι, *f. ἦσω, (τίθημι), to set or put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. *to compose, ὀνόματα* Arr. Epict. 3. 23. 23. *λόγους* Dem. 277. 5. *πράγμα* ib. 275. 26. Also *to set or put with a person, to deliver to any one*, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι, to set together with another*, i. e. between oneself and another, i. q. *to agree together, to covenant together or with any one*; seq. inf. Luke 22: 5 *καὶ συνέθεντο αὐτῷ ἀγγέλιον δοῦναι*. Seq. inf. c. τοῦ Acts 23: 20; see *Ὁ, ἡ, τό*, p. 556. c. Seq. *ἵνα* John 9: 22; comp. in *ἵνα* no. 3. a.—c. inf. Sept. Dan. 2: 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707. —Once in text. rec. i. q. *to assent, absol.* Acts 24: 9; comp. in *Συνεπιτίθημι*. So Philostr. Heroic. c. 5 fin. *ὀλίγοις τῶν βουλευμάτων συντίθεσθαι*.

Συντόμως, adv. (*σύντομος, συντέμνω* q. v.) *concisely, briefly*, in few words, Acts 24: 4. — Jos. c. Ap. 1. 1 *γράψαι συντόμως*. Athen. 8. p. 349. A. Xen. Oec. 12. 19 *ὥς δὲ συντόμως εἰπεῖν*.

Συντρέχω, aor. 2 *συνέδραμον, (τρέχω), to run with others*, in company, intrans. pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἰς τι, 1 Pet. 4: 4 *μὴ συντρέχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχσιν*.—Dem. 214. 7. —Of a multitude, *to run together, to flock together*, Mark 6: 33. Acts 3: 11. —Judith 6: 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

Συντριβῶ, *f. ψω, (τρίβω), to rub together*, e. g. sticks for kindling fire, τὰ πυρῆα, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. *to break or crush together*, by rubbing or striking against, concussion, i. q. *to break in pieces*, trans.

a) pp. Mark 5: 4. 14: 3 see in *Ἀλάστρον*. John 19: 36. Rev. 2: 27 τὰ σκεῖν τὰ κεραμικά. Sept. for *כרע* Ex. 12: 46. Lev. 6: 28. 26: 13.—Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29. —Of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12: 20 *κάλαμον συντριμμένον οὐ κατιάξει, a reed broken to-*

gether shall he not break off, quoted from Is. 42: 3 where Sept. for *γῆ*.

b) trop. *to break together the strength or power of any one, to crush, to weaken*, c. acc. Luke 9: 39 *πνεῦμα . . . συντριβεί αὐτόν*, i. e. weakens him, breaks him down; comp. Mark 9: 18 where it is *ξηραίνεται*. (Hdian. 5. 4. 20.) So of Satan, *to break or crush his power*, Rom. 16: 20; comp. in *Πούς β.* Sept. for *כרע* Josh. 10: 10. Am. 3: 15.—Pol. 26. 3. *ὁ συντρίβει τοὺς Ἀχαιοὺς*.—Pass. Luke 4: 18 *συντριμμένους τὴν καρδίαν, broken in heart*, i. e. dispirited, afflicted, comp. Butt. § 131. 6. So Sept. and *כרע* Ps. 34: 19. 51: 19. —Pol. 21. 10. 2 *συντρί. τῇ δινοίᾳ*. Diod. Sic. 11. 78 *τοῖς φρονήμασι*. 16. 81 *ταῖς ψυχαῖς*.

Σύντριμμα, *αιος, τό, (συντρίβω* q. v.) *a breaking together, a crushing, fracture*, Sept. for *כרע* Lev. 21: 18. Is. 30: 14. In N. T. trop. *destruction*, Rom. 3: 16, quoted from Is. 59: 7 where Sept. for *כרע*, as also 22: 4. 60: 18. for *כרע* Jer. 8: 21. 48: 3. —Eccclus. 40: 11. 1 Macc. 2: 7.

Σύντροφος, *ου, ὁ, ἡ, adj. (συντρέφω), nourished or nursed together*, Xen. Mem. 2. 3. 4. In N. T. subst. *one brought up or educated with another, a comrade*, Acts 13: 1.—2 Macc. 9: 29. Jos. B. J. 1. 10. 9. Ael. V. H. 12. 26. Pol. 5. 9. 4.

Συντυγχάνω, aor. 2 *συνέτυχον, (τυγχάνω), to fall in with, to meet with, to come to or at any one*, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 *συντυχὼν δ' αὐτῇ θεῖος ἄγγελος*. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

Συντύχη, *ης, ἡ, Symtyche*, pr. n. of a female Christian, Phil. 4: 2.

Συνυποκρίνομαι, depon. Mid. (*ὑποκρίνομαι*), aor. 1 Pass. *συνυπεκρίθην* in Mid. sense, Butt. § 136. 2; *to play the hypocrite with any one, to dissemble with*, c. dat. as in *Συγχαίρω*. Gal. 2: 13. —Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

Συνυπουργέω, *ῶ, f. ἦσω, (ὑπουργέω, ὑπουργός* under-worker, helper, from *ὑπό, ἔργον*), *to serve, help, aid with any one, together, at the same time*, c. dat. of manner, 2 Cor. 1: 11.—Luc. Bis ac-

cus. 17 συναγωνίζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυννπουρεῖ.

Συνωδίνω, f. ἰνῶ, (ᾠδίνω,) to be in travail together, to bring forth together, spoken of animals Porphy. de Abstin. 3. 10. In N. T. trop. to be in pain together, absol. spoken of ἡ κτίσις collect. Rom. 8: 22. — Eur. Helen. 733 or 736 ξυνωδίνει κακοῖς.

Συνωμοσία, ας, ἡ, (συνόμνυμι,) a swearing together, a conjuration, conspiracy, Acts 23: 13 συνωμοσίαν πεποιηκότες, comp. in Ποιέω no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

Συράκουσαι, ὧν, αἱ, Syracuse, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28: 12. — Xen. H. G. 1. 1. 29, 31.

Συραφοινίκισσα, see in Συρφοινίσσα.

Συρία, ας, ἡ, Syria, Heb. אַרָמָא, *Aramaea*, pr. n. of a large country of Asia, lying, in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם אֲרָם, i. e. *Aramaea* of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Coele-Syria*, see in Διμασκός. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in *Ἡγεμών* no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4: 24. Luke 2:

2. Acts 15: 23, 41. 18: 18. 20: 3. 21: 3. Gal. 1: 21.

Σύρος, α, ον, (Συρία,) Syrian, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ Σύρος, a Syrian, Luke 4: 27.—Sept. 2 K. 5: 20. Jos. Ant. 10. 15. 4. Hdt. 3. 11. 17.

Συρφοινίσσα, ας, ἡ, a Syro-Phenician woman, i. e. a Phenician of Syria, prob. in distinction from the Λιβφοινίκες Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21, 22. — Pp. fem. to Συρφοίνις, as Cadmus is called, Luc. Deor. Concil. 4. *Syrophenix* Juv. Sat. 6. 159. Comp. Φοίνις, fem. Φοίνισσα Hom. Od. 15. 417. Hdt. 8. 118.—A later form is Συραφοινίκισσα v. Συρφοινίκισσα, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

Σύρτις, ιως v. εως, ἡ, (σίρω,) *syrtis*, i. e. a sand-bank, shoal, quick-sands, dangerous to navigation, pp. so called as drawn together by currents of the sea, Acts 27: 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrtis Major*, between Cyrene and Lep-tis; the other, *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Aen. 1. 108 sq. Wetst. N. T. II. p. 642. — Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τὴν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

Σύρω, f. νῶ, to draw, to drag, to haul, trans. John 21: 8 σύροντες τὸ δίχτυον. Rev. 12: 4. Sept. for סָהַר 2 Sam. 17: 13. — Luc. Merc. cond. 3. Hdt. 5. 8. 17. — Of persons dragged by force before magistrates or to punishment, Acts 8: 3. 14: 19. 17: 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σὺν ᾧ εἰς τὸ δεσμωτήριον. Luc. Lexiph. 10.

Συσπαράσσω v. τιω, f. ἄξω, (σύν, σπαράσσω q. v.) pp. to tear or lacerate together; in N. T. intens. to convulse altogether, to throw into strong spasms, spoken of the effects of demoniacal

possession resembling epilepsy, c. acc. Luke 9: 42. Comp. in Σπαράσσω.

Σύσσημον, ου, τό, (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) a concerted sign, token, signal, sc. agreed upon with others; Mark 14: 44 σύσσημον, comp. Matt. 26: 48 σημῆον. — Sept. Judg. 20: 40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

Σύσσωμος, ου, ὁ, ἡ, adj. (σύν, σῶμα,) of the same body with another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3: 6.—Not found elsewhere.

Συστάσιασθής, οὔ, ὁ, (συστασιά-ζω, σιάσις,) a companion in sedition or insurrection, a fellow-insurgent, Mark 15: 7.—Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβόλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

Συστατικός, ἡ, ὄν, (συνίστημι q. v.) pp. placing together, introducing; hence commendatory, e. g. ἐπιστολή συστατική, letter of commendation, 2 Cor. 3: 1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

Συσταννῶω, ὧ, f. ὥσω, (σύν, σταννῶω,) to crucify with any one, c. dat. as in Συγκάθημαι. Matt. 27: 44. Mark 15: 32. John 19: 32. — Trop. Rom. 6: 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταννῶθη sc. Χριστῷ, our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2: 20.

Συστέλλω, f. λῶ, (στέλλω q. v.)

1. to deck together, i. q. to wrap together, to envelope, to wind in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαρτος ἐν χερσὶν πέπλοις συνεστάλησεν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts 5: 6.—So περιστέλλω Sept. Ez. 29: 5. Jos. Ant.

17. 3. 3 περιστέλλειν θανάοντα. Hdot. 2. 90.

2. to send or draw together, to contract, Eccclus. 4: 31. Luc. Icarom. 12 γῆ ἐξ βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. to shrink together, to be distressed, anxious, 1 Macc. 2: 6 συνεστάλησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10 οἱ μὲν ἄλλοι συνεστάλησαν τὴν ψυχὴν.—Hence in N. T. 1 Cor. 7: 29 ὅτι ὁ καιρὸς συνεσταλμένος, the time is full of distress, i. q. ἡ ἐνεστώσα ἀνάγκη in. v. 26. Others, 'the time is short,' contracted.

Συστενάζω, f. ξω, (στενάζω,) to groan or sigh together, spoken of ἡ κτίσις collect. Rom. 8: 22.

Συστοιχέω, ὧ, f. ἥσω, (σύν, στοιχέω q. v.) to advance in order together, as soldiers, Pol. 10. 21. 7. In N. T. trop. to go together with, i. q. to correspond to, c. dat. Gal. 4: 25.—So σύστοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

Συστρατιώτης, ου, ὁ, (στρατιώτης,) a fellow-soldier; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2: 25. Philem. 2. — pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

Συστρέφω, f. ψω, (στρέφω,) to turn together, at the same time, Eccclus. 38: 29. In N. T. to turn, twist, wind together, sc. into one bundle, band, mass; hence genr. i. q. to gather together, to collect, c. acc. Acts 28: 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος. (Comp. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.) So Sept. for צָרַץ, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ, Prov. 30: 4. — Of persons, troops, Sept. for צָרַץ Judg. 11: 3. צָרַץ Judg. 12: 4. Also 2 Macc. 14: 30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

Συστροφή, ἡς, ἡ, (συστρέφω q. v.) a turning or winding together, as συστροφὴ πνεύματος a whirlwind, Eccclus. 43: 17. In N. T. a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19: 40. — genr. Sept. for צָרַץ Judg. 14: 8. 1 Macc. 14:

44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts 23:12 *ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι*, comp. v. 13. See in *Ητοιέω* no. 1. b. β. So Sept. for קָשַׁר 2 K. 15:15. *συστρ. ποιεῖν* for קָשַׁר Am. 7:10.

Συσχηματίζω, f. *ισω*, (*σχηματίζω*, *σχῆμα*), to give the same form with, to conform to any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. *to conform oneself, to be conformed to* any thing, c. dat. Rom. 12:2 *μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ*. 1 Pet. 1:14. — Plut. Numa 20 *συσχηματίζονται πρὸς τὸν ἐν φιλικῇ καὶ ὁμοιοῖα τῇ πρὸς αὐτούς*. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάρ v. *Συχάρ*, ἡ, indec. *Sychar*, a city of Samaria, i. q. *Shechem*, *Συχέμ*, where see fully. John 4:5. The name *Συχάρ* is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city *Συχέμ*, שִׁכֶּם, as the seat of the Samaritan worship. As such it might come from Heb. קִרְיָא *falsehood*, spoken of idols Hab. 2:18; or also from שִׁכְרָא *drunkard*, in allusion to Is. 28:1, 7. Comp. Ecclus. 50:26 *ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σικίμοις*. Test. XII. Patr. p. 564 *ἔστιν γὰρ ἀπὸ σήμερον Σικίμη λεγομένη πόλις ἀσυνέτων*. Comp. the similar change in the name *Βεελζεβούλ* for *Βεελζεβούβ*, p. 134. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. P. I. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. *Συχέμ* v. *Συχέμ*, ἡ, *Sychem*, Heb. שִׁכֶּם *Shechem*, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts 7:16; comp. Sept. Gen. 12:6. 37:12. Josh. 20:7 *Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ*.—Called also *Σικίμα*, ἱμὼν, Sept. 2 K. 12:1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; *Σαλήμ* Sept. Gen. 33:18; later *Μαβορθά* by the inhabitants, and *Νεάπολις*, *Neapolis* by the Romans, Jos. B. J. 4. 8. 1; also on coins, *φλαυία νεάπολις*, *Flavia Neapolis*. For the name *Sychar*, see in *Συχάρ*. See fully in Wetst. N. T. I. p. 858. Reland Palaest. p. 1004 sq. The ancient *Shechem* was given to the Levites and was one of the

cities of refuge, Josh. 20:7. 21:21. It was destroyed by Abimelech, Judg. 9:45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12:1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4:5, comp. 20:21. Comp. in *Σαμαρείτης*. At present it is an inconsiderable village, called *Nablous* or *Naploos* (*Neapolis*), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. *Shechem*. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. *Συχέμ*, ὁ, indec. *Sychem*, Heb. שִׁכֶּם (shoulder) *Shechem*, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7:16. Comp. Gen. c. 34.

Σφαγή, ἡς, ἡ, (σφάζω), *slaughter*, sc. of animals for food or in sacrifice. Acts 8:32 *ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη*, quoted from Is. 53:7 where Sept. for חֲבִיב. Rom. 8:36 *ὡς πρόβατα σφαγῆς*, i. e. *for slaughter*, quoted from Ps. 44:23 where Sept. for חֲבִיבָא שָׁח; comp. Sept. for חֲבִיבָא Zech. 11:4.—James 5:5 *ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς*, i. e. *like beasts in the day of slaughter*, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for חֲבִיבָא יְהִי Jer. 12:3. — Of persons, 2 Macc. 5:6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conser. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ου, τό, (σφάζω), *a victim*, as slaughtered in sacrifice; Acts 7:42 *μὴ σφάγια . . . προσηνέγκατέ μοι*, quoted from Am. 5:25 where Sept. for חֲבִיב. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.

Σφάζω, Att. σφάττω, f. ξω, *to slaughter, to kill, to slay*, trans. pp. animals for food or sacrifice, Rev. 5:6 *ἀρνίον ἐστὶν ὡς ἐσφαγμένον*. v. 9, 12. 13:8; comp. Is. 53:7. So Sept. for חֲבִיב Gen. 43:16. Ex. 22:1. חֲבִיב Gen. 37:30. Ex. 29:11.—Hom. Od. 1. 92. *Παλαεφ*. 31. 4. Xen. Cyr. 8. 3. 24. — Of persons, *to kill, to slay*, c. acc. 1 John 3:12 bis *ὃς ἐσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ.* Rev. 6:4, 9. 18:24. Once hyperbol. of a deadly wound, Rev. 13:3 *καφαλῇ*

ὡς ἐσφαγμένη εἰς θάνατον. Sept. genr. for עֲרֵב Gen. 22: 10. 2 K. 10: 7. Is. 57: 5.—1 Macc. 1: 2. Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφοδρά, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Butt. § 115. 4), *vehemently, greatly, very much*, Matt. 2: 10. 17: 6, 23. 18: 31. 19: 25. 26: 22. 27: 54. Mark 16: 4. Luke 18: 23. Acts 6: 7. Rev. 16: 21. Sept. for עֲרֵב Gen. 17: 18, 19. comp. Sept. Jon. 4: 4, 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφοδρά), *vehemently, greatly, very much*, Acts 27: 18.—Ecclus. 13: 13. Hdian. 4. 13. 4. Xen. Oec. 5. 4.

Σφραγίζω, f. ἰσω, (σφραγίς,) *to seal, trans.*

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for עֲרֵב 1 K. 21: 8. Is. 29: 11. Dan. 12: 4. Polyæn. p. 414 τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυπέρχοντος. Hence in N. T. trop. of words, i. q. *to keep in silence, not to make known*, c. acc. Rev. 10: 4 σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς. 22: 10. So Sept. for עֲרֵב Dan. 8: 26. — Stob. Ser. 34. p. 215 σφράγισον τοὺς μὲν λόγους σιγῇ. — Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. 27: 66. seq. ἐπάνω τινος Rev. 20: 3. Sept. for עֲרֵב Cant. 4: 12.—Bel and Drag. v. 11, 14. Diog. Laert. 4. 59 τὸ ταμειῖον. —Hence trop. *to secure to any one, to make sure*, i. q. *to deliver over safely*, Mid. c. acc. et dat. Rom. 15: 28 ἐσφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον.—Comp. Sept. Deut. 32: 34. 2 K. 22: 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal or mark upon any thing*, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7: 3 ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 δεινοῖς δὲ σημάτωντροισιν ἐσφραγισμένοι ἐφεύ-

γομεν κ. τ. λ.—Often of decrees, documents, *to attest by a seal*, Sept. for עֲרֵב Esth. 8: 8, 10. Job. 7: 14. ἐγγυῖν Arr. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6: 27 τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν, sc. as the Messiah; comp. 5: 36. Seq. οὕτω, John 3: 33 ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι θεὸς ἀληθὴς ἐστι. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. 1: 22. Pass. Eph. 1: 13. 4: 30. — comp. Anthol. Gr. II. p. 147. So ἐπισφραγίζομαι in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ἴδος, ἦ, (prob. φράσσω,) *a seal, i. e.*

a) pp. instrument for sealing, *a signet, signet-ring*, Rev. 7: 2. Sept. for עֲרֵב 1 K. 21: 8. Cant. 8: 6.—Polyæn. p. 763 τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ κ. τ. λ. Pol. 16. 22. 11. Hdot. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5: 1 σφραγίσιν ἐπὶ. v. 2, 5, 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also *a seal*, impressed as a mark or token of genuineness, Rev. 9: 4; and so of a motto, inscription, 2 Tim. 2: 19. (Act. Thom. § 26 ὁ θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγνώσκει τὰ ἴδια πρόβατα.) Trop. i. q. *a token, pledge, proof*; 1 Cor. 9: 2 ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ὑμεῖς ἐστέ. Rom. 4: 11.—Jos. de Macc. § 7.

Σφυρόν, οὖν, τό, (kindr. with σφῦρα, σφαῖρα,) *the ankle*, comp. Lat. *mal-leolus pedis*, Acts 3: 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, *near*, Hom. Il. 3. 15. ib. 4. 247. comp. in ἔχω g. In N. T. *nearly, almost*, Acts 13: 44 σχεδὸν πάντα ἡ πόλις συνήχθη. 19: 26. Heb. 9: 22.—2 Macc. 5: 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχήμα, αἶος, τό, (ἔχω, σχεῖν,) Lat. *habitus*, i. q. *fashion, figure, mien, deport-*

ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In. N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7: 31 σχῆμα τοῦ κόσμου. Phil. 2: 8 σχήματι εἵρεθεις ὡς ἄνθρωπος. — Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθοῦσι. Xen. Cyr. 7. 1. 49.

Σχιζω, f. ἰσω, to split, to rend, to divide with violence, trans. pp. wood, Sept. for שִׁרָא Gen. 22: 3. 1 Sam. 6: 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. 27: 51; the veil of the temple, c. εἰς δύο Matt. 27: 51. Mark 15: 38. Luke 23: 45; the heavens Mark 1: 10; a garment Luke 5: 36. John 19: 24; a net John 21: 11. So Sept. and שִׁרָא Is. 48: 21. Zech. 14: 4. שִׁרָא Is. 37: 1. — Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσσην Αἴγυπτον σχίζων. — Trop. to split into parties, factions, to divide, Pass. Acts 14: 4 ἐσχίσθη δὲ τὸ πλῆθος. 23: 7. — Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, αἰος, τό, (σχιζω,) a rent, Matt. 9: 16 et Mark 2: 21 χεῖρον σχίσμα γίνεται. — So Sept. σχισμὴ Is. 2: 21. Jon. 2: 7. — Trop. a division, dissension, schism, John 7: 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9: 16. 10: 19. 1 Cor. 1: 10. 11: 18. 12: 25.

Σχοινίον, ου, τό, (σχοῖνος bulrush,) pp. a cord made of bulrushes; hence genr. a cord, rope, John 2: 15. Acts 27: 32 τὰ σχοινία τῆς σκάφης. Sept. for שִׁבְרָא 2 Sam. 17: 13. 1 K. 20: 31. — Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. ἄσω, (σχολή,) to have leisure, to be free from labour, vacant, idle, absol. Sept. for שְׁבַח Ex. 5: 8, 17. Pol. 11. 25. 7. Xen. Oec. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, to have leisure for any thing, to give oneself to any thing, sc. free from other cares and hindrances. 1 Cor. 7: 5 ἵνα σχολάζητε τῇ ἡσυχίᾳ κ. τ. λ. — Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, to be vacant, empty, absol. Matt. 12: 44 τὸν οἶκον . . . εὐρίσκει

σχολάζοντα, i. e. unoccupied, uninhabited. — Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον.

Σχολή, ἡς, ἡ, leisure, rest, freedom from labour and business, vacation, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. leisure as applied to any thing, i. q. attention, devotion, study, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἓν ἄλλο σχολὴν ποιεῖται κ. τ. λ. In later usage and N. T. meton. a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts 19: 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινός. — Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζήτοῦντας. de audiendi. Poet. 7. Strabo XIV. 5. p. 463 ἐν ᾗ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Plur. p. 401.

Σώζω, f. σώσω, (σῶς, obsol. σάος,) perf. pass. σέσωμαι, aor. 1 pass. ἐσώθην, Buttm. § 100. n. 1. § 114; to save, to deliver, to preserve safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. 8: 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 14: 30. 24: 22. 27: 40, 42 bis. Mark 3: 4. 13: 20. Luke 6: 9. Acts 27: 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16: 25. Mark 8: 35 bis. Luke 9: 24 bis. Sept. for שְׁבַח Judg. 6: 15. 1 Sam. 10: 27. שְׁבַח 1 Sam. 19: 11. Job 1: 15 sq. שְׁבַח 2 Chr. 32: 14. — 1 Macc. 9: 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1. — Seq. ἐκ c. gen. of thing, to save from, to deliver out of any peril etc. John 12: 27. Heb. 5: 7 σώζειν αὐτὸν ἐκ θανάτου. (1 Macc. 2: 59. Xen. An. 3. 2. 11.) Once seq. ἐκ c. gen. of place, praegn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought out safely.

b) of sick persons, to save from death, and by impl. i. q. to heal, to restore to health; Pass. to be healed, to recover; Matt. 9: 21, 22 bis ἡ πίστις σου σέσωκέ σε καὶ ἐσώθη ἡ γυνή. Mark 5: 23, 28, 34. Luke 7: 50. 8: 36. John 11: 12. Acts 4: 9. James 5: 15. al. — Diod. Sic. 3. 58. Isaeus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery

consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as *the Saviour*, seq. ἀπό c. gen. Matt. 1: 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2: 40. Rom. 5: 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπο I. 2. d. Opp. κρίνειν to condemn, John 3: 17. 12: 47. Of God, praegn. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into his kingdom*, 2 Tim. 4: 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. 18: 11 ἦλθε ὁ υἱὸς ἀνθρ. σώσαι τὸ ὑποκόλιον. Rom. 11: 14. 1 Cor. 1: 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4: 16. Heb. 7: 25. James 1: 21. Once c. ἐκ θανάτου James 5: 20. Pass. Matt. 10: 22 ὁ δὲ ὑπομείνεις εἰς τέλος, οὗτος σωθήσεται. 19: 25. 24: 13. Mark 10: 26. 13: 13. 16: 16. Luke 8: 12. 13: 23. John 5: 34. 10: 9. Rom. 5: 10. 1 Cor. 5: 5. 1 Tim. 2: 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2: 47. 1 Cor. 1: 18. 2 Cor. 2: 15. Rev. 21: 24. Comp. Wiener § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. AL.

Σῶμα, αἶμα, τό, *a body*, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. 15: 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. v. 40 σώματα ἐπουράνια, καὶ σώματα ἐπίγεια, comp. v. 41.—Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίζεσθαι.

b) spec. *an animal body*, living or dead: (a) Of the human body, diff. from σὰρξ which expresses rather the *material* of the body. F. g. (1) As living, Matt. 5: 29, 30 ἵνα . . . μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 6: 25 bis. 26: 12. Mark 5: 29. 14: 8. Luke 12: 22, 23. John 2: 21. Rom. 1: 24. 4: 19. 1 Cor. 6: 13. 15: 44 σῶμα ψυχικόν . . . πνευματικόν. 2 Cor. 4: 10. 10: 10. Col. 2: 23. Heb. 10: 5. 1 Pet. 2: 24. al. saep. Col. 1: 22 see in Σάρξ no. 3. In antith. with ἡ ψυχὴ, Matt. 10: 28. Luke 12: 4; or τὸ πνεῦμα, Rom. 8: 10. 1 Cor. 5: 3. 7: 34;

or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5: 23. Sept. genr. for רֶשֶׁת Lev. 6: 10. 14: 10. רֶשֶׁת Gen. 47: 18. Dan. 10: 6. רֶשֶׁת Dan. 4: 30. — Ael. V. H. 2. 5. Hldian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχὴ Jos. c. Ap. 2. 24. Hldian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σάρξ no. 2. c. Rom. 6: 6 σῶμα τῆς ἁμαρτίας. 7: 24 coll. 23. 8: 13. Col. 2: 11.—So in Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. — (2) Of a *dead body, corpse*, genr. Matt. 14: 12 ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό. 27: 52, 53 bis ἦτήσατο τὸ σῶμα τοῦ Ἰησοῦ κ. τ. λ. v. 59. Luke 23: 52, 55. 24: 3, 23. John 19: 31. Acts 9: 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. 26: 26 τοῦτό ἐστι τὸ σῶμά μου, see in Πῦρ I. b. β. Genr. Matt. 14: 22. Luke 22: 19. Rom. 7: 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. 10: 16. 11: 24, 27, 29. Sept. genr. for רֶשֶׁת 1 Sam. 31: 10, 12. Neh. 3: 3. רֶשֶׁת Josh. 8: 29. 1 K. 13: 22, 24.—2 Macc. 12: 39. Jos. Ant. 8. 1. 4. Hldian. 4. 2. 2. Xen. Cyr. 8. 7. 25.—(β) Spoken of beasts, e. g. living, James 3: 3 καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν, sc. τῶν ἵππων. (Palaeoph. 7. 1 σῶμα ἔχον ὡς κυνός.) Also of the dead body of a beast, *carcass*, Luke 17: 37 ὅπου τὸ σῶμα, ἐκεῖ κ. τ. λ. comp. Matt. 24: 28 πτώμα. Of victims slain, Heb. 13: 11; comp. Ex. 29: 14. Num. 19: 3, 5. — Hom. II. 23. 169 δρατὰ σώματα. Philo de Vict. off. p. 851. E. ἐξ ἱππέων σωμάτων.

c) meton. to *the body*, as the external man, is ascribed that which strictly belongs to *the person, man*, individual; so with a gen. of pers. forming a periphrasis for *the person* himself. Matt. 6: 22 ὄλον τὸ σῶμά σου φαινόν ἐστι. v. 23. Luke 11: 34, 36. Rom. 12: 1 παραστήσατε τὰ σώματα ὑμῶν θυσίαν ζῶσαν, i. e. *your persons, yourselves*, comp. 6: 13. Eph. 5: 28. Phil. 1: 20. Genr. and absol. 1 Cor. 6: 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17) in allusion to Gen. 2: 24 where Sept. εἰς σάρκα μίαν for Heb. רֶשֶׁת. Comp. in Σάρξ no. 3. — Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

καὶ παιδίων σώματα. Absol. Sept. Gen. 47: 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγμε σωμάτων. With an adj. Aeschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ i. e. good soldiers. Espec. of slaves, c. adj. as σώματα δοῦλα Poll. On. 3. 71 or 78. σωμα. αἰχμάλωτα Dem. 480. 10. σ. οἰκετικά Aeschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκετῶν ib. p. 120.—Hence in later usage and N. T. absol. for a slave, τὰ σώματα slaves, once Rev. 18: 13 [γόνυ] ἵππων καὶ ῥεδῶν καὶ σωμάτων.—Tob. 10: 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8: 11. Strab. XIV. p. 985. B, σώματα ἔμπορεῖν. Pol. 18. 18. 6. Plut. Cimón. 9. See Lob. ad Phr. p. 378.

d) trop. body, i. q. a whole, aggregate, collective mass, spoken of the Christian church, the whole body of Christians collectively, of which Christ is ἡ κεφαλὴ, the head. Col. 1: 18 καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστιν ἡ ἐκκλησία. Rom. 12: 5 οἱ πολλοὶ ἐν σώμα ἔσμεν ἐν Χριστῷ. 1 Cor. 10: 17. 12: 13, 27. Eph. 1: 23. 2: 16. 4: 4, 12, 16 his. 5: 23, 30. Col. 2: 19. 3: 15.—Comp. Jos. Ant. 7. 3. 2 Δαυίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. as quoted above in a.

e) trop. body, substance, reality, opp. ἡ σκιά the shadow, type. Col. 2: 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιὰν αὐτησόμενος βασιλείας, ἧς ἡρπασεν ἑαυτῷ τὸ σῶμα. Luc. Hermot. 79. AL.

Σωματικός, ἡ, ὄν, (σῶμα,) bodily, pertaining to the body, Luke 3: 22 σωματικῶς εἶδει. 1 Tim. 4: 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα,) bodily, i. e. substantially, really, truly, Col. 2: 9, coll. v. 17. Comp. in Σῶμα e.

Σώπατρος, ου, ὁ, Sopater, pr. n. of a Christian at Berea, Acts 20: 4. See in Πύργος.

Σωρεύω, f. εὔσω, (σωρός heap,) to heap, to heap up, trans. Rom. 12: 20 ἄν-

θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κερ. αὐτοῦ, quoted from Prov. 25: 22 where Sept. for Πρητ praegn. Comp. in Ἄνθραξ.—Judith 15: 11. Pol. 16. 11. 4. Diod. Sic. 1. 62.—Also to heap up with any thing, c. dat. trop. 2 Tim. 3: 6 σεσωρευμένα ἁμαρτίαις, heaped up with sins, i. e. laden, burdened.—pp. c. dat. Idian. 4. 8. 20 λιβάνῳ τοὺς βωμοὺς ἐσώρευσεν. c. gen. Pol. 16. 8. 9.

Σωσθένης, ου, ὁ, Sosthenes, pr. n. of a Christian convert, the chief of a synagogue, Acts 18: 17. 1 Cor. 1: 1.

Σωσίπατρος, ου, ὁ, Sosipater, pr. n. of a Christian, Rom. 16: 21.

Σωτήρ, ἡρως, ὁ, (σῶω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for שׂוֹתֵר Judg. 3: 9. 15. Idian. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτήρης τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτήρ Ἀπόλλων Dem. 1072. 18. Διόσκουροι σωτήρες Ael. V. H. 1. 30.—In N. T.

a) of God, Luke 1: 47 ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου. 1 Tim. 1: 1. 2: 3. 4: 10 θεῷ ζῶντι, ὃς ἐστὶ σωτήρ πάντων ἀνθρώπων. Tit. 1: 3. 2: 10. 3: 4. Jude 25 μόνῳ θεῷ σωτήρῳ ἡμῶν. Sept. for abstr. שׂוֹ Is. 17: 10. Hab. 3: 17. שׂוֹ Is. 12: 2. שׂוֹ Is. 45: 15, 21.—Ecclus. 51: 1. 1 Macc. 4: 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke 2: 11 ἐτέχθη ὑμῖν σήμερον σωτήρ. Acts 5: 31. 13: 23. Phil. 3: 20. 2 Pet. 1: 1, 11. 2: 20. 3: 2, 18. σωτήρ ἡμῶν 2 Tim. 1: 10. Tit. 1: 4. 2: 13. 3: 6. σωτήρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. 5: 23. σωτήρ τοῦ κόσμου John 4: 42. 1 John 4: 14.

Σωτηρία, ας, ἡ, (σωτήρ,) safety, deliverance, preservation, from danger or destruction.

a) pp. and genr. Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb.

11: 7. Acts 7: 25. c. ἐκ, Luke 1: 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρας σωτηρίας, i. q. strong deliverer, see in Κέρας a. Sept. for שׁוֹרָב Hab. 3: 12. Ex. 14: 13. 2 Chr. 20: 17. שׁוֹרָבָא Prov. 11: 14. Jer. 3: 23. c. ἀπό for מִשְׁבֵּחַ 2 Sam. 15: 14.—2 Macc. 3: 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 σ. τῆς πόλεως. Ael. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. 1: 19 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. 3: 15. 2 Cor. 6: 2 bis, quoted from Is. 49: 8 where Sept. for שׁוֹרָבָא. Sept. for מִשְׁבֵּחַ Gen. 28: 21. 44: 17.—Wisd. 6: 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. 7: 10. 12: 10. 19: 1. So Sept. and Heb. שׁוֹרָבָא 1 Sam. 14: 45. Heb. 3: 8. שׁוֹרָבָא 2 Sam. 19: 3. 2 K. 5: 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1: 77 δοῦναι γνῶσιν σωτηρίας. 19: 9. John 4: 22 ἡ σωτηρία i. e. salvation by a Messiah. Acts 4: 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. 13: 26. 16: 17. Rom. 1: 16. 10: 1, 10. 11: 11. 13: 11. 2 Cor. 1: 6, in text. rec. bis: 7: 10. Eph. 1: 13. Phil. 1: 28. 2: 12. 1 Thess. 5: 8, 9. 2 Thess. 2: 13. 2 Tim. 2: 10. 3: 15. Heb. 1: 14. 2: 3, 10. 5: 9. 6: 9. 9: 28. 1 Pet. 1: 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts 13: 47 τέθεικά σε . . . τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, quoted from Is. 49: 6 where Sept. for שׁוֹרָבָא.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) *saving, bringing deliverance and welfare, healthful*, pp. 3 Macc. 7: 18. Diod. Sic. 14. 30 Διὶ σωτήριῳ. Luc. D. Deor. 26. 4. Xen. Mem. 3: 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. 2: 11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ σωτήριον subst. *salvation*, Eph. 6: 17; also the doctrine of salvation by Christ, Acts 28: 28. Sept. for שׁוֹרָבָא Is. 12: 3. 51: 6. Meton. for the Saviour, Luke 2: 30. 3: 6.—Test. XII Patr. p. 542 ἐξ Ἰοῦδα ἀνατελεῖ ἡμῖν τὸ σωτήριον τοῦ Θεοῦ. p. 614.

Σωφρονέω, ᾧ, f. ἦσω, (σώφρων,) *to be of sound mind*, intrans.

a) pp. *to be sane, in one's right mind, compos mentis*. Mark 5: 15 θεωροῦσι τὸν δαιμονιζόμενον . . . σωφρονούντα. Luke 8: 35. 2 Cor. 5: 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib. II. 2 τὸ μαίνεισθαι ἄρα γε ὑπεναντίον σοὶ δοκεῖ τῷ σωφρονεῖν. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly*, to use sound judgment and moderation. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν. Tit. 2: 6. 1 Pet. 4: 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ἴσω, (σώφρων,) pp. *to make of sound mind*; hence *to make sober minded, to make think and act soberly, discreetly*, to teach moderation, Hdian. 3. 10. 3 τοὺς νιεῖς παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. 2: 4 ἵνα σωφρονίσουσιν τὰς νεὰς φιλάνδρους εἶναι κ. τ. λ.

Σωφρονισμός, οῦ, ὁ, (σώφρονίζω,) pp. *a making of sound mind*; hence, *a making sober-minded, moderation, correction*, 2 Tim. 1: 7 πνεῦμα σωφρονισμοῦ.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ. τ. λ.

Σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly, with moderation*; Tit. 2: 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.—Wisd. 9: 11. Jos. Ant. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind*, i. e.

a) pp. *sanity, the being compos mentis*; Acts 26: 25 οὐ μαίνομαι, . . . σωφροσύνης ὅρματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί μανία;

b) by impl. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. III. 8. So 1 Tim. 2: 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτοὺς. v. 15.—2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15,

21, 23. Comp. Sturz Lex. Xenophont. s. v. no. 3.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς fr. obsol. σῶος, φρήν,) pp. of sound mind, sane, compos mentis; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. sober-

minded, temperate, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. 3: 2 δεῖ οὖν τὸν ἐπισκοποῦν εἶναι . . . σῶφρονα. Tit. 1: 8. 2: 2, 5. — Ael. V. H. 14. 19. Hdian. 2. 1. 8. Aeschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σῶφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

T.

Ταβέρναι, ὤν, αἱ, Lat. tabernae, taverns; only in the phrase Τρεῖς Ταβέρναι, Lat. Tres Tabernae, i. q. The Three Taverns, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28: 15. — Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commode ex Antiati in Appiam ad Tris Tabernas.' Severus was slain εἰς τι χωρίον ἐλθόντα, ᾧ Τριά Καπηλεῖα προσηγορία, Zosim. II. 10.

Ταβιθά, ἡ, indec. Tabitha, the Aramaean name of a female Christian, called in Greek Dorcas; see in Δορκάς. Acts 9: 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, an array, e. g. a body of troops, a band, cohort, etc. Sept. 2 Sam. 23: 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. order, series, of time or place, 1 Cor. 15: 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

Τακτός, ἡ, ὄν, (τάσσω,) pp. set in order, arrayed; hence trop. set, fixed, appointed, e. g. τακτῇ δὲ ἡμέρᾳ upon a set day Acts 12: 21.—Sept. Job 12: 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 τακτῇ ἡμέρᾳ. Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 τ. ἀργύριον.

Ταλαιπωρέω, ὦ, f. ἦσω, (ταλαίπωρος,) to endure toil and hardship, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. to

endure affliction, distress; to be afflicted, distressed, miserable; James 4. 9 ταλαιπώρησατε, i. q. afflict yourselves. Sept. for תַּעֲזָבָה Jer. 4: 13, 20. Mic. 2: 4. — Dem. 22. 24 λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι. Pol. 3. 60. 3. Thuc. 3. 3. 'Trans. to afflict, Sept. for תַּעֲזָבָה Ps. 17: 9. Is. 33: 1.

Ταλαιπωρία, ας, ἡ, (ταλαιπώρεω,) toil, hardship, severe bodily effort, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. affliction, distress, misery, James 5: 1. Rom. 3: 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59: 7 where Sept. for תַּעֲזָבָה. Sept. for תַּעֲזָבָה Joel 1: 5. Am. 3: 10.—2 Macc. 6: 9. Ael. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (obsol. τλάω, τλήμι, and πῶρος callus; or perh. poet. for ταλαπείριος, from obs. τλάω, πείρα,) pp. enduring toil and hardship, as from severe bodily effort; comp. Ταλαιπωρέω. In N. T. trop. afflicted, wretched, miserable; Rom. 7: 24 ταλαίπωρος ἐγὼ ἄνθρωπος. Rev. 3: 17. Sept. for תַּעֲזָבָה Ps. 137: 8. — Tob. 13: 11. 2 Macc. 4: 47. Ceb. Tab. 28. Dem. 548. 12. ib. 425. 11.

Ταλαντιαῖος, αἰά, ον, (τάλαντον,) weighing a talent, a talent in weight; Rev. 16: 21 χάλαζα μεγάλη ὡς ταλαντιαία, i. e. hailstones weighing each a talent. — Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in τῆος, see Lob. ad Phr. p. 544.

Τάλαντον, ου, τό, (obsol. τλάω to bear,) pp. *scale* of a balance, plur. *τάλαντα scales* Hom. Il. 8. 69. Then, something *weighed*, a *weight*; and hence a *talent*, as a certain fixed weight for gold, Hom. Il. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 38. According to Arbutnot, the Attic talent was equal to 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, כֶּכֶּל, contained 3000 shekels of the sanctuary, Ex. 38: 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbutnot, was equal to 113 lbs. 10 oz. 1 pwt. 2¾ grs. troy.—Sept. for כֶּכֶּל Ex. l. c. Zech. 5: 7. Jos. Ant. l. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, the *talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at 225 £. sterling, or about \$ 1000; but the estimate of Arbutnot is 193 £. 15 s. or \$ 860. 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about \$ 981. 50 cts. Comp. genr. Boeckh Staatsh. d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικά τάλαντα. Ael. V. H. 1. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. a *talent*, put for an indefinitely large sum of money, Matt. 18: 24. 25: 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

Ταλιθα, Aramaen fem. תַּלְיָתָא, *talitha*, i. q. κοράσιον, a *damsel*, *maiden*, Mark 5: 41. See Buxt. Lex. Chald. Rabb. 875.

Ταμεῖον, ου, τό, (ταμείω, ταμίας a steward, manager,) pp. by sync. for ταμείον, Lob. ad Phryn. p. 493; a *store-chamber*, *store-house*; Luke 12: 24 οἷς οὐκ ἔστι ταμεῖον, sc. κόραξι. Sept. for מֶזְזָא Deut. 28: 8. Prov. 3: 10. תִּבְנֶה

Prov. 24: 4.—Luc. Rhetor. praec. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, a *chamber*, *closet*, Matt. 6: 6 ὅταν προσεύχη, εἰσέλθε εἰς τὸ ταμεῖόν σου. 24: 26. Luke 12: 3. So Sept. for תִּבְנֶה Gen. 43: 30. 2 K. 6: 12. Is. 26: 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14: 5 ταμεῖα καρδίας.

Τανῦν, see in Νῦν no. 1. a.

Τάξις, εως, ἡ, (τάσσω,) pp. 'a setting in order;' hence, *order*, *arrangement*, *disposition*, Pol. 1. 4. 6. Xen. Oec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. an *order*, *rank*, in a state or in society, Hadian. 5. 1. 10 ἐκ τῆς ἐπαύδος τάξεως i. e. of the equestrian order. Dem. 171. 17. *rank*, *office*, *post*, Jos. Vit. § 71.—In N. T. *order*, i. e.

a) i. q. *arrangement*, *disposition*, *series*, Luke 1: 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. 14: 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2: 5.—Esd. 1: 15. Dem. 32. 18 ὕστερον τῇ τάξει i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not *orderly*.

b) i. q. *rank*, *quality*, *character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same order, *rank*, *quality*, as Melchisedek, Heb. 5: 6, 10. 6: 20. 7: 11, 17, 21; quoted from Ps. 110: 4 where Sept. for Heb. לֵוִי-כֹהֵן. Also Heb. 7: 11 οὐ κατὰ τὴν τάξιν Ἀαρών.—2 Macc. 9: 18 ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν. Dem. 481. 21 ἐν ἐχθροῦ τάξει in *quality* of a foe. 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

Ταπεινός, ὅς, ὄν, (perh. from τάπης, δάπης, δάπεδον floor,) *low*, *not high*, pp. of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo VI. p. 426 ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἔδαφος. Xen. Eq. 1. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, *low*, *humble*, *poor*, of low degree. Luke 1: 52 ὑψωσε ταπεινούς, opp. καθεῖλε δυνάστας. James 1: 9, opp. ὁ πλούσιος.—Sept. Job 12: 21. 1 Sam. 18: 23. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

b) of the mind, *lowly*, *humble*, *modest*, including the idea of affliction, depression of mind, 2 Cor. 10: 1 ταπεινός ἐν

ἱμῖν, i. e. timid, modest, opp. θαρσύνω. Neut. Rom. 12: 16, see in *Συναπάγω*. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. נָצַב, comp. Gesen. Lex. s. v. James 4: 6 et 1 Pet. 5: 5 ταπεινοῖς δὲ [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνοις, quoted from Prov. 3: 34 where Sept. for נָצַב. 2 Cor. 7: 6. Matt. 11: 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָצַב Is. 11: 4. נָצַב Ps. 18: 28. Is. 66: 2. נָצַב Ps. 34: 19.

Ταπεινοφροσύνη, ης, ἡ, (ταπεινόφρων), *lowliness of mind, humility, modesty of mind and deportment*. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4: 2. Phil. 2: 3. Col. 3: 12. 1 Pet. 5: 5. As feigned, Col. 2: 18, 23. — So ταπεινοφρονέω Sept. for נָצַב Ps. 131: 2.

Ταπεινόφρων, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν), *low-minded, dispirited*, Plut. ed. R. VII. p. 329. 2. p. 857. 7. — In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3: 8 in later edit. for φιλόφρονες in text. rec. Sept. for נָצַב Prov. 29: 23.

Ταπεινός, ὡς, f. ὥσω, (ταπεινός), *to make low, to depress*, trans.

a) pp. Luke 3: 5 πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται, quoted from Is. 40: 4 where Sept. for נָצַב. — Strabo V. p. 347 ταπεινοῦται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινομένων. Dion. Hal. Ant. 2. 5.

b) trop. (α) as to condition, circumstances, *to bring low, to humble, to abase*; c. acc. ἐαυτὸν *to humble oneself*, i. q. to make oneself of low condition, to be poor and needy, 2 Cor. 11: 7, opp. ὑψόω. Phil. 2: 8. Mid. or Pass. id. Phil. 4: 12. Sept. for נָצַב Prov. 13: 7. נָצַב Is. 2: 9, 12. — Eccus. 6: 12. 2 Macc. 8: 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. — (β) in mind, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12: 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23: 12. Luke 14: 11. 18: 14. Seq. acc. ἐαυτὸν and also Mid. *to humble oneself, to be humbled*, to exhibit humility of mind and deportment, Matt. 18: 4. 23: 12 καὶ ὅστις ταπει-

νώσει ἐαυτὸν. Luke 14: 11. 18: 14. So with the idea of contrition and penitence towards God, James 4: 10 ταπεινώθητι ἐνώπιον τοῦ θεοῦ. 1 Pet. 5: 6. For the Aor. comp. Buttin. § 136. 2. Sept. for נָצַב Is. 5: 15. 10: 33. נָצַב Gen. 16: 9. Is. 58: 3, 5.

Ταπεινώσις, εως, ἡ, (ταπεινώ), *a making low, humiliation, depression*, Psalt. Sal. 2: 39. Pol. 9. 33. 10. In N. T. 'the being brought low, low estate, humiliation'; Luke 1: 48 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8: 33. James 1: 10. Phil. 3: 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Buttin. § 123. n. 4. Sept. for נָצַב Ps. 136: 23. נָצַב 2 Sam. 16: 12. Neh. 9: 9. — Eccus. 2: 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιάπτειν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

Ταραάσω v. τιῶ, f. ξῶ, *to stir up, to trouble, to agitate*, trans.

a) pp. as water in a pool, τὸ ὕδωρ John 5: 4, 7. Sept. for נָצַב Ez. 32: 2, 13. — Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, i. q. *to put in trepidation*; Pass. *to be in trepidation*; Matt. 2: 3 ὁ βασιλεὺς ἐταράχθη. 14: 26. Mark 6: 50. Luke 1: 12. 24: 38. 1 Pet. 3: 14. Act. c. acc. Acts 17: 8. Sept. for נָצַב Gen. 45: 3. Ps. 6: 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet*, Pass. John 12: 27 ἡ ψυχὴ μου τετάρακται. 13: 21. 14: 1, 27. So John 11: 33 ἐτάραξε ἐαυτὸν, i. q. ἐταράχθη τῷ πνεύματι in 13: 21. (Sept. Gen. 43: 30. Ps. 55: 5.) With doubt, perplexity, c. acc. Acts 15: 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1: 7, 5: 10. — Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

Ταραχή, ῆς, ἡ, (ταράσσω), *a stirring up, troubling, agitation*.

a) pp. of water in a pool, etc. John 5: 4. — Luc. Halc. 4 λαίλαψ καὶ ταραχὴ sc. of the elements. Comp. Sept. Is. 24: 19.

b) trop. of popular excitement, *a stir, commotion, tumult*. Mark 13: 8 ἔσονται

ἡμοὶ καὶ ταραχαί.—2 Macc. 3: 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

Τάραχος, ου, ὁ, (τάρασσω,) stir, commotion, confusion, pp. i. q. ἀταξία Xen. Oec. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. *consternation, trepidation*, Acts 12: 18. Sept. for תַּרְחֵחַ 1 Sam. 5: 9.—Xen. An. 1. 8. 2. —Also of excitement, *tumult, contention*, Acts 19: 23.

Ταρσεύς, έως, ὁ, (Τάρσος,) a Tarsian, a native or inhabitant of Tarsus, Acts 9: 11. 21: 39. — Luc. Macrob. 21. App. B. Civ. 5. 7.

Τάρσος, ου, ἡ, Tarsus, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided in into two parts; hence sometimes in Greek writers called *Τάρσοι*, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 *λαοδικέας δὲ καὶ Ταρσέας ἐλευθέρους ἡφίει καὶ ἀτελεῖς φόρων*. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts 9: 30. 11: 25. 22: 3.—Jos. Ant. 1. 6. 1 *Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογοτάτη καλεῖται, μητροπόλις οὖσα*. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

Ταρταρόω, ὦ, f. ὥσω, a verb formed from *Τάρταρος, Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. *Γέννα*, see in *Αἰδης*. Jos. Ant. 18. 1. 3. Comp.

Hom. Il. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 *δαιμονήριον ὃ δὲ Τάρταρον καλοῦσιν*.—Hence in N. T. *ταρταρόω, to thrust down to Tartarus*, i. q. *to cast into Gehenna*, c. acc. impl. 2 Pet. 2: 4 *σειραῖς ζόφου ταρταρώσας*.—Comp. εἰς Τάρταρον ὄπτειν Hoin. Il. 8. 13. ἐν Ταρτάρῳ δεδημένοι Jos. c. Ap. 2. 33. So *καταταρταρόω*, Sext. Empir. Pyrrh. Hyp. 3. 24 ὃ δὲ Ζεὺς τὸν Κρόνον καταταρτάρωσε. Apollodor. Bibl. I. 1, 2.

Τάσσω v. τιῶ, f. ξω, *to order, to set in order, to arrange*, genr. Sept. 2 Chr. 31: 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. 15: 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. *to set in a certain order, to constitute, to appoint, trans.*

a) genr. c. εἰς et dat. commodi, 1 Cor. 16: 15 *εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς*, i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τὴν δουλείαν αὐτῶν ἐμάντων τάττω.) Pass. c. εἰς, Acts 13: 48 *οἱ ᾗσαν τεταγμένοι εἰς ζωὴν αἰώνιον*. Seq. ὑπό c. acc. Luke 7: 8 *ἄνθρωπός ἐμι ὑπὸ ἐξουσίαν τασσόμενος*. Absol. Rom. 13: 1. Sept. for תַּרְךְ Ez. 44: 14. תַּרְךְ 2 K. 10: 24. Jer. 3: 19. — Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. ὑπὸ τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. *to arrange, to appoint*, c. acc. et dat. Acts. 28: 23 *ταξάμενοι δὲ αὐτῷ ἡμέραν*, i. e. on their part. Seq. dat. c. inf. Acts 22: 10 *ὣν τέτακται σοι ποιῆσαι*. inf. impl. Matt. 28: 16. Seq. inf. c. acc. Acts 15: 2 *ἔταξαν ἀναβαίνειν Παῦλον κ. τ. λ.* Sept. for תַּרְךְ Job. 14: 13. תַּרְךְ 2 Sam. 20: 5. —*τινὶ τι* Ael. V. H. 11. 9. Xen. H. G. 1. 5. 4. *τινὶ* c. inf. Xen. Lac. 11. 6. c. inf. 1 Macc. 12: 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

Ταῦρος, ου, ὁ, a bull, bullock, Matt. 22: 4. Acts 14: 13. Heb. 9: 13. 10: 4. Sept. for תַּרְיָא Ex. 21: 28, 29.—Ecclus. 6: 3. Hdian. 5. 5. 16. Xen. An. 2. 9.

Ταυιά, by crasis for τὰ αὐτά, *the same things*, 1 Thess. 2: 14. κατὰ ταυτά *after the same manner, thus, so*, Luke 6: 23, 26. 17: 30. Comp. in *Αὐτός* III. a. Buttm. § 74. 2.

Ταῦτα, see in Οὗτος.

Ταφή, ἥς, ἡ, (θάπτω,) *burial, sepulture*; c. dat. commodi, Matt. 27:7 εἰς ταφὴν τοῖς ξένοις, i. q. for burying strangers; see Buttm. § 133. 2, 3, and n. 2. Matth. § 394. Winer § 31. 1. Sept. for קבר־ה Deut. 34: 6. Ecc. 6: 3. קבר Ez. 32: 23. — 2 Macc. 9: 15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 3. 1.

Τάφος, ου, ὁ, (θάπτω,) *burial, sepulture*, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. *a burial place, sepulchre*, Matt. 23: 27, 29. 27: 61, 64, 66. 28: 1. On Hebrew sepulchres, see in Μνημεῖον. Sept. for קבר Gen. 23: 4, 20. 2 Sam. 2: 31. — Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13. — Trop. Rom. 3: 13 τάφος ἀνεργημένος ὁ λάρυγξ ἀντῶν, quoted from Ps. 5: 10 where Sept. for קבר; see fully in *Ανολύω* a.

Τάχα, adv. (ταχύς,) *quickly, speedily*, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. 5: 7. Philem. 15. — Wisd. 14: 19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (ταχύς,) *quickly, speedily*, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. *soon, shortly*, 1 Cor. 4: 19 ελεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. 1: 6. Phil. 2: 19, 24. 2 Tim. 4: 9. Sept. for מִהֲרָה Judg. 9: 48. Is. 8: 3. — Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6. — In the sense of *hastily*, Luke 14: 21 ἔξιλθε ταχέως. 16: 6. John 11: 31. 2 Thess. 2: 2. 1 Tim. 5: 22. Sept. for מִהֲרָה Prov. 25: 8. — Wisd. 14: 28.

Ταχινός, ἡ, ὅν, (i. q. ταχύς,) *quick, swift*, e. g. πόδες, Sept. for מִהֲרָה Is. 59: 7. Wisd. 13: 2. πτέρυγες Anth. Gr. I. p. 168. In N. T. trop. *swift, speedy*, i. q. near at hand, impending, 2 Pet. 1: 14. 2: 1 ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. — Eccus. 18: 26. Anth. Gr. II. p. 91 εἰς ταχινὴν ληθεδόνα.

Τάχιον, adv. pp. neut. of ταχίων later comparat. to ταχύς, instead of the earlier θάσσω, comp. Buttm. § 67. 3; disapproved of by the grammarians,

Lob. ad Phr. p. 77. Winer § 11. 2; *more quickly, more swiftly, more speedily*, seq. gen. John 20: 4 προέδραμε τάχιον τοῦ Πέτρου, i. e. he outran Peter. — Diod. Sic. 20. 92. — Elsewhere i. q. *sooner*, the object of comparison being every where implied, e. g. *sooner* than one expected or intended; or better perhaps as in Engl. with the article, *the more speedily, the sooner*. John 13: 27 ὁ ποιεῖς, ποιήσον τάχιον. 1 Tim. 3: 14 ἐλθεῖν πρὸς σε τάχιον. Heb. 13: 19, 23. See Matth. § 457. Winer § 36. 3. — Wisd. 13: 9. 1 Macc. 2: 40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of ταχύς,) *superlat. to ταχύς, most quickly, most speedily*; e. g. ὡς ταχιστα the soonest possible Acts 17: 15. Comp. Buttm. § 115. 4, 5. — Luc. Rhetor. Praec. 1. Xen. Cyr. 5. 14.

Τάχος, εος, ους, τό, (ταχύς,) *quickness, swiftness, speed*, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase ἐν τάχει adv. *quickly, speedily*, i. e. soon, shortly, i. q. ταχέως, see in *Εν* no. 3. b. a. Luke 18: 8 ποιήσῃ τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Acts 25: 4. Rom. 16: 20. Rev. 1: 1. 22: 6. Rev. 2: 5 in text. rec. where later edit. ταχύ. Also with the idea of *haste*, Acts 12: 7. 22: 18. Sept. for מִהֲרָה Deut. 9: 3. מִהֲרָה 11: 17. כִּמְהֵרָה Ps. 2: 12. — Eccus. 27: 3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εἶα, ὅ, *quick, swift, nimble*, as ταχύς πόδας Hom. Il. 13. 249. ἔππος τ. Xen. Mem. 4. 2. 25. In N. T. a) Masc. ταχύς trop. *quick, swift*, i. q. ready, prompt. James 1: 19 ταχύς εἰς τὸ ἀκοῦσαι. So Sept. and γὰρ Prov. 29: 20. — Eccus. 5: 11. Luc. Somn. I. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. ταχύ as adv. i. q. ταχέως, comp. Buttm. § 115. 4; *quickly, speedily*, with haste, Matt. 28: 7 ταχύ πορευθεῖσαι. v. 8. Mark 16: 8 in text. rec. John 11: 29. Sept. for מִהֲרָה 2 Sam. 17: 16. — Dem. 982. 17. Xen. An. 2. 2. 12. — Also *quickly*, i. q. *soon, shortly*, Matt. 5: 25; and with the idea of *suddenness*, Rev. 2: 5 in later edit. v. 16. 3: 11. 11: 14. 22: 7, 12, 20. Sept. for

מִן Ps. 102: 3. — 2 Macc. 3: 31. Xen. An. 1. 9. 29. — By impl. *readily, lightly*, Mark 9: 39 *ταχὺ κακολογήσαι με*. — Ecclus. 19: 4. Xen. Cyr. 5. 1. 4.

Τέ, an enclitic copulative particle, *and*, corresponding to *καί* as Lat. *-que* to *et*, Butt. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, 22: 10. 27: 48. 28: 12; John thrice, 2: 15. 4: 42. 6: 18; James twice, 3: 7 bis; Jude once, v. 6; in Rev. twice, 1: 2. 21: 12. In general, *καί* is used to couple ideas which follow directly and necessarily from what precedes; while *τέ* is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, *καί* connects and *τέ* annexes. Hence *τέ* is the most general of all the copulatives; serving merely to shew, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of *τέ* is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. 28: 12 *συναχθέντες . . . συμβούλιόν τε λαβόντες*. John 4: 42 *τῇ τε γυναικὶ ἔλεγον*. 6: 18. Acts 2: 3, 33, 37 *εἰπόν τε πρὸς τὸν Πέτρον*. 3: 10. 4: 13, 33. 5: 42. 8: 1, 3, 6. 12: 12 *συνιδὼν τε ἦλθεν κ. τ. λ.* 18: 11. 20: 11. 23: 10. 24: 27. Rom. 2: 19. 1 Cor. 4: 21. Heb. 1: 3. Jude 6. al. So in a parenthesis, Acts 1: 15 *ἣν τε ὄχλος ὀνομάτων κ. τ. λ.* Once preceded by *μήτε* . . . *μήτε*, Acts 27: 20. — Wisd. 8: 19. 3 Macc. 6: 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. *μήτε* prec. Xen. An. 4. 4. 6. — Also repeated as annexing several particulars, *τέ* — *τέ*, *and*, *and*, Lat. *que* — *que*. Acts 2: 46. 16: 11, 12. 24: 23. Heb. 6: 2 *ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου*. Once i. q. *both . . . and*, Acts 26: 16. See Passow no. 2. Matth. § 626 init. Viger p. 518. — Wisd. 7: 13. Hdian. 1. 2. 6. Plato Phaedr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most. freq. as strengthening *καί*, either directly before it, as *τε καί*, or with one or more words intervening, *τε . . . καί*, i. q. Lat. *que . . . et*, implying close connexion, *not only — but also, both — and*; see Passow no. 3. Butt. p. 424. Matth. § 626. So as connecting clauses; Matt. 27: 48 *πλήσας τε ὄρους καὶ περιθεὶς καλὰ μωφ*. Luke 24: 20. Acts 9: 18. 10: 2. Heb. 6: 4. al. — Wisd. 4: 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46. — As coupling together infinitives depending on the same verb; Luke 12: 45 *καὶ ἄρξεται . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι*. Acts 1: 1. — Luc. D. Deor. 19. 2. — As connecting nouns, etc. e. g. *τε καί*, Luke 21: 11 *φόβητρό τε καὶ σημεῖα*. Acts 2: 9, 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26: 3. Rom. 1: 12, 14. 1 Cor. 1: 2, 30. Heb. 2: 4. James 3: 7. al. Adverbs, Acts 24: 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job 9: 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between *τέ* and *καί*, as Luke 2: 16 *τὴν τε Μαρίας καὶ τὸν Ἰωσήφ*. John 2: 15 *τά τε πρόβατα καὶ τοὺς βόας*. Acts 1: 8. 26: 30. Phil. 1: 7. Heb. 9: 2, 19. al. So Luke 21: 11 *σεισμοὶ τε μεγάλοι . . . καὶ λιμοὶ*. Rom. 1: 16 *Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2: 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεῖα*. So the article, Acts 1: 13 *ὅ, τε Πέτρος καὶ Ἰάκωβος κ. τ. λ.* 13: 1. Rom. 1: 20. Or a relative, Acts 26: 22 *οὐδὲν ἐπὶ λέγων, ὧν τε οἱ προφητῆται ἐλάλησαν . . . καὶ Μωϋσῆς*. Espec. a preposition, Acts 28: 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. 25: 23. Comp. Matth. § 626. Winer p. 461. — Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 7. p. 796. D. *εἰς τε πολιτείαν καὶ ἰδίου οἴκου*. — So two nouns of opposite signification are sometimes connected by *τε καί*, forming then a periphrasis for *all*; Matt. 22: 10 *πονηροὶς τε καὶ ἀγαθοῖς*. Acts 24: 15. 26: 22. Heb. 5: 14. Comp. Matth. l. c. — comp. Xen. Hi. 1. 2. — Rarely *τε καί* is put in the sense of *que etiam, and also*, Acts 19:

27; ἔτι τε καὶ and further also Acts 21: 28; ὁμοίως τε καὶ and in like manner also Rom. 1:27. Here καὶ seems to be used merely to strengthen τέ. Comp. Winer § 57.3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes τέ corresponds to δὲ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts 19: 3 εἰπέ τε πρὸς αὐτοὺς . . . οἱ δὲ εἶπον. 22: 8, coll. 10. 22: 28. Comp. Passow no. 8. Matth. 1. c. p. 1276. Stallb. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8. 2.

d) With other particles: (α) τε γάρ, where τε simply annexes and γάρ assigns a reason, comp. above in a. Rom. 1:26 αἶ τε γὰρ θήλειαι αὐτῶν. 7: 7. Heb. 2: 11. — Xen. Mem. 1. 1. 3 οὐτοι τε γάρ.—(β) εἰάν τε, pp. and if; repeated εἰάν τε . . . εἰάν τε, i. q. whether . . . or, Rom. 14: 8 quater. εἰάν τε γάρ καί, pp. for though also, 2 Cor. 10: 8; here the force of τέ cannot well be given in English; comp. above in b. fin. —Xen. Mem. 2. 4. 6.—(γ) εἴτε, see in Εἰ III. 9.—(δ) ὅτε, ἡτε, τότε, i. e. the art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε, etc. and simply expressing the article in connexion with the usage of τέ as above given. E. g. where τέ merely annexes, Acts 19: 12 τὰ τε πνεύματα κ. τ. λ. 26: 30. 27: 3, 5. Heb. 9: 1. Followed by καὶ after one or more intervening words; see above in b. Acts 5: 24 ὅτε ἱερεὺς καὶ ὁ σιτατηγός. 17: 10, 14. Eph. 1: 10. Heb. 9: 2. Luke 23: 12. ὅτε γὰρ . . . καὶ Heb. 2: 11. Rom. 1: 26; see above in a. At.

Τείχος, εὖς, οὖς, τό, a wall, espec. of a city, Acts 9: 25 καθήκαν διὰ τὸ τείχος. 2 Cor. 11: 33. Heb. 11: 30 τὰ τείχη ἱερικῶ. Rev. 21: 12, 14, 15, 17, 18, 19. Sept. for תִּיחָה Deut. 3: 5. Josh. 6: 5, 20.—Jos. Ant. 5. 1. 2. Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ end, limit, goal; also a fixed sign, proof,) a fixed sign, certain token, infallible proof, Acts 1: 3. — 3 Macc. 3: 24. Jos de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. τεκμήριον σημειῶν ἀληθές.

Τεκνίον, ου, τό, (dimin. of τέκνον,) a little child; trop. as an endearing appellation, τεκνία, little children, like Lat. *filii, carissimi*, etc. John 13: 33. Gal. 4: 19. 1 John 2: 1, 12, 28. 3: 7, 18. 4: 4. 5: 21. — pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ῶ, f. ἦσω, (τεκνογόνος child-bearing, from τέκνον, obsol. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5: 14; comp. v. 10, and see in Τεκνογονία. — pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) the bearing of children, and so by impl. including all the duties of the maternal relation; 1 Tim. 2: 15 σωθήσεται διὰ τῆς τεκνογονίας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5: 10.—Chrysost. ad h. 1. τεκνογονίαν φησὶ, τὸ μὴ μόνον τέκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν.

Τέκνον, ου, τό, (τίκτω q. v.) a child, male or female, son or daughter.

a) pp. and genr. (α) Sing. a child, Luke 1: 7 οὐκ ἦν αὐτοῖς τέκνον. Acts 7: 5. Rev. 12: 4. Plur. children, Matt. 10: 21 τέκνα ἐπὶ γονεῖς. Mark 12: 19. Luke 20: 31. Acts 21: 5 σὺν γυναῖξ καὶ τέκνοις. Tit. 1: 6. 2 John 4, 13. al. So Sept. plur. for בְּנֵי Gen. 3: 16. 30: 1. בְּנֵי Gen. 33: 6, 7.—pl. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4.—(β) Spec. of a son, Sing. Matt. 10: 21. 21: 28 τέκνον, ὑπάγε κ. τ. λ. Phil. 2: 22. Rev. 12: 5. Plur. for sons, Matt. 21: 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21: 21. Sept. for בְּנֵי Gen. 17: 16. 22: 7. 48: 19. בְּנֵי Esth. 9: 25.—Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. τέκνα, children, in a wider sense by Hebr. i. q. descendants, posterity, Matt. 3: 9 ἐγείρατε τέκνα τῷ Ἀβραάμ. Luke 1: 17. 3: 8. Acts 2: 39. Rom. 9: 7. v. 8 bis, comp. in Σάρξ no. 2. a. γ, and in Ἐπαγγελία c. α. Gal. 4: 28, 31. So Sept. for בְּנֵי Ex. 10: 2. Josh. 14: 9. Zech. 10: 7, 9. בְּנֵי Ps. 109: 13. Jer. 31: 17. — Emphat. i. q. true chil-

dren, genuine descendants, John 8: 39. 1 Pet. 3: 6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child*, *my son*, Lat. *mi fili*, *carissime*; so from a friend or teacher, Matt. 9: 2 *θάσει, τέκνον*. Mark 2: 5. Luke 16: 25. 1 Tim. 1: 18. 2 Tim. 2: 1. Plur. Mark 10: 24. So Sept. for *בן* 1 Sam. 3: 9, 16. — Ecclus. 2: 1. Hdian. 1. 6. 12.—

(β) From the Heb. genr. for *a pupil*, *disciple*, the spiritual child of any one, see in *Γεννάω* no. 1. a. α, and *Πατήρ* A. c. 2 Tim. 1: 2 *Τιμοθέω ἀγαπητῷ τέκνω*. Philem. 10. 3 John 4. c. *ἐν κυρίῳ* 1 Cor. 4: 17. *ἐν πίστει* 1 Tim. 1: 2. *κατὰ πίστιν* Tit. 1: 4. Plur. 1 Cor. 4: 14. 2 Cor. 6: 13. Comp. Heb. *בן* Sept. *υἱός*, 1 K. 20: 35. 2 K. 2: 3, 5. — (γ) *Τέκνα τοῦ Θεοῦ*, *children of God*, those whom God loves and cherishes as a father; see in *Πατήρ* B. a, b; also *Γεννάω* I. a. β. So of the Jews, John 11: 52; comp. Sept. and *בנים* Is. 30: 1. Hos. 11: 1 sq. Wisd. 16: 21, coll. 20. Genr. of the pious worshippers of God, *the righteous*, *saints*, Christians; John 1: 12 *ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι*. Rom. 8: 16, 17, 21. 9: 8. Eph. 5: 1. 1 John 3: 1, 2, 10. 5: 2. — Sept. Prov. 14: 27. — (δ) *Τέκνα τοῦ διαβόλου*, *children of the devil*, i. e. his followers, subjects, vassals, opp. *τὰ τ. τοῦ Θεοῦ*, once 1 John 3: 10. Comp. *בן* 2 K. 16: 7, Sept. *υἱός*.

d) by Hebr. joined with the name of a city or the like, *a native*, *an inhabitant*, one born or living in that city. Matt. 23: 37 *Ἱερουσαλὴμ . . . ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου*. Luke 13: 34. 19: 44. Gal. 4: 25. Rev. 2: 23. So Sept. and *בנים* Joel 2: 23. Zech. 9: 13. Is. 60: 4, 9. — Psalt. Sal. 11: 3.

e) by Hebr. c. gen. *the child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11: 19 et Luke 7: 35 *ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς*. Eph. 5: 8 *τέκνα φωτός*, i. q. *πεφωτισμένοι*. 1 Pet. 1: 14 *τ. ὑπακοῆς*, i. q. *ὑπήκοοι*. Eph. 2: 3 *τ. τῆς ὀργῆς*. 2 Pet. 2: 14 *τ. κατάρας*. So Sept. *τέκνα ἀπωλείας* for Heb. *בנים רשעים* Is.

57: 4. *τ. ἀδικίας* for Heb. *בנים ערבים* Hos. 10: 9. Comp. also *בן* Deut. 25: 2. 1 K. 2: 26. 2 K. 14: 14. Winer § 34. 2. n. 2. Gesen. Lex. art. *בן* no. 4, 8; *בן* no. 7.—comp. Epiph. Opp. I. p. 380. B. *οἱ υἱοὶ τῆς ἀληθινῆς πίστεως*. AL.

Τεκνοτροφέω, ὦ, ε. ἦσω, (*τεκνο-τρόφος*, from *τέκνον*, *τρέφω*), *to bring up children*, to fulfil the duties of a mother, 1 Tim. 5: 10. Comp. in *Τεκνογονία*.—Hence subst. *τεκνοτροφία* Aristot. H. An. I. p. 863. C.

Τέκτων, ονος, ὁ, (kindr. with *τέχνη*, *τέχνω*, *τεκεῖν* fr. *τίκτω*), pp. *an artificer*; spec. a worker in wood, *a carpenter*, *joiner*, etc. Matt. 13: 55. Mark 6: 3. Sept. *τέκτων ξύλων* for Heb. *שָׂרֵךְ* 2 Sam. 5: 11. 2 K. 12: 11. Is. 40: 20. *τέκτ. σιδήρου* 1 Sam. 13: 19. *τ. χαλκοῦ* 1 K. 7: 14. — Luc. Vit. Auct. 11. Xen. Ag. 1. 26. Hesych. *τέκτων· πᾶς τεχνίτης*.

Τέλειος, εἶα, εἰον, (*τέλος*,) pp. ‘what has reached its end, term, limit;’ hence, *complete*, *perfect*, *full*, wanting in nothing.

a) genr. James 1: 4 *ἔργον τέλειον*. v. 17, 25. 1 John 4: 18 *ἡ τελεία ἀγάπη*. Comparat. Heb. 9: 11 *τελειότερας σκηνης*. Sept. *πρόβατον τελ.* for *רִמְיָה* Ex. 12: 5. — Aquil. Prov. 11: 1 *στάθμιον τέλειον*. Hom. 11. 1. 66. Diod. Sic. 1. 7 *τελεία αἰζησις*. Pol. 1. 4. 8.—Trop. in a moral sense; of persons, Matt. 5: 48 bis, *τέλειοι, ὥσπερ ὁ πατήρ ὑμῶν . . . τέλειός ἐστι*, comp. Luke 6: 36. So Matt. 19: 21. Col. 1: 28. 4: 12. James 1: 4 *ἵνα ᾗτε τέλειοι*. 3: 2. Of the will of God, Rom. 12: 2. Sept. for *רִמְיָה* Gen. 6: 9. 18: 13. *רִמְיָה* 1 K. 8: 62. 11: 4.—Ecclus. 44: 17. Isocr. Panath. p. 239. C, *τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς*.

b) spec. of *full age*, *adult*, *full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6. In N. T. trop. of persons *full grown* in mind and understanding, *ταῖς φρεσὶ* 1 Cor. 14: 20; or in knowledge of the truth, 1 Cor. 2: 6. Phil. 3: 15. Heb. 5: 14; or in Christian faith and virtue, Eph. 4: 13. Neut. τὸ τέλειον, *full age*, sc. in knowledge etc. 1 Cor. 13: 10, coll. 11.

Τελειότης, ητος, ἡ, (*τέλειος*), com-

pleteness, perfectness; Col. 3: 14 σύνδεσμος τῆς τελειότητος, i. q. συνδ. τέλειος, Buttm. § 123. n. 4. Heb. 6: 1 ἐπὶ τὴν τελειότητα φερόμεθα, i. e. leaving the elements, let us go on to something more complete, perfect. — Wisd. 6: 15. 12: 17.

Τελειόω, ὦ, f. ὦσω, (τέλειος,) to complete, to make perfect, so as to be full, wanting in nothing, trans.

a) pp. i. q. to bring to a full end, to finish, e. g. a work, duty, etc. τὸ ἔργον, τὰ ἔργα, John 4: 34. 5: 36. 17: 4. Mid. c. ἔργον impl. Luke 13: 32 καὶ τῇ τρίτῃ τελειοῦμαι. Of a race, τὸν δρόμον Acts 20: 24. Perf. Pass. as Mid. c. δρόμον impl. Phil. 3: 12 οὐχ ὅτι . . ἤδη τετελείωμαι sc. τὸν δρόμον, i. e. not that I have already completed my course and arrived at the goal, so as to receive the prize; see Buttm. § 136. 3. Winer § 40. 3 sq. comp. v. 14, and see in Καταλαμβάνω b. Sept. genr. for כָּמַל 1 K. 7: 21. כָּמַל 2 Chr. 8: 16.—Ecclus. 50: 19. Pol. 8. 36. 2. Plut. Cons. ad Apoll. 17. Philo Alleg. 2. p. 74. C, όταν [ὦ ψυχὴ] τελειωθῇς καὶ βραβεῖαν καὶ στεφάνων ἀξιωθῇς.—Of time, Luke 2: 43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. to fulfil, John 19: 28 ἵνα τελειωθῇ ἡ γραφή.—Act. Thom. § 10. πρόθεσιν Diod. Sic. lib. 3 fin. Comp. τελείωσις.

b) trop. to make perfect, i. q. to bring to a state of perfectness or completeness. (α) genr. John 17: 23 ἵνα ὡσι τελειωμένοι εἰς ἐν, i. e. præg. that they may be perfectly united in one. 2 Cor. 12: 9 ἡ γὰρ δύναμις μου [τοῦ Θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as genuine. James 2: 22. 1 John 2: 5. 4: 12, 17, 18.—Ecclus. 7: 32.—(β) In the Ep. to the Hebrews, in a moral sense, to make perfect in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. 7: 19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7: 11. 10: 4. Of persons, Heb. 9: 9 δῶρά τε καὶ θυσίαι . . μὴ δυνάμεναι κατὰ συνειδησιν τελειῶσαι τὸν λατρεύοντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10: 1, 14. — Also, to make

perfect sc. in respect to condition, happiness, glory; to bring to a perfect state of happiness and glory; pp. to bring one through to the goal, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things; Heb. 2: 10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5: 9. 7: 28. Also of saints advanced to glory, 11: 40. 12: 23. — Comp. Philo above in a.

Τελείως, adv. (τέλειος,) completely, perfectly. 1 Pet. 1: 13 τελείως ἐλπίζατε, i. e. cherish a perfect hope, unwavering confidence. — 2 Macc. 12: 42. 3 Macc. 3: 26. Pol. 6. 37. 4.

Τελείωσις, εως, ἡ, (τελειόω,) completion, perfection, genr. Diod. Sic. 2. 29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. fulfilment, Luke 1: 45. (Judith 10: 9.) Also i. q. perfect expiation, Heb. 7: 11; comp. in Τελειόω b. β.

Τελειωτής, οῦ, ὁ, (τελειόω,) a completer, perfecter, pp. who brings one through to the goal so as to win and receive the prize. Heb. 12: 2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, comp. 2: 10 where he is said πολλοὺς υἱοὺς εἰς δόξαν ἀγαγεῖν. Comp. in Τελειόω b. β.

Τελεσφορέω, ὦ, f. ἦσω, (τελεσφόρος bringing to an end, perfecting, ripening, fr. τέλος, φέρω,) to bring to perfection or maturity, e. g. fruit, grain, etc. to ripen, absol. and trop. Luke 8: 14 οὐ τελεσφοροῦσι. Comp. Matt. 13: 22.—pp. of fruits Jos. Ant. 1. 6. 3. Philo de Opif. p. 26. D, αὖξονσι καὶ τελεσφοροῦσι. Diod. Sic. 2. 36. Of women with child, Jos. Ant. 3. 11. 6. Artemid. 1. 17.

Τελεινάω, ὦ, f. ἦσω, (τελευτή,) to end, i. e. to finish, to complete, trans. Eurip. Phoen. 1597 ὦ πάτερ, ὃς ταῦτα τελευτᾷ. Dem. 13. 15. τὸν βίον τελευτᾶν to end one's life, to die, Jos. Ant. 12. 1. 1. Pol. 2. 28. 10. Xen. Mem. 4. 8. 1. Intrans. to end, Jos. Ant. 8. 1. 1. Thuc. 5. 39 τοῦ χειμῶνος τελευτῶντος ἤδη. Xen. H. G. 2. 3. 9. — In N. T. intrans. or c.

τον βιον impl. *to end one's life, to die*, Matt. 2: 19 τελειώσαντος δὲ τοῦ Ἡρώδου. 9: 18 θυγάτηρ μου ἄρτι ἐτελεύτησεν. 22: 25. Mark 9: 44, 46, 48. (comp. Is. 66: 24.) Luke 7: 2. Acts 2: 29. 7: 15. Heb. 11: 22. Sept. oft for חַיָּה Gen. 25: 32. 30: 1. Prov. 11: 7. — Ael. V. H. 2. 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1.—Of a violent death, Matt. 15: 4 et Mark 7: 10 θανάτω τελειύτω let him die the death, emphat. quoted from Ex. 21: 17 where Sept. in imitation of Heb. inf. absol. חַיָּה חַיָּה he shall surely die, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ἥς, ἡ, (τελέω, τέλος,) *an end, limit*, Baruch 3: 25. Dem. 658. 7. τελυτή τοῦ βιον Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end of life, death*, Matt. 2: 15 ἕως τῆς τελυτῆς Ἡρώδου. Sept. for חַיָּה Gen. 27: 2. Josh. 1: 1. Judg. 1: 1.—1 Macc. 9: 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

Τελέω, ᾧ, f. ἔσω, (τέλος,) *to end, to finish, to complete, to accomplish, trans.*

a) genr. c. acc. Matt. 13: 53 ὅτε ἐτέλεισεν ὁ Ἰ. τὰς παραβολὰς. 19: 1 et 26: 1 τοὺς λόγους. Luke 2: 39. 2 Tim. 4: 7 δρόμον. Rev. 11: 7. Pass. Luke 12: 50 ἕως οὗ τελεσθῇ sc. τὸ βάπτισμα. John 19: 28, 30 τετέλεσται ἡ ἔργα ἡ τελειωμένη! i. e. the whole work, all things. Rev. 10: 7 ἐτελέσθη τὸ μυστήριον. 15: 1, 8. Sept. for חַיָּה, חַיָּה Ruth 2: 21. Ezra 9: 1. חַיָּה Neh. 6: 15.—Ecclus. 7: 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Oec. 1. 4. — Seq. particip. in the participial construction, Buttm. § 144. 4. a. Matt. 11: 1 ὅτε ἐτέλεσε ὁ Ἰ. διατάσσω, as in Engl. *when Jesus had finished commanding* etc. So praegn. c. part. impl. Matt. 10: 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ye shall not have finished the cities of Israel, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφευγοντες v. διαβαίνοντες τὰς πόλεις κ. τ. λ. — So Sept. συνετέλες διαβαίνων Josh. 3: 17. 4: 1. comp. Luc. Tox. 52 τριταῖος ἐτέλεσε ἐκ Μαχλίων ἐς Σκύθας. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*, Rev. 20: 3 τελεσθῇ τὰ χίλια ἔτη. v. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν

νόμον Rom. 2: 27. James 2: 8. τὴν ἐπιθυμίαν τῆς σαρκός Gal. 5: 16. — Act. Thom. § 5 ἵνα τὸ θέλημα τοῦ βασιλέως τελέσω. Luc. Piscat. 52 τελῶμεν τὰ παραγγελμένα. — Of declarations, prophecy, etc. Luke 18: 31 τελεσθήσεται πάντα τὰ γεγραμμένα κ. τ. λ. Luke 22: 37. Acts 13: 29. Rev. 17: 17. So Sept. and חַיָּה Ezra 1: 1.—Apollos. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίμας τετελέσθαι τὸν χρησμόν. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ δίδραχμα Matt. 17: 24. φόρους Rom. 13: 6. — Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εος, ους, τό, *an end, term, termination, completion*, pp. only in respect to time.

a) genr. and c. gen. Luke 1: 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. 3: 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7: 3 μῆτε ζωῆς τέλος. 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4: 7 πάντων τὸ τέλος. So Sept. and חַיָּה Is. 9: 7. Dan. 11: 13. (Soph. Trach. 166. τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) C. gen. impl. John 13: 1 εἰς τέλος [sc. ζωῆς] ἡγάπησεν κ. τ. λ. Matt. 24: 6 οὐπω ἔστι τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τοῦτου. v. 14. Mark 13: 7. Luke 21: 9. ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10: 22. 24: 13. Mark 13: 13. ἕως τέλους sc. τῆς ζωῆς 1 Cor. 1: 8. 2 Cor. 1: 13. μέχρι τέλους id. Heb. 3: 6, 14. ἄχρι τέλους id. Heb. 6: 11. Rev. 2: 26. In 1 Cor. 15: 24 εἶτα τὸ τέλος i. e. the end of the work of redemption; others meton. 'the last or rest of the dead.' — Absol. τέλος ἔχειν *to have an end*, i. e. to be ended, trop. to be destroyed, Mark 3: 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. — pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22.—Adverbially, acc. τὸ τέλος *finally, at last*, 1 Pet. 3: 8. (Ael. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) εἰς τέλος pp. 'to the end,' i. q. *continually, perpetually, forever*, Luke 18: 5. 1 Thess. 2: 16. So Sept. for חַיָּה Job 14: 20. Ps. 79: 5. 103: 9.—Luc. Navig. 27. Xen. Oec. 17. 10 — Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. *πρῶτος καὶ ἔσχατος* as

the writer himself explains it, Rev. 22: 13. 21: 6. 1: 8 in text. rec.—Jos. c. Ap. 2. 22 Θεός . . . ἀρχὴ καὶ μέσα καὶ τέλος πάντων.

b) trop. *end*, i. q. *event, issue, result*. Matt. 26: 58 ἐκάθηντο . . . ἰδεῖν τὸ τέλος. James 5: 11 τὸ τέλος κυρίου, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τοῦτου τέλος ἐν θεῷ ᾧ, οὐκ ἐν ἐμοί.—Seq. gen. of pers. or thing, i. q. *final lot, ultimate fate*. Rom. 6: 21 τέλος ἐκείνων, θάνατος. v. 22 τὸ δὲ τέλος, ζωὴν αἰώνιον. 2 Cor. 11: 15. Phil. 3: 19. Heb. 6: 8. 1 Pet. 1: 9. 4: 17. Sept. for ἡΐδ Ecc. 7: 2.—Wisd. 3: 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Ael. V. H. 3. 43.—Of a declaration, prophecy, i. q. *accomplishment, fulfilment*; Luke 22: 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e. have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι.—Aeschyl. Prom. vinct. 13 ἐντολὴ Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τί θεο-πρόπιον ὑπέλαβον. ib. 9. 12 καὶ τέλος εἶχε τοῖς Τυρρῆνοῖς τὰ μαντεύματα. Athen. VIII. p. 341. C. So τέλος λαμβάνειν Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. *end*, i. q. *final purpose*, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. So Rom. 10: 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. 'the ender, abolisher.' So Sept. and ἡΐδ Ecc. 12: 13. — Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἐπεσθαι θεοῖς. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. *a tax, toll, custom, tribute*, pp. what is paid for public *ends*, for the maintenance and expenses of the state. Matt. 17: 25 τέλη ἢ κῆρσον. Rom. 13: 7 bis.—1 Macc. 10: 31. Jos. Ant. 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called τὰ τέλη, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. τέλος no. 5.

Τελώνης, ου, ὁ, (τέλος tax, ὠνέομαι), pp. *a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting

the taxes and customs of a district, ὁ πριάμενος τέλος Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchaeus ὁ ἀρχιτελώνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἱππέας . . . πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνατάσης δὲ τῆς ἡμέρας, καθ' ἣν ἐμελλε τὰ τέλη πιπράσκεισθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιωμασιν ἐν ταῖς πατρίσι διαφέροντες. Comp. Boeckh Stantsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, etc. These too were called τελῶναι, or also ἐκλέγοντες Dem. 745. 15, Lat. *portitores*; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xeno ap. Di-chaearech. πάντες τελῶναι πάντες εἰσὶ ἄρπαγες. Dio Chrysost. IV. p. 75. B, καπήλους καὶ τελῶνας καὶ πορνοβοσκούς. Luc. Nelyom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶνας καὶ κόλῳκας κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242. — In N. T. in the later sense, *a toll-gatherer, collector of customs, publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι; v. 47. 10: 3 Ματθαῖος ὁ τελῶνης, coll. 9: 9. Luke 3: 12. 5: 27, 29. 7: 29. 18: 10, 11, 13. τελῶναι καὶ ἁμαρτωλοὶ Matt. 9: 10, 11. 11: 19. Mark 2: 15, 16. Luke 5: 30. 7: 34. 15: 1. ἐθνικός καὶ τελῶνης Matt. 18: 17. οἱ τελῶναι καὶ αἱ πόρναι Matt. 21: 31, 32.

Τελώνιον, ου, τό, (τελώνης,) *a toll-house, custom-house, collector's office*, Matt. 9: 9. Mark 2: 14. Luke 5: 27. —

Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθίσταται ὁ τελώνης. Poll. On. 9. 5. 28 τὰ τελάνια.

Τέρας, ατος, τό, plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; *a wonder, portent, prodigy*, strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts 2: 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἅνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, quoted from Joel 3: 2 [2: 30] where Sept. for תַּעֲלֶמֶן. — Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. *signs and wonders*, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7: 36; of Christ, John 4: 48. Acts 2: 22; of the apostles and teachers, Acts 2: 43. 4: 30. 5: 12. 6: 8. 14: 3. 15: 12. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4; also of false prophets or teachers, Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9. So Sept. σημ. καὶ τέρατα for Heb. מִתְּעֻלָּמִים וּמִתְּעֻלָּמִים, of Moses Ex. 7: 3. Deut. 6: 22. 7: 19. Jer. 32: 20. — σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

Τέρτιος, ου, ὁ, *Tertius*, pr. n. of Paul's amanuensis, Rom. 16: 22.

Τέρτυλλος, ου, ὁ, *Tertullus*, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.

Τεσσαράκοντα, οί, αἱ, τά, indec. *forty*, Matt. 4: 2. Mark 1: 13. Acts 1: 3. al. Comp. Buttm. § 70. 4. Sept. for אַרְבָּעִים Gen. 5: 13. Ex. 16: 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. AL.

Τεσσαρακονταετής, έος, ους, ὁ, ἡ, adj. (έτος,) of *forty years*, e. g. τεσσαρακονταετής χρόνος *the time of forty years*, forty years' time, Acts 7: 23. 13: 18. — Comp. δεκαετής χρόνος Max. Tyr. 6. 89. δεκαετής πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.

Τέσσαρες, οί, αἱ, neut. -ρα, Gen. ὦν, Attic τέταρες, neut. -ρα, card. adj.

four, Matt. 24: 31. Mark 2: 3. Acts 10: 11. Rev. 4: 4. al. Comp. Buttm. § 70. 4. Sept. for אַרְבַּע Gen. 11: 16. אַרְבַּע Gen. 2: 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. AL.

Τεσσαρεσκαίδέκατος, η, ον, ordin. adj. *fourteenth*, Acts 27: 27, 33.—Sept. Gen. 14: 5. Ex. 12: 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

Τεταρταῖος, α, ον, (τέταρτος,) an adj. marking succession of days, used only adverbially, *on the fourth day*. John 11: 39 τεταρταῖος γάρ ἐστι, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Δευτεραῖος. — Pol. 3. 52. 2 ἡδὴ δὲ τεταρταῖος ὦν. Xen. Cyr. 5. 3. 1.

Τέταρτος, η, ον, ordin. adj. (τέσσαρες,) *the fourth*, Matt. 14: 25. Mark 6: 48. Acts 10: 30. Rev. 4: 7. 6: 7 bis, 8. 8: 12. 16: 8. 21: 19. Sept. for רְבִיעִי Gen. 1: 19.—Hdian. 4. 2. 14.

Τείρα-, contr. for τέτορα, τέσσαρα, *four*, found only in derivative and compound words; comp. Buttm. § 70. n. 2.

Τειράγωνος, ου, ὁ, ἡ, adj. (τέτρα- q. v. γῶνος, γωνία,) *four-cornered, four-square*, Rev. 21: 16. Sept. for רְבִיעִי Ex. 27: 1. Ez. 41: 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

Τειράδιον, ου, τό, (dim. of τετράς a tetrad, the number four,) *a quaternion* of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12: 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίοις φυλακῶν καθ' ὁδὸν εὐρών. Comp. Pol. 6. 33. 7 τὸ δὲ φυλάκειόν ἐστιν ἐκ τεττάρων ἀνδρῶν, ὧν οἱ μὲν πρὸ τῆς σκηπῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἵππους ποιοῦνται τὴν φυλακὴν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitu noctibus faciant." See in Φυλακή d. In Acts I. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. v. 6.

Τειρακιόχιλιοι, αι, α, (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. 15: 38. 16: 10. Mark 8: 9, 20. Acts 21: 38. Comp. Buttm. § 70. 4. — Sept. 1 Chr. 12: 26. Xen. Cyr. 2. 1. 6.

Τειρακόσιοι, αι, α, *four hundred*, Acts 5: 36. 7: 6. 13: 20. Gal. 3: 17. Comp. Buttm. § 70. 4. — Sept. Gen. 23: 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

Τετράμηνος, ου, δ, ἡ, (τέτρα q. v. μῆν,) *of four months*, John 4: 35 ἐν τετράμηνός ἐστι [χρόνος] καὶ ὁ θειρισμός ἐρχεται, i. e. *four months' time*, Text. rec. has neut. τὸ τετράμηνον in the same sense. — Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19: 2. 20: 47. On the forin comp. Lob. ad Phr. p. 549.

Τετραπλῶος, οὔς; ὅη, ἡ; ὅον, οῦν; (τέτρα q. v. ἀπλῶος,) *fourfold, quadruple*, Luke 19: 8. Comp. Buttm. § 71. 3. § 60. 5. b. — Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

Τετράπους, οδος, δ, ἡ, adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετραποδα *quadrupeds*, Acts 10: 12. 11: 6. Rom. 1: 23. Sept. for תַּרְבֵּיט Gen. 1: 24. Ex. 9: 9, 10. תַּרְבֵּיט Num. 35: 5. — Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palaeph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετράποδος, see Lob. ad Phr. p. 546.

Τετραρχέω, ὦ, f. ἴσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke 3: 1 ter. — Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

Τετράρχης, ου, δ, (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἕκαστα διελόντες [οἱ Γαλάται] εἰς δ' μερίδας, τετραρχίαν ἕκαστην ἐκάλεσαν, τετράρχην ἔχουσιν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καθ' ἡμᾶς δὲ εἰς γ', εἰς β' ἡγεμόνας, εἰς ἓν ἡκεν ἡ δυναστεία. Thus Herod the

Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3: 1. Comp. Wetst. N. T. I. p. 409. — In N. T. spoken only of Herod Antipas, Matt. 14: 1. Luke 3: 19. 9: 7. Acts 13: 1. Called also βασιλεὺς Matt. 14: 9. Mark 6: 14; see in Βασιλεὺς b.

Τεύχω, see the tenses of Τυγχάνω.

Τεφρώω, ὦ, f. ὥσω, (τέφρα ashes,) *to reduce to ashes*, i. q. *to consume, to destroy*, e. g. cities, c. acc. 2 Pet. 2: 6. — trop. Anthol. Gr. 1. p. 167. Hesych. τεφρώσας · σποδάσας.

Τέχνη, ης, ἡ, (τίκτω, τεκῶν,) *art*, i. e.

a) pp. *an art, trade, craft*, Rev. 18: 22 τεχνίτης πάσης τέχνης. Acts 18: 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Buttm. § 131. 6 sq. — Sept. 1 Chr. 28: 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts 17: 29 χαράγματι τέχνης. Sept. for תַּרְבֵּיט 1 K. 7: 14. — Arr. Epict. 2. 14. 2, 5. Hdian. 3. 11. Xen. An. 7. 2. 8.

Τεχνίτης, ου, δ, (τέχνη,) *an artisan, artificer, craftsman*; Acts 19: 24 παρείχετο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18: 22. Sept. for תַּרְבֵּיט Deut. 27: 15. Jer. 10: 9. — Ecclus. 9: 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5. — Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. 11: 10 ἡς [πόλεως] τεχνίτης . . . ὁ θεός. — Wisd. 13: 1.

Τήγω, f. ξω, *to melt, to make liquid*, Sept. Nah. 1: 6. Diod. Sic. 1. 63. Hdot. 3. 96. In N. T. Pass. τήκομαι, *to be melted, to melt*, 2 Pet. 3: 12. Sept. for Niph. תִּהְיֶה Is. 34: 4. — Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

Τηλαυγῶς, adv. (τηλαυγής *far-shining, radiant*, from τῆλε, ἀνγί,) *radi-*

antly, brightly, i. e. clearly, distinctly, Mark 8: 25 ἐνέβλεψε τηλανθῶς ἅπαντας. — Diod. Sic. 1. 50 πρὸς τὸ τηλανγέστερον ὄρεϊν. So τηλανγής Sept. Job 37: 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικούτιος, αὐτή, οὖτιο, demonstr. correl. pron. pp. a strengthened form of τηλίκος, η, ον, Buttm. § 79. 5, 6; so great, tantus, 2 Cor. 1: 10 ἐκ τηλικούτου θανάτου. Heb. 2: 3. James 3: 4. Rev. 16: 18. — 2 Macc. 12: 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ὦ, f. ἴσω, (τηρός watch- ing, Aesch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. 1: 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα, i. e. watching the fulfilment of the prophecy. 22: 7, 9. Sept. ὁ τηρῶν ἄνεμον for ἡρῶν Ecc. 11: 4. ἡρῶν Prov. 23: 26. — Ael. V. H. 2. 17 ὁ μὲν εἰστίηκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65. — Hence trop. to observe, to keep, to fulfil, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. 19: 17. John 14: 15, 21. 15: 10 bis. 1 John 2: 3, 4. 3: 22, 24. 5: 2, 3. Rev. 12: 17. 14: 12. (Ecclus. 29: 1.) τὴν ἐντολὴν ἁσπύλον 1 Tim. 6: 14. λόγον, λόγους, John 8: 51, 52, 55. 14: 23, 24. 15: 20 bis. 17: 6. 1 John 2: 5. Rev. 3: 8, 10 λόγον τῆς ὑπομονῆς μου, see in ὑπομονή. (Sept. 1 Sam. 15: 11.) νόμον Acts 15: 5, 24. James 2: 10. παρὰδοσιν Mark 7: 9. τὸ σάββατον John 9: 16. Genr. c. acc. expr. or impl. Rev. 2: 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. 23: 3 bis. 28: 20. Acts 21: 25. Rev. 3: 3. Sept. genr. for ἡρῶν Prov. 3: 1, 21. ἡρῶν Prov. 8: 34. — Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) to keep, to guard, e. g. a prisoner, person arrested, c. acc. Matt. 27: 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts 12: 5, 6 φύλακες . . . ἐτήρουν τὴν φυλακὴν, comp. Buttm. § 131. 3. Acts 16: 23. 24: 23. 25: 4, 21 bis. 1 John 5: 18 τηρεῖ ἑαυτὸν, i. e. is on his guard. Part. Matt. 28: 4 οἱ τηροῦντες the keepers,

guards. Of things, τὰ ἱμάτια Rev. 16: 15. Sept. for ἡρῶν Cant. 3: 3. ἡρῶν of things Cant. 8: 11, 12. — pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. 6: 50. Aristoph. Pac. 201. Pol. 3. 50. 7. — Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4: 3 τηρεῖν τὴν ἐνότητα τοῦ πνεύματος. 2 Tim. 4: 7 τὴν πίστιν τετήρηκα. Jude 6 μὴ τηρήσαντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for ἡρῶν Prov. 16: 17. — Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7: 9. 7. — So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, ἀβαρῆ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5: 22. James 1: 27. (Wisd. 10: 5. M. Antonin. 6. 23 or 30 τήρησον σεαυτὸν ἀπλῶν.) c. adv. 1 Thess. 5: 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John 17: 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21. seq. ἐκ τινος John 17: 15. Rev. 3: 10. ἀπὸ τινος James 1: 27. Sept. c. ἀπὸ τινος for ἡρῶν Prov. 7: 5.

c. i. q. to keep back or in store, to reserve, c. acc. e. g. things, John 2: 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 12: 7. τί τινι, e. g. ζῶφος 2 Pet. 2: 17. Jude 13. (Sept. Cant. 7: 13.) τι εἰς τινα 1 Pet. 1: 4. Of persons, 1 Cor. 7: 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐγκαμίζειν in v. 38. 2 Pet. 2: 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2: 9 et 3: 7 εἰς ἡμέραν κρίσεως. — Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τετήρηται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἡ, (τηρέω q. v.) a watching, keeping, i. e.

c) trop. observance, performance, sc. of precepts, ἐντολῶν 1 Cor. 7: 19. — Ecclus. 35: 23. νόμων Wisd. 1: 18.

b) i. q. guard, ward, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. meton. place of ward, a prison, Acts 4: 3. 5: 18 ἐθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. — Thuc. 7. 86.

Τιβεριάς, ἁδος, ἡ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situated on the S. W. shore of the Lake of

Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6: 23; and the lake itself is hence sometimes called the *Sea of Tiberias*, John 6: 1. 21: 1. Comp. in Γεννησαρέι. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16 sq. Relandi Palaest. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burekhardt's Travels in Syria etc. p. 320 sq.

Τιβέριος, ου, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke 3: 1. — Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. § 106, 107; for imperf. ἐτίθουν Matt. 5: 15. 2 Cor. 3: 13. al. see Buttm. § 106. n. 5. § 107. n. I, 6. — *To set, to put, to place, to lay*, trans. Sept. for שָׁבַע, שָׁבַע, also for יָרַב.

a) pp. *to set, to put*, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, *λύχνον ὑπὸ τὸν μόδιον* Matt. 5: 15. Mark 4: 21. *ὑποκάτω κλίτης* Luke 8: 16. *εἰς κρυπτήν* 11: 33. So a title, *ἐπὶ τοῦ σταυροῦ* John 19: 9; one's foot, *ἐπὶ τῆς θαλάσσης* Rev. 10: 2. Mid. *to set or put for oneself*, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. to put persons in prison, *εἰς φυλακὴν* Acts 12: 4, *εἰς τήρησιν* 4: 3; also *ἐν φυλακῇ* Matt. 14: 3. Acts 5: 25, *ἐν τηρήσει* 5: 18; comp. *Ἐν* no. 4. Of things, *to set* in the proper place, to assign a place, 1 Cor. 12: 18 ὁ θεὸς ἔθετο τὰ μέλη . . . *ἐν τῷ σώματι* x. τ. λ. Sept. genr. for שָׁבַע Gen. 30: 42, 43. Ex. 26: 35. c. *ἐπὶ* Num. 21: 8. Mid. c. *ἐπὶ* 1 Sam. 6: 11, 15. רָבַע c. *ἐπὶ* Ps. 132: 11. יָרַב c. *ἐν* Gen. 1: 17. 9: 13. Mid. *ἐν φυλακῇ* Gen.

40: 3. 41: 10. 42: 30. — Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Oec. 19. 7, 9. Mid. Pol. 25. 1. 2. c. *ἐπὶ* Xen. An. 7. 3. 23. — Spoken of food or drink, *to set on or out*, c. acc. John 2: 10 τὸν καλὸν οἶνον τίθησι. — Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. *pocula ponere* Virg. Aen. 1. 706.

b) oftener of things, *to put, to lay, to lay down*, where the thing is conceived of as laid or lying down rather than as erect. (a) pp. e. g. *θεμέλιον* Luke 6: 48. 14: 29. 1 Cor. 3: 10, 11. (Sept. Ezra 6: 3.) *λίθον, πρόσκομμα*, Rom. 9: 33. 1 Pet. 2: 6, quoted from Is. 28: 16 where Sept. for יָבַע; c. dat. incomm. Rom. 14: 13. (Sept. Ps. 109: 110.) Genr. in the proverbial phrase, Luke 19: 21, 22, *αἱρεῖς ὃ οὐκ ἔθηκας, taking up what thou hast not laid down*, i. e. taking up what is not thine own. — Diog. Laert. 1. 2. 9 *ἂ μὴ ἔθον, μὴ ἀνέλῃ*. εἰ δὲ μὴ, θάνατος ἡ ζημία, i. e. a law of Solon. Xen. Oec. 8. 2. — Of dead bodies, *to lay* in a tomb or sepulchre, c. acc. Mark 15: 47. 16: 6 ὅπου ἔθηκον αὐτόν. Luke 22: 53, 55. John 11: 34. 19: 42. 20: 2, 13, 15. Acts 9: 37. c. *εἰς μνημεῖον* Acts 13: 29. Rev. 11: 9. c. *ἐν μνημεῖῳ* Matt. 27: 60. Mark 6: 29. John 19: 41. Acts 7: 16. Sept. c. *ἐν* for שָׁבַע Gen. 50: 26. יָרַב 1 K. 13: 30, 31. — c. *ἐν* Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25. — Seq. *ἐπὶ* c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5: 15. (Hdian. 1. 17. 4.) *ἐπὶ* c. acc. as κάλυμμα ἐπὶ τὸ πρόσσωπον 2 Cor. 3: 13. τὰς χεῖρας ἐπ' αὐτά Mark 10: 16. Rev. 1: 17 in later edit. (Sept. Job 21: 5. Ps. 139: 4.) So with *ἐπὶ* c. acc. impl. *τὰ γόνατα τιθέναι* sc. ἐπὶ τὴν γῆν, *to place the knees*, i. q. to kneel, Mark 15: 19. Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5; see in *Γόνυ*. Seq. *ἐνώπιόν τινος* Luke 5: 18. impl. Mark 6: 56. (Sept. 1 Sam. 10: 25. comp. Ez. 16: 18.) Seq. *παρ' ἑαυτοῦ* 1 Cor. 16: 2. *παρὰ τοὺς πόδας τινός* Acts 4: 35, 37. 5: 2. *πρὸς τὴν θύραν* Acts 3: 2. *ὑπὸ τοὺς πόδας τινός* 1 Cor. 15: 25, quoted from Ps. 110: 1 where Sept. for שָׁבַע; comp. in *Πούς β*. — In the sense *to lay off or aside*, e. g. garments, *ἱμάτια* John 13: 4. So Arr. Epict. 1. 24. 12 *θεῖς τὴν πλατύσημον*. Diod. Sic. 20. 31, 45 *τὰ ὅπλα*. Comp.

Lat. *ponere vestem* Ov. Met. 3. 1. — (β) Trop. e. g. *τιθέναι τὴν ψυχὴν* to lay down one's life John 10: 11, 15, 17, 18 bis. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. — Seq. ἐπὶ c. acc. Matt. 12: 18 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42: 1 where Heb. לֵב יְהוָה Sept. ἔδωκα. Mid. c. ἐν, 2 Cor. 5: 19 θέμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for בְּאָזְנוֹ Is. 63: 11. — Mid. seq. εἰς τὰ ὦτα ὑμῶν, to lay up in your ears, i. q. to let sink in your ears, minds, Luke 9: 44. Seq. εἰς τὴν καρδίαν, to lay to heart, i. q. to resolve, Luke 21: 14, comp. Sept. Ecc. 7: 22. 1 Sam. 9: 20. Seq. ἐν τῇ καρδίᾳ, to lay up in heart, to lay to heart, i. q. to revolve in mind, to ponder, Luke 1: 66; (so Sept. and בְּבִבְאָזְנוֹ 1 Sam. 21: 13;) also i. q. to resolve, to purpose, Acts 5: 4; ἐν τῷ πνεύματι id. 19: 21. Comp. Sept. Dan. 1: 8.

c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts 1: 7 χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority; comp. in 'En no. 3. c. β, fin. (ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, τὸ μέρος, seq. μετὰ τίνος, Matt. 24: 51. Luke 12: 46. Of a decision, decree, law; Acts 27: 12 οἱ πλείους ἔθεντο βουλὴν, i. e. made a decision, decided, determined. Gal. 3: 19 in later edit. ὁ νόμος . . . ἐτέθη, the law was set, made; text. rec. προσετέθη. — So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between τιθέναι νόμον and τίθεσθαι νόμον, see Passow τιθημι A. 3. c. Buttm. § 135. n. 3. — Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. 9: 18 ἀπάνατον θήσω τὸ εὐαγγέλιον, I may make the gospel without charge, free of expense; comp. for the sense 2 Cor. 11: 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀστέρος . . . τὸν ἄερα ξηρόν καὶ διακαῆ τιθέντος.) Of persons, εἰς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13.

10: 13, all quoted from Ps. 110: 1 where Sept. for יְהוָה; comp. in *Ποῦς β.* Acts 20: 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4: 17 πατέρα πολλῶν ἐθνῶν τιθέναι σε, from Gen. 17: 5 where Sept. for יְהוָה. 1 Cor. 12: 28. Heb. 1: 2. 2 Pet. 2: 6. In the Pass. construction, c. εἰς ὃ final, 1 Tim. 2: 7. 2 Tim. 1: 11. Buttm. § 134. 2. Sept. for יְהוָה Jer. 1: 5. Lev. 26: 31. יְהוָה Job 11: 13. — Ael. V. H. 13: 6 ὁ οἶνος τίθησι τὰς γυναῖκας τεκοποιούς. Xen. Cyr. 4. 6. 3. — Once by Hebr. c. acc. et εἰς τι as predicate, Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in *Εἰς* no. 3. a. Winer § 32. 4. b. So Sept. for יְהוָה Gen. 17: 16. Jer. 9: 11. בְּאָזְנוֹ Is. 42: 15. Nah. 3: 6. — Seq. acc. et εἰς final, Mid. 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεός εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1: 12. Pass. 1 Pet. 2: 8. Seq. acc. et ἵνα, John 15: 16 ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε κ. τ. λ.

Τίκτω, f. *τέζομαι*, aor. 2 *ἔτεκον*, Buttm. § 114; to bring forth, to bear, sc. offspring, trans.

a) of females, Matt. 1: 21, 23 *τίξεται δὲ υἱόν*. v. 25. 2: 2 ὁ τεχθεὶς βασιλεὺς. Luke 1: 31, 57. 2: 6, 7, 11. John 16: 21. Gal. 4: 27. Heb. 11: 11 in text. rec. Rev. 12: 2, 4 bis, 5, 13. Sept. for יְהוָה Gen. 3: 16. 4: 1. — Ael. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7. — Metaph. of irregular desire as exciting to sin; James 1: 15 ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, i. e. produces, causes sin. — Ecclus. 8: 18. Zenob. Cent. 3. § 28 *δίκη δίκην ἔτικτε καὶ βλάβην βλάβη*. Anthol. Gr. II. p. 44 *ἄφροσύνα τίκει πολλάκι δυστυχίαν*.

b) of the earth, Heb. 6: 7 ἡ γῆ τίκτουσα βοτάνην. — Philo de Opif. p. 39. Eurip. Cyclop. 332 ἡ γῆ . . . τίκτουσα ποίαν. Of trees, Philo ib. p. 862.

Τίλλω, f. *ιλῶ*, to pull, to pluck, to pull out or off, e. g. ears of grain, c. acc. Matt. 12: 1. Mark 2: 23. Luke 6: 1. Sept. *τλ.* *τρίχας* for טְרִיחַ Ezra 9: 3. — Psalt. Sal. 13: 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 *σιάχης*.

Τιμάος, ου, ὁ, *Timaeus*, pr. n. of a man, Mark 10: 46.

Τιμάω, ὤ, f. ἤσω, (τιμή,) to hold worth, to estimate, trans.

a) i. q. *to esteem, to honour, to reverence*, c. acc. (α) genr. 1 Tim. 5: 3 *χήρας τιμα*. 1 Pet. 2: 17 *πάντας*. Spec. parents Matt. 15: 4, 5. 19: 19. Mark 7: 10. 10: 19. Luke 18: 20. Eph. 6: 2; (So Sept. and *תבד* Ex. 20: 12. Deut. 5: 16.) Kings 1 Pet. 2: 17; God and Christ, John 5: 23 quater. 8: 49; also of feigned piety towards God, Matt. 15: 8 et Mark 7: 6 *τοῖς χεῖλεσί με τιμᾷ*, quoted from Is. 29: 13 where Sept. for *תבד*; as also genr. Prov. 3: 9. 14: 33.—Ecclus. 3: 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. *τοὺς θεοὺς* Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. — (β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John 12: 26. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. — Wisd. 14: 15. 2 Macc. 3: 2. Jos. Ant. 4. 6. 8 *ἡμᾶς τιμᾷν ξενίοις*. Xen. An. 1. 9. 14 *δώροις ἐτίμα*.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. 27: 9 bis, *τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ*. Comp. Zeck. 11: 12, 13; see in *Τερεμίας*. Sept. for *תבד* Lev. 27: 8, 12, 14. — Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

Τιμή, ἥς, ῆ, (τιώ,) a holding worth, estimation, viz.

a) i. q. *esteem, honour, respect, reverence*. (α) genr. c. g. as rendered or exhibited towards any person or thing. John 4: 44 *προφήτης . . . τιμὴν οὐκ ἔχει*. Rom. 12: 10. 1 Cor. 12: 23, 24. Col. 2: 23 *οὐκ ἐν τιμῇ τι* sc. τοῦ σώματος. 1 Thess. 4: 4 *ἐν τιμῇ* i. e. reputably. Heb. 3: 3. 1 Pet. 3: 7. *σκευὸς εἰς τιμὴν* Rom. 9: 21. 1 Tim. 2: 20, 21. So as rendered to masters, 1 Tim. 6: 1; to magistrates, Rom. 13: 7 bis; to elders, 1 Tim. 5: 17; to Christ, c. *δόξα*, 2 Pet. 1: 17. Rev. 5: 12, 13; to God, c. *δόξα*, 1 Tim. 1: 17. 6: 16. Rev. 4: 9, 11. 7: 12. 19: 1 in text. rec. Sept. for *תבד* Is. 14: 18. *תבד* Dan. 4: 27. *τ. τῷ κυρίῳ* for *τῷ* Ps. 29: 1. 96: 7.—Ecclus. 10: 28. Jos. c. Ap. 2. 27 *γονέων τιμή*. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. *τῷ θεῷ* Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 3.—(β) Of a state or condition of honour, rank, dignity, joined with *δόξα*, Heb. 2: 7 *δόξη*

καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. 8: 6 where Sept. for *תבד*. So as conferred in reward, v. 9. Rom. 2: 7, 10. 1 Pet. 1: 7. 2: 7. Once, an office of honour, Heb. 5: 4.—Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. —(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. for *תבד* Dan. 2: 6.—Ecclus. 38: 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. 27: 6 *τιμὴ αἵματος price of blood*. v. 9 see in *Τιμάω* a. Acts 4: 34. 5: 2, 3. 7: 16 *τιμὴ ἀργυρίου*. 19: 19. 1 Cor. 6: 20. 7: 23. Sept. for *תבד* Lev. 5: 15, 18. 27: 2 sq. *תבד* Job 31: 39. *תבד* Is. 55: 1. — Jos. Vit. § 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2. — Meton. a thing of price, and hence collect. *precious things*, Rev. 21: 24, 26. So Sept. for *תבד* Ez. 22: 25.

Τίμιος, α, ον, (τιμή,) held worth, estimated, viz.

a) i. q. *esteemed, honoured; estimable, honourable*; Acts 5: 34 *Γαμαλιήλ . . . τίμιος παντὶ τῷ λαῷ*. Heb. 13: 4. Sept. for *תבד* Ezra 4: 10. *תבד* Ps. 116: 15. — Jos. B. J. 5. 13. 1 *τῷ δήμῳ τίμιος*. Hdian. 6. 9. 14. Xen. Oec. 9. 13.

b) i. q. *valued, prized, precious*. (α) pp. of high price, costly, as *λίθος τίμιος a precious stone*, genr. Rev. 17: 4. 18: 12, 16. 21: 11, 19; plur. 1 Cor. 3: 12. *ξύλον τίμιον costly wood* Rev. 18: 12. Sept. for *תבד* 1 K. 10: 2. 2 Chr. 9: 1, 10.—Hdian. 5. 2. 10 *λίθοι τ.* Ael. V. H. 7. 8. Xen. An. 1. 2. 27. — (β) trop. *precious, dear, desirable*. Acts 20: 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμὴν ἐμαντῶ*. James 5: 7. 1 Pet. 1: 7, 19. 2 Pet. 1: 4. Sept. for *תבד* Prov. 3: 15. 8: 11. — Wisd. 12: 7. Jos. Ant. 17. 9. 4 *φίλων το* *Ἡρώδῃ τιμωτάτος*. Hdian. 1. 16. 9.

Τιμωτής, ητος, ῆ, (τίμιος,) preciousness, costliness; meton. i. q. precious things, magnificence, prob. costly merchandize, Rev. 18: 19.—Liban. Ep. 1557 *προσαγορεύω τὴν τιμωτήτιά σου*.

Τιμόθεος, ου, ὁ, Timotheus, Timothy, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the

chosen companion of his journies and labours in preaching the gospel, Acts 16:1, 3. He appears to have been with Paul at Rome, Heb. 13:23; but his later history is unknown. Acts 16:1, 17:14, 15, 18:5, 19:22, 20:4. 1 Cor. 16:10. 2 Cor. 1:19. Phil. 1:1. 2:19. 1 Thess. 1:1. 3:6. 2 Thess. 1:1. 1 Tim. 6:20. 2 Tim. 1:2. *Τιμόθεος ὁ συνεργός μου* Rom. 16:21. *Τ. ὁ ἀδελφός* 2 Cor. 1:1. Col. 1:1. 1 Thess. 3:2. Phil. 1:1. Heb. 13:23. *Τιμ. τὸ τέκνον μου* etc. 1 Cor. 4:17. 1 Tim. 1:2, 18.

Τίμων, ὠρος, ὁ, Timon, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6:5.

Τιμωρέω, ὦ, f. ἦσω, (τιμωρός i. q. τιμάωρος, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing;' from *τιμή, ὄραω, οὐρός*), pp. *to watch or protect the honour of any one, i. e. to help, to succour, to vindicate*, c. dat. Hdut. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also *to avenge, to punish in behalf of any one*, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. *to punish*, c. acc. Acts 26:11 *τιμωρῶν αὐτούς*. Pass. Acts 22:5. — Wisd. 12:20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. *κολάζειν* in § 7.

Τιμωρία, ας, ἡ, (τιμωρέω q. v.) vindication, avengement, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. *punishment*, Heb. 10:29.—2 Macc. 6:26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίνω, see in *Τίω*.

Τίς, neut. *τι*, Gen. *τινός*, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from *τίς* interrog. q. v. — *One, some one, a certain one*.

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (α) Simply, Matt. 12:47 *εἶπε δὲ τις αὐτῷ*. 20:20 *αἰτεῖν τι*. Luke 8:49. 9:57. 13:6. Acts 5:25. al. Plur. *τινές* Mark 14:4. Luke 13:1. 24:1. John 13:29. Rom. 3:3. 1 Cor. 4:18. 1 Tim. 6:10, 21. Heb. 4:6. 1 Cor. 15:12 *τινὲς ἐν ὑμῖν*. al. — Hdian. 6. 1. 15. Xen. Cyr.

6. 1. 6. *τινές* Hdian. 1. 3. 13.—(β) Joined with a Subst. or Adjective taken substantively, i. q. *a certain person or thing, some*, Buttm. § 124. 2. Matth. § 487 init. So *after* a subst. Mark 5:25 *γυνή τις*. Luke 8:27. 9:19. 10:31, 38. John 6:7 *βραχὺ τι λάβη*. Acts 5:1. 27:39. al. Plur. Luke 8:2 *γυναικες τινες*. 24:22. Acts 9:19 *ἡμέρας τινάς*. 17:20. 2 Pet. 3:16 *δυσνόητά τινα*. (Ceb. Tab. 1 *πίναξ τις*. Xen. Oec. 8. 3.) Also *before* the Subst. or Adj. Matth. l. c. no. 4, 6. Matt. 18:12 *ἐάν γένηται τινι ἀνθρώπῳ*. Luke 17:12. John 4:46. Acts 3:2. 9:36. Gal. 6:1. al. Plur. Luke 13:31 *τινὲς Φαρισαῖοι*. Acts 13:1. 15:2 *τινάς ἄλλους*. 27:1. Jude 4. So *εἰς τις*, Mark 14:51 *εἰς τις νεανίσκος*, comp. in *Εἰς d*. Matth. l. c. init. (Hdian. 3. 11. 2.) Joined with *names*, either proper or gentile; e. g. *before*, Mark 15:21 *παράγοντά τινα Σίμωνα*. Acts 9:43; by apposit. John 11:1. *After*, Luke 10:33 *Σαμαρείτης δὲ τις*.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 *παρὰ Χάρωνι τινι*.—(γ) Seq. genit. of class or of partition, i. e. of which *τίς, τινὲς* expresses a part. Luke 14:15 *ἀκούσας δὲ τις τῶν συνακακιμένων*. 2 Cor. 12:17. *εἰς τις* Mark 14:47, comp. in β. Plur. Matt. 9:3. 27:47. Mark 2:6. Luke 19:39. Acts 6:9. Rom. 11:17. 2 Cor. 10:12. al.—Hdian. 1. 4. 20. *εἰς τις* Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. *ἐκ c* genit. Luke 12:13 *εἶπε δὲ τις ἐκ τοῦ ὄχλου*. John 11:49. Plur. c. *ἐκ*, Luke 11:15 *τινὲς δὲ ἐξ αὐτῶν*. John 7:25. 9:16. Rom. 11:14.—Hdian. 5. 3. 18.—(δ) With numerals, where it renders the number indefinite, *about, some*. Luke 7:19 *προσκαλεσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ*, i. e. some two, two or three. Acts 23:23. Comp. Winer § 25. 2. Matth. § 487. 4.—Thuc. 3. 111 *ἐς διακοσίους τινάς αὐτῶν*. 7. 87.—(ε) Distributively, *τις . . . ἕτερος δὲ, one . . . another*, 1 Cor. 3:4. (Xen. Conv. 2. 6.) Plur. *τινές . . . τινὲς δὲ* Luke 9:7, 8. Phil. 1:15.—(ς) Sometimes *τίς* or *τινὲς* is omitted where the sense requires it to be supplied; Luke 8:20 *καὶ ἀπηγγέλλη αὐτῷ, λεγόντων sc. τινῶν*. Mark 2:1 *δι' ἡμερῶν sc. τινῶν*. So *before* a genit. partit. Acts 21:16; *before ἐκ c* gen. Matt. 13:47. Luke 21:16. John

16: 17. Rev. 3: 9. Comp. Winer § 30. 5. p. 164. § 66. 3.

b) genr. *any one, any body, some one or other*, in various constructions and uses; comp. above in a. (α) Simply, Matt. 8: 28. Mark 12: 19 *ἐάν τις ἀδελφὸς ἀποθάνῃ*. Luke 14: 8. John 10: 28. Acts 19: 38. Rom. 5: 7 bis, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται κ. τ. λ.* James 2: 18. al. Neut. τὶ, Matt. 5: 23 *ἔχει τὸ κατὰ σοῦ*. Mark 11: 13. Luke 22: 35. Acts 3: 5. James 1: 7. al. Adv. see below in e. — Xen. Cyr. 2. 3. 4. τὶ Hdtan. 6. 1. 4. — (β) Joined with a Subst. or Adj. Rom. 8: 39 *οὔτε τις κτίσις ἑτέρα*. Neut. τὶ, Luke 11: 36 *μὴ ἔχων τὸ μέρος σκοτεινόν*. Acts 8: 34. So espec. neut. τὶ before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke 24: 41 *ἔχετε τι βρώσιμον*. John 1: 47. Acts 17: 21. 19: 39; after the adj. Mark 16: 18 *καὶ θανάσιμόν τι πῶσιν*. John 5: 14. Acts 19: 32. — Plato Symp. p. 210. E, *τὶ θαυμαστόν*. — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. 6: 1 *τολμᾷ τις ὑμῶν*. Acts 5: 15. 2 Thess. 3: 8. Neut. τὶ, Acts 4: 32 *καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτοῦ κ. τ. λ.* Rom. 15: 18. Eph. 5: 27. Also seq. ἀπὸ c. gen. Luke 16: 30; *ἐκ c. gen.* Heb. 3: 13 *τίς ἐξ ὑμῶν*. James 2: 16. — (δ) Τῖς stands also for Engl. *indef. one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 11. Matt. 12: 29 *πῶς δύναται τις εἰσελθεῖν κ. τ. λ.* Mark 8: 4. John 2: 25. 1 Tim. 1: 8. — Xen. Cyr. 1. 4. 3 *ὥστ' ἐπεθύμει ἄν τις κ. τ. λ.* — (ε) In a similar sense, like Engl. *one, any one, for every one*, *each*, Passow τὶς no. 2. b. John 6: 50 *οὗτός ἐστιν ὁ ἄριστος . . . ἵνα τις ἐξ αὐτοῦ φαγῇ κ. τ. λ.* Acts 2: 45. 11: 29. 1 Cor. 4: 2. Heb. 10: 28. — Xen. Cyr. 1. 2. 2. — (ζ) *ἐάν τις, if any one*, Matt. 21: 3. Mark 11: 3. Col. 3: 13. James 2: 14. Rev. 22: 18. *ἐάν μή τις, unless one*, John 3: 3, 5. Acts 8: 31. Plur. *ἂν τινες if any*, i. q. *whosoever*, John 20: 23 bis. — Luc. D. Deor. 23. 1 *ἦν τις*. — (η) *εἰ τις, if any one*, see in *Εἰ* I. g. γ. p. 223. — In a hypothetical clause, the simple τὶς is sometimes said to be i. q. *εἰ τις*, but not accurately. 1 Cor. 7: 18 bis, *περιτετημένος τις ἐκλήθη, μὴ ἐπισπάσθω κ. τ. λ.* *is one called being circumcised*, i. e. be

it so that one is thus called. James 5: 13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὀφθαλμοὶ τις*. Plut. de Puer. educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος κ. τ. λ.* — (θ) Sometimes τὶς, *any one*, is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. 23: 9 *καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς*. 1 Pet. 4: 12.

c) emphat. *somebody, something*, i. e. *some person or thing of weight and importance, some great one*; Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts 5: 36 *ἀνέστη Θεοδῶς, λέγων εἶναι τινα ἑαυτόν*. (Theocr. 11. 79. Dem. 150. 19 *σὲ μὲν ἐν τῇ πόλει δεῖ τινα φαίνεσθαι*. Epict. Ench. 13.) Neut. 1 Cor. 3: 7 *οὔτε ὁ φυντεῖον ἐστὶ τι*. 10: 19. Gal. 2: 6. 6: 3 *εἰ γὰρ δοκεῖ τις εἶναι τι*. v. 15. 1 Cor. 8: 2 *εἰ δὲ τις δοκεῖ εἰδέναι τι*. — Plato Gorg. 83. p. 527. D, *ὥς τι ὄντας*. id. Apol. Socr. 6. p. 21. D, *οὗτος μὲν οἶεται τι εἰδέναι, οὐκ ἰδώς*. — (β) With an adjective, Acts 8: 9 *Σίμων . . . λέγων εἶναι τινα ἑαυτόν μέγαν*. Heb. 10: 27 *φοβερὰ δὲ τις ἐκδοχὴ κρίσεως*, i. e. *a very fearful looking for of judgment*. — Eurip. ap. Stob. 173. 11 *δεινὴ τις ὀργή*. Aeschin. Dial. Socr. 3. 17 *γαληνὸς τις βίος*.

d) τὶς with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *someewhat*, i. q. *in some measure, a kind of*, etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. 1: 11 *ἵνα τι μεταδῶ χάρισμα ὑμῖν*. v. 13. 1 Cor. 6: 11. James 1: 18 *εἰς τὸ εἶναι ἡμᾶς ἀρπαγὴν τινα κ. τ. λ.* — Luc. D. Deor. 6. 1 *συνήμι γὰρ, ὁποῖόν τι τὸ αἰσχρόν κ. τ. λ.* Hdot. 5. 48 *οὐ γὰρ τινα πολλὸν χρόνον*. Stob. 366. 42.

e) Neut. τὶ adverbially or as acc. of manner. (α) Simply, *in or as to something, in any way*; Phil. 3: 15 *καὶ εἰ τι ἐτέρως φρονεῖτε*. Philem. 18. Hence i. q. *perhaps*, in the formula *εἰ μή τι, unless perhaps*, Luke 9: 13. John 5: 19. al. see in *Μήτι*. Comp. Buttm. § 150. p. 434. — Luc. D. Deor. 2. 1 *εἰ καὶ τι ἡμαρτον*. ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μή τι* Xen. II. G. 7. 4. 35. — (β) With another acc. neut. as Adverb, thus serving to modify it, comp. in d; *some, someewhat, a little*, comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι, some little, a little*, spoken of time Acts

5: 34; of place or rank Heb. 2: 7. Acts 23: 20 *τὸ ἀκριβέστερον*. 2 Cor. 10: 8. 11: 16. So *μέρος τι*, in some part, partly, 1 Cor. 11: 18. — Plato Gorg. p. 499. B, *πάσαι τι*. Xen. Mem. 2. 6. 12 *σχεδόν τι*. Hi. 1. 21 *τὸ ἥδιον*. Al.

Τίς, neut. *τί*, Gen. *τινος*, interrog. pron. *who? which? what?* Lat. *quis, quae, quid?* Sept. *τίς* for *מִי*, *τί* for *מִה*. Always written with the acute accent on *ι*, and thus distinguished from *τις*, *τι*, indef. see in *Τίς*, and comp. Butt. § 13. n. 2. § 77. 1. The place of *τίς* is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions: (α) Simply, Matt. 3: 7 *τίς ὑπέδειξεν ὑμῖν φυγεῖν* κ. τ. λ. 21: 23 *καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην*; Mark 2: 7. Luke 10: 29. John 1: 22, 39 *τί ζητεῖτε*; 13: 25. Acts 7: 27. 19: 3 *εἰς τί οὖν ἐβαπτίσθητε*, i. e. *into what* etc. Heb. 3: 17, 18. Rev. 6: 17. al. saep. *τί ἐστι τοῦτο*; *what is this?* what means this? Mark 1: 27. 9: 10. Eph. 4: 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke 16: 2 *τί τοῦτο ἀκούω περὶ σοῦ*, for *τί ἐστι τοῦτο* ὁ κ. τ. λ. comp. John 16: 18. Acts 11: 17. For the phrases: *τί πρὸς ἡμᾶς*, *τι πρὸς σέ*, see in *Πρὸς* III. 3. a. *τί ἐμοὶ καὶ σοί*, see in *Ἐγώ* c. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. *τί τοῦτο* Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13. — (β) With a Subst. or Adj. taken substantively. Matt. 5: 46 *τίνα μισθὸν ἔχετε*; Mark 5: 9. Luke 14: 31. John 2: 18 *τί σημεῖον δεικνύεις*; Rom. 6: 21. Heb. 7: 11. Matt. 5: 47 *τί περισσὸν ποιεῖτε*; Mark 15: 14 *τί γὰρ κακὸν ἐποίησεν*; al.—comp. Xen. An. 7. 6. 4. — (γ) Seq. genit. of class or of partition, i. e. of which *τίς*, *τινες*, expresses a part. Matt. 22: 28 *τί-ρος τῶν ἐπὶ τὰ ἔσται*; Luke 10: 36. Acts 7: 52 *τίνα τῶν προφητῶν*; Heb. 1: 5, 13. Also seq. ἐκ c. genit. partit. Matt. 6: 27 *τίς δὲ ἐξ ὑμῶν* κ. τ. λ. John 8: 46. c.

Subst. Matt. 7: 9 *τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος* κ. τ. λ. Luke 11: 11.—(δ) After *τίς* the verb *εἶναι* is often omitted, e. g. *τί πρὸς ἡμᾶς* Matt. 27: 4. *τί ἐμοὶ καὶ σοί* John 2: 4. Mark 5: 9 *τί σοι ὄνομα*; Luke 4: 36. Acts 7: 49 *ἢ τίς τόπος τῆς καταπαύσεώς μου*; 10: 21. Rom. 3: 1. 8: 31, 34. James 3: 13. al. So *γίνεσθαι* Matt. 26: 8. John 21: 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. *τί* as predicate sometimes refers to a plural neut. as subject; John 6: 9 *ταῦτα τί ἐστιν εἰς τισάντους*; comp. in ζ. Acts 17: 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 25. 1. p. 145. — Luc. D. Deor. 11. 1. Plat. Theaet. p. 155. C, *θανμάζω, τί ποτ' ἐστὶ ταῦτα*. — (ζ) By inversion, *τίς* is sometimes put after several words in a clause; comp. above init. Matt. 6: 28. John 6: 9 *ἀλλὰ ταῦτα τί ἐστὶν* κ. τ. λ. 16: 18. Acts 11: 17. 19: 15 *ὑμεῖς δὲ τίνες ἐστέ*; Rom. 14: 10. Eph. 4: 9. al. Comp. Matth. § 488. 2.—(η) With other particles: *καὶ τίς*, and *who? who then?* Mark 10: 26. 2 Cor. 2: 2; see in *Καὶ* no. 1. e. γ. *τίς ἄρα, who then?* see in *Ἄρα* I. b. *τί γὰρ, what then?* Rom. 3: 3. Phil. 1: 18; see in *Γάρ* I. c. *τί οὖν, what therefore? what then?* see in *Οὖν* no. 2. d. *τί οὖν, why?* see in *Οὖν* no. 1. b. *διὰ τί* or *διὰ τί, on account of what? wherefore? why?* see in *Διὰ* III. 2. a. *εἰς τί, for what? to what end? wherefore? why?* Matt. 14: 31. Mark 14: 4; see in *Εἰς* no. 3. d. a. But Acts 19: 3 see above in a. *πρὸς τί, for what? for what intent? wherefore?* John 13: 28; see in *Πρὸς* III. 3. d. (Xen. Cyr. 6. 3. 20.) *ἵνα τί, that what?* to what end? wherefore? see in *Ἰνατί*.

b) Neut. *τί* as adverb of interrogation, or as acc. of manner, interrog. (α) *wherefore? why?* for what cause? i. q. *διὰ τί*. Matth. § 488. 8. Matt. 8: 26 *τί δειλοί ἐστε*; Mark 11: 3. Luke 6: 2. John 7: 19. Acts 26: 14. 1 Cor. 10: 30. al. saep. Sept. for *מִה* Ex. 14: 15. (Xen. An. 2. 4. 3.) So *τί καί, why then?* 1 Cor. 15: 29, 30; see in *Καί* no. 1. e. γ. *τί δέ, but why?* expressing surprise Matt. 7: 3. Luke 6: 41; also *and why?* continuative, 1 Cor. 4: 7. Comp. Matth. § 488. 9. *τί οὖν why then?* Matt. 17: 10. John 1: 25. Acts

15: 10. al. see in *Ὅν* no. 2. d. — Also i. q. *to what end?* for what purpose? i. q. εἰς τί, Matt. 26: 65. Gal. 3: 19 τί ὅν ὁ νόμος; — (β) *as to what? how?* in what respect? i. q. κατὰ τί. Matt. 19: 20 τί ἐν ἰσχυρῷ; Matt. 16: 26. Mark 8: 36. Luke 9: 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way?* *how?* Rom. 8: 24 τί καὶ ἐλπίζε; 1 Cor. 7: 16 bis, τί γὰρ οἶδας, γυναίκα, κ. τ. λ. Acts 26: 8. So Matt. 22: 17 τί σοι δοκεῖ; Mark 14: 64. Hence intensive, *how! how greatly!* Matt. 7: 14 in later edit. τί στενὴ ἡ πύλη. Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήσθη. So Sept. for *ἡ* Ps. 3: 2. Cant. 4: 10. 7: 7.

c) i. q. *πότερος*, where two are spoken of, *who* or *which* of the two? Matt. 21: 31 τίς ἐκ τῶν δύο. 27: 21 τίνα ἀπὸ τῶν δύο. Comp. above in a. γ. Matt. 9: 5 τί γὰρ ἐστὶν ἐνκοπώτερον κ. τ. λ. 23: 17, 19. Luke 7: 42. 1 Cor. 4: 21. See Winer § 25. 1. p. 145. Matth. § 488. 4. — Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) τίς c. Indic. through the force of the context sometimes approaches to the sense of *ποῖος*, Lat. *qualis*, i. e. *of what kind* or *sort?* Herm. ad. Vig. p. 731. E. g. of persons, Matt. 16: 13 τίνα με λέγουσι οἱ ἄνθρωποι εἶναι; v. 15. Mark 8: 27, 29. 1 Cor. 3: 5 τίς οὖν ἐστὶ Παῦλος; James 4: 12. τίς ἄρα Luke 1: 66. 8: 25. Neut. Heb. 2: 6 τί ἐστὶν ἄνθρωπος; (Soph. Trach. 311.) Of things, Luke 4: 36 τίς ὁ λόγος οὗτος; 24: 17. John 7: 36. 1 Cor. 15: 29.

e) Spec. c. Indic. Fut. τίς expresses: (α) *deliberation*, Matt. 11: 16 τίνοι δὲ οἰμοιῶσω τήν κ. τ. λ. Mark 6: 24. Luke 3: 10 τί οὖν ποιήσομεν; v. 12. 13: 18. Acts 4: 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive.—So rarely c. Indic. *Present*, John 11: 47. Acts 21: 22. Comp. Winer § 42. 3. p. 233.—(β) Hence implying the idea, *shall, may, can*. Matt. 5: 13 ἐν τίνι ἀλισθήσεται; Luke 1: 18 κατὰ τί γνώσομαι τοῦτο; Acts 8: 33. Rom. 8: 33, 35. Comp. Winer l. c.—(γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12: 11 τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει κ. τ. λ. Luke 14: 5. 11: 5

where the Subjunct. alternates with the Fut.

f) c. Subjunct. implying deliberation with the idea of possibility; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 246. Matt. 6: 31 λέγοντες· τί φάγομεν, κ. τ. λ. Luke 12: 17 τί ποιήσω; 16: 3. So Matt. 20: 32 τί θέλετε ποιήσω ὑμῖν; 27: 17, 21, 22; see in *Θέλω* b.

g) c. Optat. et ἄν, implying doubt, uncertainty. Acts 2: 12 τί ἂν θελοῖ τοῦτο εἶναι; 17: 18. Comp. Herm. ad. Vig. p. 729. Passow no. 2. a.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to ὅστις, ὅτι, see Buttm. § 127. 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indicat. after verbs of hearing, inquiring, shewing, knowing, and the like; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) *genr.* Matt. 6: 3 μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου. 9: 13 μάθεται τί ἐστὶν. 10: 11. 12: 3, 7. 21: 16. Mark 14: 36. Luke 6: 47. 7: 39. Acts 21: 33. Eph. 5: 10. 1 John 3: 2. John 19: 24 λάχουμεν περὶ αὐτοῦ, τίνας ἔσται. So c. Subst. 1 Cor. 15: 2 τίνοι λόγος κ. τ. λ. 1 Pet. 1: 11; comp. in A. a. β. With εἶναι implied, comp. in A. a. δ. Rom. 8: 27 τί τὸ φρόνημα κ. τ. λ. Eph. 3: 18. Heb. 5: 12.—Hdian. 2. 8. 8 τίνα ἔχετε γνώμην. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19: 15 ἵνα γινῶ τίς τί διεπραγματεύσατο, pp. *that he might know, who had gained what?* i. e. *who* had gained and *what* he had gained; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164.—Xen. Mem. 2. 2. 3 τίνας οὖν ὑπὸ τίνων εὐροῖμεν κ. τ. λ.—(β) i. q. *πότερος*, comp. in A. c. Phil. 1: 22 τί αἰρήσομαι οὐ γνωρίζω. — Xen. Cyr. 1. 3. 17. — (γ) i. q. *ποῖος*, comp. in A. d. John 10: 6 οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει. Acts 17: 19. 24: 20.

b) c. Subjunct. implying *what may* or *can* be done, i. e. *possibility*, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. 6: 25 μὴ μεριμνᾶτε τί φάγητε. 10: 19. 15: 32. Mark 9: 6 οὐδὲ γὰρ ἤδει, τί λαλήσῃ. Luke 12: 5, 11, 29. 17: 8. 19: 48. Rom. 8: 26.

1 Pet. 5: 8. So in a double question, Mark 15: 24 βάλλοντες . . . τίς τί ἄρη, comp. above in a.

c) c. Optat. after a preceding prae-terite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matth. § 518. Winer § 42. 4. c. p. 247. (α) genr. Luke 8: 9 ἐπηρώτων δὲ αὐτὸν . . . τίς εἴη ἡ παραβολὴ αὕτη; 15: 26 ἐπυνθάνετο, τί εἴη ταῦτα; comp. in A. d. ε. 18: 36. 22: 23.—Hdian. 2. 8. 5 τίνα γνώμην ἔχετε. Xen. An. 4. 5. 10. —(β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke 1: 62 τὸ, τί ἂν θεῖλοι καλεῖσθαι αὐτόν. 6: 11 διελάουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ. 9: 46. John 13: 24. Acts 5: 24. 10: 17. 17: 20. 21: 33.—Xen. Cyr. 1. 4. 12. AL.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. a title, superscription, John 19: 19, 20. — Hesych. τίλος· πτυχίον ἐπίγραμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2: 3; sent by him to Dalmatia, 2 Tim. 4: 10; and also left in Crete to establish and regulate the churches, Tit. 1: 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. 7: 6, 13, 14. 8: 6, 16. 12: 18 bis. Gal. 2: 1, 3. 2 Tim. 4: 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2: 12. Τ. κοινωνὸς ἐμὸς καὶ εἰς ἡμᾶς συνεργός 2 Cor. 8: 23. Τίτῳ γνησίῳ τέκνῳ Tit. 1: 4.

Τίω, f. ἰω, to hold worth, i. q. to respect, to honour, to reverence, e. g. ξεῖνον Hom. Od. 15. 542. θεοῦς Il. 8. 540. ib. 9. 238; also to estimate, to prize, Hom. Il. 23. 703, 705. Hence in fut. and aor. 1 Act. and Mid. (and with Pres. τίνω,) to honour sc. by making compensation, atonement, i. q. to atone for, to pay for, c. acc. of wrong done etc. e. g. ὕβριν Hom. Od. 24. 352. φόνον Il. 21. 134.—In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δίκην τίσω to pay or suffer punishment, to be punished, Lat. *solvere poenas*, 2 Thess. 1: 9.—Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut.

de sera Num. Vindict. 8 ἔτισεν ὁ Βεέσος τὴν δίκην. VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds κατοιγέ, τοιγαροῦν, τοίνυν.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. by certain consequence, consequently, therefore; see Buttm. § 149. p. 431. 1 Thess. 4: 8 τοιγαροῦν ὁ ἀθετῶν κ. τ. λ. Heb. 12: 1. Sept. for יָד־כֵּן Job 22: 10. 24: 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see κατοιγέ in Γ' II. ζ.

Τοίνυν, i. e. τοί strengthened by νύν, i. q. indeed now, yet now, therefore; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke 20: 25 ἀπόδοτε τοίνυν τὰ καίσαρος καίσαρι. 1 Cor. 9: 26. James 2: 24 in text. rec.—Wisd. 1: 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Oec. 10. 2.—More rarely put at the beginning of a clause, Heb. 13: 13 τοίνυν ἐξερχόμεθα πρὸς αὐτόν. So Sept. for יָד־כֵּן Is. 3: 10. יָד־כֵּן Is. 5: 13.—Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος demonstr. correlative to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, 2 Pet. 1: 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὅναρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιούτος, τοιαύτη, τοιούτο and τοιούτον Matt. 18: 5, a strengthened form of τοῖος demonstr. correl. to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε, Passow s. v.

a) genr. e. g. (α) without art. or

corresponding relative, Matt. 18: 5 ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἔν. Mark 4: 33. John 4: 23. Acts 16: 24. 1 Cor. 11: 16. James 4: 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1. — With a corresponding relat. e. g. οἶος 1 Cor. 15: 48 bis, οἶος ὁ χοῖκός, τοιοῦτοι καὶ οἱ χοῖκοί, κ. τ. λ. 2 Cor. 10: 11. ὁποῖος Acts 26: 29. ὡς Philem. 9.—c. οἶος Ecclus. 49: 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3. — (β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in Ὁ, ἡ, τό, C. β. p. 555. Matt. 19: 14 τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9: 37. Acts 19: 25. Rom. 1: 32. 1 Cor. 5: 11. Gal. 5: 21. 1 Tim. 6: 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. *such*, i. q. *so great*; (α) without art. or relative, Matt. 9: 8 τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6: 2. John 9: 16. (Ceb. Tab. 4.) Neut. pl. *τοιαῦτα*, *such things*, *so great things*, e. g. good Luke 9: 9; evil, 13: 2. Heb. 12: 3. — With a relat. corresponding, ὅστις 1 Cor. 5: 1; ὅς Heb. 8: 1.—(β) With the art. ὁ τοιοῦτος, *such an one*, *such a person*, one distinguished, e. g. in a good sense, 2 Cor. 12: 2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense, i. q. *such a fellow*, Acts 22: 22, coll. 21: 27. 1 Cor. 5: 5. 2 Cor. 2: 6, 7. Comp. Matth. § 265. 7. Ὁ, ἡ, τό, p. 555. AL.

Τοῖχος, ου, ὁ, *a wall*, sc. of a house, *paries*, Acts 23: 3, see in Κονία. Sept. for קיר Ex. 30: 3. Lev. 14: 37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τεῖχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) *a bringing forth, birth*, Hom. Il. 19. 119. *thing born, offspring, child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γεγόμενος παῖς. Xen. Lac. 15. 5. — In N. T. trop. *gain from money put out, interest, usury*, Matt. 25: 27. Luke 19: 3. Sept. for תָּבַח Ex. 22: 25. Lev. 25: 36, 37.—Jos. c. Ap. 2. 27. Aeschin. 68. 26. Dem. 13. 20.

Τολμάω, ὦ, f. ἴσω, (τόλμα courage, boldness, from obsol. τλάω, ταλάω to bear,) *to have courage, boldness, con-*

fidence to do any thing; to venture, to dare, intrans. c. infin. Matt. 22: 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark 12: 34. 15: 43. Luke 20: 40. John 21: 12. Acts 5: 13 οἱδὲ ἐτόλμα κολᾶσθαι αὐτοῖς. 7: 32. Rom. 5: 7. 15: 18. 1 Cor. 6: 1. 2 Cor. 10: 12. Phil. 1: 14. Jude 9. Sept. for בָּזָא אֶזְרָח Esth. 7: 5. — 2 Macc. 4: 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10. — Also to show oneself bold, to act with boldness, confidence, c. ἐπὶ τινα against any one 2 Cor. 10: 2; c. ἐν τινι in any thing 11: 21 bis.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Buttm. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rom. 15: 15.—Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, οὔ, ὁ, (τολμάω,) *one bold, a darer, enterpriser*, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, *one over-bold, audacious, presumptuous*, 2 Pet. 2: 10.

Τομός, ἡ, ὄν, (τέμνω,) *cutting, sharp, keen*, Plat. Tim. p. 61. E. In N. T. only comparat. τομώτερος, η, ον, *sharper, keener*, trop. Heb. 4: 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in Τομός.

Τόξον, ου, τό, *a bow*, sc. for shooting arrows, Rev. 6: 2. Sept. oft for תַּחַשׁ Gen. 27: 3. Ps. 7: 13. — Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

Τοπάζιον, ου, τό, (also τόπαζος,) *the topaz* Rev. 21: 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Comp. Rees' Cyclop. art. Topaz. — Sept. for תַּחַשׁ Ex. 28: 17. Ez. 28: 13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. Α, τὰ τοπάζια λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολύμπων φέγγος. Comp. Wetst. N. T. II. p. 845.

Τόλος, ου, ὁ, *place, locus*, e. g. a) as occupied or filled by any person or thing, *spot, space, room*. (α) pp.

Matt. 28: 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος. Mark 16: 6. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. 24: 23.) Luke 14: 9, 10, 22. John 20: 7. Acts 7: 33. Heb. 8: 7. Rev. 2: 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6: 14. 20: 11. Sept. for עֵרְבָה Gen. 24: 23. 1 K. 8: 6, 7. Prov. 25: 6. —Luc. Necyom. 17 ὁ Δίακος ἀπομετρήσῃ ἐκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10. —So διδόναι τόπον τινὶ to give place to any one, to make room, Luke 14: 9. Rom. 12: 19. Eph. 4: 27; see fully in Αἰδωμι a. γ. —(β) Trop. i. q. condition, part, character; 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου he who fills the place of one unlearned, i. e. who is unlearned; comp. in Ἀναπληρῶ d. —Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλάκις ἀπολογουμένον τόπον λαμβάνει.—(γ) Trop. place, i. q. opportunity, occasion. Acts 25: 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβοι κ. τ. λ. Rom. 15: 23 μηκέτι τόπον ἔχων (sc. τοῦ εὐαγγελίσεσθαι) ἐν τοῖς κλήμασι τούτοις. Heb. 12: 17. —Ecclus. 4: 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

b) of a particular place, spot, where any thing is done or takes place; Luke 10: 32 ὁμοίως δὲ καὶ Λευϊτης, γενόμενος κατὰ τὸν τόπον. 11: 1. 19: 5. John 4: 20. 5: 13. 6: 23. 10: 40. 11: 30. 18: 2. 19: 20, 41. 2 Pet. 1: 19. Pleonast. Rom. 9: 26 ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where, quoted from Hos. 2: 1 [1: 10], where Sept. for עֵרְבָה עֵרְבָה. Sept. genr. for עֵרְבָה Gen. 28: 16, 17. 35: 14. Ruth 3: 4.—Pol. 4. 72. 5. Hdian. 1. 8. 11.

c) of a place where one dwells, sojourns, a belongs, i. q. dwelling-place, abode, home. Luke 16: 28 εἰς τὸν τόπον τοῦτου τῆς βασιλείου. John 11: 6. 14: 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1: 25 see in Ἰδιος b. γ. Acts 12: 7. Rev. 12: 6, 8, 14. So of a house, dwelling, Acts 4: 31; a temple, Acts 7: 49 τίς τόπος τῆς καταπαύσεώς μου, quoted from Is. 66: 1 where Sept. for עֵרְבָה. Hence the temple as the abode of God is called ὁ τόπος ἅγιος Matt. 24: 15. Acts 6: 13, 14. 21: 28 bis. So Sept. and עֵרְבָה עֵרְבָה Ps. 24: 3. עֵרְבָה מ' Is. 60: 13.

Sept. genr. for עֵרְבָה Gen. 29: 26. Num. 24: 11. עֵרְבָה 1 Sam. 10: 26. 24: 23. 2 Chr. 18: 15. —Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16.—Of things, place where any thing is kept, as a sword, i. q. a sheath, scabbard, Matt. 26: 52.

d) in a geographical or topographical sense, a place or part of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. 27: 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὅ ἐστι λεγόμενος κρανίου τόπος. Mark 15: 22 bis. Luke 23: 33. John 19: 17. So Luke 6: 17. 22: 40 coll. v. 39. John 6: 10. 19: 13. Rev. 16: 16. Acts 27: 8, 29, 41. 28: 7. Sept. for עֵרְבָה Gen. 22: 2, 14. 28: 19.—Ceb. Tab. 16. Diod. Sic. 1. 9. Xen. Cyr. 5. 3. 11.—(β) Of a place as inhabited, a city, village, quarter, etc. Luke 4: 37 εἰς πάντα τόπον τῆς περιχώρου. 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14: 35. Acts 16: 3. 27: 2. Rev. 18: 17 in later edit. So ἐν παντὶ τόπῳ in every place, every where among men, 1 Cor. 1: 2. 2 Cor. 2: 14. 1 Thess. 1: 8. 1 Tim. 2: 8. —Sept. 2 Chr. 34: 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. H. G. 7. 1. 3. —(γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14: 13, 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. δι' ἀνδρῶν τόπων Matt. 12: 43. Luke 11: 24. κατὰ τόπους in divers places, quarters, countries, Matt. 24: 7. Mark 13: 8. Luke 21: 11. So in the sense of a land, country, John 11: 48 ἀροῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11: 8. Acts 7: 7 λατρεύουσίν με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15: 14, filled out perhaps from Ex. 3: 12.—Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4.—(δ) Trop. of a place or passage in a book, Luke 4: 17 εὗρε τὸν τόπον οὗ ἦν γεγραμμένον. —Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος· ἡ ἐκάστου λόγου περίοδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσαύτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσος,

η, *on*, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; *so great, so much*, etc.

a) pp. of magnitude, intens. *so great*, Matt. 8: 10 οὐδὲ τοσαύτην πλῆσιν εὐρον. Luke 7: 9. John 12: 37. Rev. 18: 17. Plur. neut. τοσαῦτα *so great things*, benefits, Gal. 3: 4. With ὅσος corresponding, Heb. 1: 4. 7: 22 coll. 20. 10: 25. Rev. 18: 7. 21: 16 in text. rec.—2 Macc. 4: 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4. — So of a specific amount, *so much and no more*, i. q. *so little*, Acts 5: 8 bis, εἰ τοσούτου τὸ χωρίον ἀπέδοσθε; κ. τ. λ. —Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, *so long*, John 14: 9 τοσούτον χρόνον. Heb. 4: 7. — Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. *so many, so numerous*; Matt. 15: 33 bis, ἄρτοι τοσούτοι . . . ὄχλον τοσούτων. Luke 15: 29. John 6: 9. 21: 11. 1 Cor. 14: 10. Heb. 12: 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, *then, at that time*, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρώτον, as Matt. 5: 24 πρώτον διαλλάγηθι . . . καὶ τότε ἐλθὼν πρόσφερε κ. τ. λ. 12: 29. Mark 3: 27. John 2: 10. c. ὅταν, 2 Cor. 12: 10 ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. John 2: 10. Simply, Luke 11: 26.—c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. 13: 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος . . . τότε ἐφάνη καὶ τὰ ζιζάνια. 21: 1. John 12: 16. c. ὥς John 7: 10. 11: 6. μετά c. acc. John 13: 27. So after a participle as noting time, Acts 27: 21. 28: 1 καὶ διασπέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. 6: 21. Gal. 4: 8 coll. 9. v. 29. Heb. 12: 26. εὐθέως τότε Acts 17: 14. Simply, where the notation of time lies in the context, and τότε, *then, at that time*, is often i. q. *thereupon, after that*; Matt. 2: 7 coll. 4. v. 17 τότε ἐπληρώθη τὸ ἔθνην κ. τ. λ. 3: 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. v. 6, 7. Matt. 3: 15. 4: 1. 26: 3. John 19: 1, 16. Acts 1: 12. 10:

46, 48. Heb. 10: 7, 9. al. — c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὥς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13: 7. Ezra 4: 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε. — Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. 4: 17. 16: 21. 26: 16. Luke 16: 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for קִנְיָ [תִּנְיָ] Eccles. 8: 12. — With the art. as adj. ὁ τότε κόσμος *the then world* 2 Pet. 3: 6; comp. Buttm. § 125. 6. — Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preceded. Matt. 25: 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ. . . τότε καθίσει ἐπὶ θρόνου κ. τ. λ. Mark 13: 14. Luke 14: 10. 21: 20. John 8: 28. 1 Cor. 13: 10. 16: 2. 1 Thess. 5: 3. Pleonast. ὅταν . . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke 5: 35. (comp. Dem. 288. 21 τότε κατ' ἐκείνον τὸν καιρόν.) c. πρώτον, Luke 6: 42. opp. ἄρτι 1 Cor. 13: 12. Simply, Mark 13: 21 καὶ τότε ἐάν τις ὑμῶν εἴπῃ κ. τ. λ. v. 26, 27. Luke 13: 26. 21: 27. 1 Cor. 4: 5. 2 Thess. 2: 8. Sept. simpl. for יִן Ex. 12: 44, 48. —Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τὴν πρακτίον. Hdian. 3. 9. 13. AL.

Τὸναντίον, (ἐναντίος q. v.) crasis for τὸ ἐναντίον, Buttm. § 29. n. 3; pp. *the opposite*, 3 Macc. 3: 22. Xen. H. G. 7. 5. 26. In N. T. as adv. on the *contrary, contrariwise*, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. Comp. Buttm. § 128. n. 4. § 131. n. 6. — Ael. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τὸννομα, crasis for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. *by name*, Matt. 27: 57; see in Ὄνομα a. Comp. Buttm. § 131. 6. — Jos. Ant. 8. 7. 6. Palaeoph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἐστὶ, *that is, id est*, i. q. 'which signifies,' used in explanations; so in text. rec. Acts 1: 19 Ἀκελδαμά, τουτέστι, χωρίον αἵματος. 19: 4. Rom. 7: 18. 9: 8. Philem. 12. Heb. 2: 14. 7: 5. 9: 11. 10: 20. 11: 16. 13: 15. 1 Pet. 3: 20. Sept. for קִנְיָ Job 40: 19. —In later editions every where written separately, τοῦτ' ἐστὶ, and so text. rec.

in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.

Τοῦτο, see in Οὗτος.

Τράγος, ου, ὁ, *a he-goat, hircus*, Heb. 9: 12, 13, 19. 10: 4. Sept. for טריקח Gen. 31: 10. Num. 7: 17 sq. טריקח Lev. 16: 5, 7 sq. טריקח Gen. 32: 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thes. 18.

Τράπεζα, ης, ἡ. (pp. τετράπεζα, from τετρα q. v. and πέζα foot,) *a table*, e. g.

a) genr. for setting on food, taking meals. (α) pp. Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 21, 30. So of the table for the shew-bread, Heb. 9: 2, i. q. ἡ τράπεζα τῆς προθέσεως 1 Macc. 1: 22; Sept. for תרבה Ex. 25: 23, 27 sq. 26: 35. Comp. in Προθέσις a. Sept. and תרבה genr. 1 Sam. 20: 33. 2 Sam. 9: 7, 10.—Palaeph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(β) Meton. like Engl. *table*, for that which is set on, i. q. *food, a meal, banquet*. Acts 16: 34 παρέθηκε τράπεζαν *he set a table*, made ready a meal; comp. in Παρατίθημι a. (Ael. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11: 9 γεννηθῆτω ἡ τρ. αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for תרבה. 1 Cor. 10: 21 bis. So Sept. and תרבה Ps. 23: 5. Prov. 9: 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. *table of a money-changer, a broker's bench or counter*, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21: 12. Mark 11: 15. John 2: 15. See in Κερματιστής, Κολλυβιστής.—Lys. 114. 37. Isaeus 105. 119. — Hence genr. *a broker's office, bank*, where money is deposited and loaned out, Luke 19: 23 διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν. See in Τραπεζίτης. — Dem. 895. 5, 15. ib. 1356. 10. — Meton. Acts 6: 2 ταῖς τραπέζαις διακονεῖν, *to serve money-tables*, i. e. to take care of money-affairs, to have charge of the alms etc. — Jos. Ant. 12. 2. 3 βασιλικὴ τράπεζα.

Τραπεζίτης, ου, ὁ, (τράπεζα b,) *a tabler*, i. e. *a money-changer, broker, banker*, in Lat. also called *trapezita, mensarius*, one who exchanged money, and who also received money on de-

posit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816. fin. p. 948 init. Matt. 25: 27 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζι-ταις.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, αἰος, τό, (τιρώσκω, kindr. with τιράω, obsol. τραώ,) *a wound*, Luke 10: 34. Sept. for טראח Gen. 4: 22. Is. 1: 6. — 2 Macc. 14: 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. ἴσω, (τραῦμα,) *to wound*, trans. Luke 20: 12 τοῦτον τραυματίζαντες ἐξέβαλον. Acts 19: 16. Sept. for טראח Cant. 5: 7. part. pass. for טראח Jer. 9: 1. Ez. 28: 23. — 1 Macc. 16: 9. Luc. Epigr. 20. T. IV. p. 417. Tauchn. Xen. H. G. 4. 3. 23.

Τραχηλίζω, f. ἴσω, (τράχλος,) *to twist the neck, to throttle*, as a wrestler his antagonist, Plut. de Curios. 12. ed. R. VIII. p. 69, ὁράτε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον, comp. Ael. V. H. 12. 53. Plut. M. Anton. 33. Also *to bend back the neck*, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 ἰδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τέχοντος κορασίου τραχηλίζεται. Hence in N. T. trop. *to lay bare, to lay open*, Pass. part. Heb. 4: 13 πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ.—Hesych. τετραχλησμένα—εμφανερωμένα. Comp. Wetst. N. T. II. p. 398.

Τράχλος, ου, ὁ, *the neck, nape*, Matt. 18: 6. Mark 9: 42. Luke 17: 2. Acts 15: 10 see in ζυγός a. Rom. 16: 4 τὸν ἑαυτῶν τράχλον ὑπέθηκαν sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15: 20 et Acts 20: 37 ἐπέπεσον ἐπὶ τὸν τράχλον αὐτοῦ, i. e. embraced him; comp. Gen. 33: 4 where Sept. for רך, as also 45: 14. Josh. 10: 24. רך Deut. 10: 16. Is. 48: 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχὺς, εἶα, ὄ, (kindr. with ῥάσσω, ῥήσσω,) *rough, uneven*, e. g. ὁδοί Luke 3: 5. Acts 27: 29 τραχεῖαι τόποι, i. e. rocks, breakers. Sept. for רכסך,

Is. 40: 4.—Sept. Jer. 2: 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

Τραχωνίτις, ἰδος, ἡ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. *Ἰουρραία*. The name is derived from two mountains called *Τράχωνες*, Strabo 16. 2. 16, 20. The modern name is *El Leshja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, *Travels in Syria* etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in *Ἡρώδης* no. 1, 2, and in *Ἰουρραία*.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

Τρεῖς, οἱ, αἱ, neut. *τρία*, *τά*, card. num. *three*, Matt. 12: 40. 13: 33. 18: 20. al. Comp. Buttm. § 70. 3.—Sept. for *שְׁשֶׁ* Gen. 7: 13. saep. Xen. An. 6. 6. 36.—For the pr. n. *Τρεῖς Ταβέρναι*, see in *Ταβέρναι*. AL.

Τρέμω, (*τρέω*), only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. 5: 33 φοβηθεῖσα καὶ τρέμουσα. Luke 8: 47. Acts 9: 6. Sept. for *שָׁרַע* Jer. 4: 24. Chald. *שָׁרַע* Dan. 5: 21. 6: 26.—Hdian. 6. 9. 2. Dem. 314. 24.—Hence, *to tremble at any thing*, i. q. *to fear*, *to be afraid*, c. part. 2 Pet. 2: 10 οὐ τρέμουσι βλασφημοῦντες, lit. *they do not tremble speaking evil*, i. q. *they do not fear speaking evil*, are not afraid to speak evil; comp. Buttm. § 144. 4. a. Winer § 46. 1.—c. inf. Soph. Oed. Col. 128 ὅς τρέμεν λέγειν. Sept. c. acc. for *שָׁרַע* Is. 66: 2, 5. Just. Mart. de Resurr. p. 247 τὴν τοῦ ὀνόματος τοῦ θεοῦ ἰσχύϊ καὶ τὰ δαιμόνια τρέμει.

Τρέφω, f. *θρέψω*, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid, *γάλα θρέψαι* *to curdle milk*, Hom. Od. 9. 246. Genr. and in N. T. *to make thick or fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans. a) pp. and genr. c. acc. Matt. 6: 26 ὁ

πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. 25: 37 πότε σε εἶδομεν πεινῶντα, καὶ ἐθρέψαμεν; Luke 12: 24. Acts 12: 20. Rev. 12: 6, 14. Aslo i. q. *to pamper*, τὰς καρδίας James 5: 5, comp. in *Καρδία* a. γ. Sept. for *לְבַבְךָ* Prov. 25: 22. *לְבַבְךָ* 1 K. 18: 13. *לְבַבְךָ* Gen. 48: 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke 4: 16 Ναζαρετ, οὗ ἦν τεθραμμένος.—1 Macc. 3: 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

Τρέχω, f. *θρέξωμαι*, aor. 2 *ἔδραμον*, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. 27: 48 εἰς θένος δραμὼν εἰς ἐξ αὐτῶν. Mark 5: 6. 15: 36. Luke 15: 20. John 20: 2 τρέχει οὖν καὶ ἔρχεται. v. 4 ἔτρεχον δὲ οἱ δύο. Seq. ἐπὶ c. acc. loc. Luke 24: 12. εἰς final Rev. 9: 9. seq. inf. fin. Matt. 28: 8. Sept. for *לָרַח* Gen. 24: 28. 2 Sam. 18: 19. c. ἐπὶ Gen. 24: 20. Joel 2: 9.—2 Macc. 5: 2. Palaeph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. 9: 24 bis, οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ. (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. *δραμῆν στάδιον*.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. 9: 24 οὕτω τρέχετε ἵνα καταλάβητε sc. τὸ βραβεῖον. v. 26. εἰς κενόν in vain, Gal. 2: 2 bis. Phil. 2: 16. καλῶς Gal. 5: 7. c. acc. of kindr. subst. Heb. 12: 1 τρέχουμεν τὸν προκειμενον ἡμῖν ἀγῶνα let us run the race set before us; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. ἀγῶνα Dion. Hal. Ant. 7. 48. Hdor. 8. 102.—Also of strenuous effort in general, Rom. 9: 16 οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος.—Anth. Gr. IV. p. 134 πῖνε καὶ εὐφραίνου· τί γὰρ αὐρίον ἢ τί τὸ μέλλον; οὐδεὶς γινώσκει· μὴ τρέχε, μὴ κοπία.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. 3: 1 ἵνα ὁ λόγος τοῦ κυρίου τρέχη.—Comp. Sept. *ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ*, for *דְּרַחֵם יָרֵץ* Ps. 147: 15.

Τριακοντα, οί, αἱ, τὰ, (τρεις, τρία,) thirty, Matt. 13: 8, 23. 26: 15. 27: 3, 9. Mark 4: 8, 20. Luke 3: 23. John 5: 5. 6: 19. Gal. 3: 17. Comp. Buttm. § 70. 4. Sept. for תרישׁ Gen. 5: 3, 5, 16. —Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

Τριακόσιοι, αι, α, (τρεις, τρία,) three hundred, Mark 14: 5. John 12: 5. Comp. Buttm. § 70. 4. Sept. for תרישׁ Gen. 6: 15. —Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

Τρίβολος, ό, ή, adj. (τρεις, βελος,) three-pointed, three-pronged; Subst. ό τρίβολος, a caltrop, crow-foot, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. τριβόλους σιδηροῦς κατασπέραι. — In N. T. *tribulus*, land caltrop, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. 7: 16. Heb. 6: 8. Sept. for תריב Gen. 3: 18. Hos. 10: 8. תריב Prov. 22: 5. —Dioscor. IV. 15. Hesych. τριβόλος· ἀκάνθης εἶδος. Lat. *tribulus* Virg. Georg. 1. 153.

Τρίβος, ου, ή, (τρίβω to rub,) a beaten path, way, high-way, e. g. εὐθείας ποιεῖτε τὰς τρίβους Matt. 3: 3. Mark 1: 3. Luke 3: 4, all quoted from Is. 40: 3 where Sept. for תריב. Sept. for תריב Gen. 49: 17. תריב Prov. 1: 15. —Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

Τριετία, ας, ή, (τριετης, from τρεις, τρία, and εἶος,) the space of three years, triennium, Acts 20: 31. —Artemid. 4. 2.

Τρίζω, f. λω, onomatopoeitic, to give out a stridulous, creaking, grating sound, to screek, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Nectom. 11; of the shrieks of women, Plut. C. Mar. 19; later of

the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod.—In N. T. of the teeth, to grate, to gnash, c. acc. Mark 9: 18 τρίζει τοὺς ὀδόντας. For the acc. as defining and qualifying the action of the verb, see Matth. § 424. 4. Buttm. § 131. n. 3.

Τρίμηνος, ου, ό, ή, adj. (τρεις, μήν,) of three months, trimestris, Aeschin. 63. 14. In N. T. Neut. τὸ τρίμηνον, three months, trimestre, Heb. 11: 23. Sept. for תרימנשׁ Gen. 38: 24. תרימנשׁ 2 K. 24: 8. —Pol. 5. 1. 12. ib. 32. 12. 1.

Τρίς, adv. (τρεις, τρία,) thrice, three times, Matt. 26: 34, 75. Mark 14: 30, 72. Luke 22: 34, 61. John 13: 38. 2 Cor. 11: 25 bis. 12: 8. So ἐπὶ τοῖς up to thrice, i. q. thrice, Acts 10: 16. 11: 10; see fully in Ἐπί III. 2. b. p. 304. Sept. τρίς for תריס Gen. 1 Sam. 20: 41. 2 K. 13: 18, 19. —Luc. Tox. 39. Xen. Oec. 2. 4.

Τρίστεγος, ου, ό, ή, adj. (τρεις, στέγη,) pp. three-roofed; genr. three-storied, having three floors or stories, οἶκος τριστεγος Jos. B. J. 5. 5. 5. στοια Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ τρίστεγον, the third floor, third story, Acts 20: 9. Comp. in Τετρώων. —Symm. Gen. 6: 16. So ή τριστεγή Artemid. 4. 46.

Τρισχίλιοι, αι, α, (τρεις, χίλιοι,) three thousand, Acts 2: 41. Comp. Buttm. § 70. 4. Sept. for תרישׁא Ex. 32: 28.—Xen. Cyr. 3. 1. 33.

Τρίτος, η, ον, ordin. adj. (τρεις,) the third, e. g.

a) genr. Matt. 20: 3 περὶ τὴν τρίτην ὥραν. 22: 26 ό τρίτος. 27: 64. Luke 12: 38. 2 Cor. 12: 2. Rev. 4: 7. al. Sept. for תריתי Gen. 1: 13. 2: 14. —Ael. V. H. 7. 5. Xen. An. 2. 2. 4.—So τὴν τρίτην ἡμέραν on the third day Matt. 16: 21. Mark 9: 31. al. τὴν ἡμέραν τὴν τρίτην John 2: 1. τὴν τρίτην sc. ἡμέραν Luke 13: 32. —Xen. H. G. 4. 1. 20. τὴν τρίτην Cyr. 8. 7. 5.

b) Neut. τὸ τρίτον (α) Subst. c. μέρος impl. the third part, seq. gen. of

a whole, Rev. 8: 7 τὸ τρίτον τῶν δένδρων. v. 8, 9 bis, 10, 11, 12 quinq. 9: 15, 18. 12: 4, non al. So Sept. for תְּרִישׁ Num. 15: 6, 7. 2 Sam. 18: 2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark 14: 41. John 21: 17 bis. Simpl. τρίτον Luke 20: 12. 23: 22. John 21: 14. 1 Cor. 12: 28. τρίτον τοῦτο *this third time* 2 Cor. 12: 14. 13: 1. non al. So Sept. τρίτον for תְּרִישׁ Num. 24: 10. τρίτον τοῦτο for תְּרִישׁ Judg. 16: 15. Num. 22: 28, 32. — τρίτον Dio Cass. 58. 10. p. 596. — Also ἐκ τρίτου adv. *the third time* Matt. 26: 44; see in *Ex* no. 2 fin. AL.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, (θρίξ, gen. τριχός,) *hairy, made of hair, σάκκος τρίχινος* Rev. 6: 12. Sept. for תְּרִישׁ Zech. 13: 4.—Xen. An. 4. 8. 3 τριχίνους χιτῶνας.

Τρόμος, ου, ὁ, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark 16: 8 εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. for תְּרִישׁ Job 4: 14. Is. 33: 14. תְּרִישׁ Ex. 15: 15.—1 Macc. 7: 18. Ecclus. 16: 20. Hom. Il. 6. 137. ib. 18. 247.—Coupled with φόβος, e. g. φόβος καὶ τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. 2: 3; or profound reverence, respect, dread, 2 Cor. 7: 15. Eph. 6: 5. Phil. 2: 12. Comp. Sept. Is. 19: 6. Ps. 55: 5.

Τροπή, ῆς, ἡ, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1: 17 οὐκ ἐν παραλλαγῇ, ἢ τροπῇ ἀποσκίασμα. — Sept. Job 38: 33 τροπὰς οὐρανοῦ. Deut. 33: 14 ἡλίον τροπῶν. Wisd. 7: 18. Hom. Od. 15. 404 τροπαὶ ἡέλιου. Pol. 9. 15. 2. —Also a turning back or rout of enemies, 1 Macc. 4: 35. Xen. An. 1. 8. 25.

Τρόπος, ου, ὁ, (τρέπω to turn,) *pp. a turning, turn, direction*; hence genr. *manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ. In. N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατὰ, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Κατὰ no. 4. a. Acts 15: 11. 27: 25.

κατὰ πάντα τρόπον *in every way* Rom. 3: 2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. 2: 3.—Sept. Num. 18: 7. 2 Macc. 11: 31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5. —(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. 23: 37 ὃν τρόπον ἐπισυνάγει ὄρνις τὰ ροσσία. Luke 13: 34. Acts 1: 11. 7: 23. 2 Tim. 3: 8. So too Jude 7 τὸν ὅμοιον τοῖς τοῖς τρόπον. Comp. Buttm. § 115. 4. § 131. 6, and n. 3, 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for תְּרִישׁ Gen. 26: 29. Obad. 16. — 2 Macc. 15: 39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὅμοιον τρόπον Luc. Cap. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1: 18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. 3: 16; comp. in *En* no. 3. b. — dat. 1 Macc. 14: 35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. *turn of mind and life, disposition, manners, mode of thinking, feeling, acting*. Heb. 13: 5 ἀφιλάργυρος ὁ τρόπος. — Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ὧ, ε. ἴσω, (τρόπος h, φορέω,) *to bear with the turn of any one*, i. e. with his disposition, manners, conduct, c. acc. Acts 13: 18 text. rec. ἐτροποφόρησεν αὐτοῖς, from Deut. 1: 31 where Sept. Alex. et Compl. for נָשָׂא. Later edit. ἐτροποφόρησεν. — Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ῆς, ἡ, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. 3: 4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ. τ. λ. 6: 25. 24: 45. Luke 12: 23. John 4: 8. Acts 2: 46. 9: 19. 14: 17. 27: 33, 34, 36, 38. James 2: 15. Trop. *nutriment for the mind, instruction*. Heb. 5: 12, 14. Sept. pp. for תְּרִישׁ Job 36: 31. Ps. 104: 27. תְּרִישׁ Ps. 136: 25. Prov. 6: 8.—Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6. — In the sense of *stipend, hire*, Matt. 10: 10 ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10: 7 et 1 Tim. 5: 18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Oec. 5. 13.

Τρόφιμος, ου, ὁ, Trophimus, pr. n. of a Christian of Ephesus, Acts 20: 4. 21: 29. 2 Tim. 4: 20.

Τροφός, οῦ, ὁ, ἡ, (τρέφω,) *a nurser*,

nurse, 1 Thess. 2:7. Sept. for תְּרִיבָּ Gen. 35:8. Is. 49:23. — Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

Τροφοφορέω, ὦ, f. ἴσω, (τροφός, φορέω,) to bear as a nurse, to carry in the arms, as a nurse her nursling; trop. i. q. to cherish, to care for, trans. Acts 13:18 in later edit. from Deut. 1:31 where Sept. Cod. Vatic. for Heb. נִשְׂבָּ. Comp. in Τροποφορέω.—2 Macc. 7:27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάλλει αὐτὸν τροποφορεῖ ἐν πολλῇ στοργῇ.

Τροχιά, ᾶς, ἡ, (τρόχος,) a wheel-track, rut, Nicand. Theriac. 876 ἀμάξης τροχιά. Hesych. τροχιά· αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, a way, path; trop. Heb. 12:13 τροχίους ὁρθῶς ποιῆσατε τοῖς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4:26 where Sept. for תְּרִיבָּ, as also Prov. 2:15. 4:11.—Suid. τροχιά· πορείας, τρίβους, ἐργασίας.

Τροχός, οὔ, ὁ, (τρέχω,) pp. a runner, i. e. any thing made round for rolling or running; hence genr. a wheel, as of a chariot, Sept. for תְּרִיבָּ 1 K. 7:32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. a course as run by a wheel, or perh. circular course, circuit; James 3:6 τροχὸν τῆς γενέσεως i. q. course of life, see in Γένεσις a. — Comp. Anacr. 4. 7 τροχὸς ἄρματος γὰρ οἷα βίωτος τρέχει κυλίσθεις. Wetst. N. T. II. p. 670. The grammarians make a distinction between τροχός wheel, and τροχός course; see Passow in τροχός fin.

Τροβλίον, ου, τό, a dish, bowl, for eating or drinking; Matt. 26:23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τροβλίῳ. Mark 14:20. On this mode of eating, see Calmet art. Eating, p. 365 sq. Jahn § 147. Sept. for תְּרִיבָּ Ex. 25:39. Num. 4:7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Ael. V. H. 9. 37.

Τρυγάω, ὦ, f. ἴσω, (τρύγη ripe fruits or grain, fruitage, vintage, harvest,) to gather in ripe fruits or grain, to harvest, genr. Sept. for תְּרִיבָּ Hos. 10:12, 14. κῆπον τρ. Long. 2. 4. Oftener and in N. T. of vintagers, to gather

grapes, c. acc. Luke 6:44 οὐδὲ ἐκ βάλτου τρυγῶσι σταφυλήν. Rev. 14:18. 19. So Sept. for תְּרִיבָּ Deut. 24:21. Judg. 9:7. —Jos. Ant. 1. 6. 3. Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Oec. 19. 19.

Τρυγών, ὄνος, ἡ, (τρύω to murmur, to coo, kindr. τριῶν q. v.) a turtle-dove, Luke 2:24. Comp. in Περικιστά. Sept. for תְּרִיבָּ Lev. 5:7, 11. — Ael. V. H. 1. 15. H. A. 1. 35, 39.

Τρυμαλιά, ᾶς, ἡ, (τρύμη, τρύω to rub through,) a hole, eye of a needle, i. q. τρύπημα, Mark 10:25. Luke 18:25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15:11. Jer. 13:4. 16:15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.

Τρύπημα, ατος, τό, (τρύπαιω to bore, τρύπα, τρύω,) a hole, eye of a needle, Matt. 19:24. — Genr. Aristoph. Eccles. 620 or 624. Etymol. Mag. 726. 55. Moeris p. 289, ὀπήν, Ἀττικῶς τρύπημα, Ἑλληνικῶς.

Τρύφαινα, ης, ἡ, Tryphaena, pr. n. of a female Christian at Rome, Rom. 16:12.

Τρυφάω, ὦ, f. ἴσω, (τρύφῃ,) to live delicately and luxuriously, to live in pleasure, intrans. James 5:5. Sept. for תְּרִיבָּ Neh. 9:25. תְּרִיבָּ Is. 66:11.—Jos. Ant. 4. 7. 3. Ael. V. H. 2. 5. Xen. Ath. 1. 11.

Τρυφή, ῆς, ἡ, (θρύπτω to break,) delicate living, luxury, sc. as breaking down the mind and making effeminate. Luke 7:25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. 2:13. Sept. for תְּרִיבָּ Prov. 19:10. Cant. 7:6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdtian. 5. 2. 14. Xen. Mem. 1. 6. 10.

Τρυφῶσα, ης, ἡ, Tryphosa, pr. n. of a female Christian at Rome, Rom. 16:12.

Τρωάς, ᾶδος, Troas, strictly Alexandria-Troas, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now Eski-Stamboul. Acts 16:8, 11. 20:5, 6. 2 Cor. 2:12. 2 Tim. 4:13. —Ptolem. 5. 3. Plin. H. N. 5. 30. The

name *Troas* or the *Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, *Trogyllium*, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20: 15.—Strabo 14. 1. 13.

Τρώγω, f. *ξομαι*, aor. *ἔτρωγον*, (τρώω, τρώω), *to eat*, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence *τρωγάλια*, *τρωκτιά*, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. *to eat*, i. q. *ἐσθίω*, absol. Matt. 24: 38 *τρώγοντες καὶ πίνοντες eating and drinking*, i. e. feasting, revelling, comp. in *Ἐσθίω* c. γ. — Dem. 402. 21 *τρώγειν καὶ πίνειν ἡσυχῇ*. Pol. 32. 9. 9. Xen. Conv. 4. 8. — Seq. acc. ἄρτον v. ἄρτους by Hebr. John 13: 18, quoted from Ps. 41: 10 where Heb. לֶחֶם, Sept. *ἐσθίω*, see fully in *Ἄρτος* b. Trop. John 6: 58. c. *σάρκα* v. 54, 56, 57; see fully in *Λίμα* a. β.

Τυχάνω, f. *τεύξομαι*, (kindr. with *τεύχοι*), aor. 2 *ἔτυχον*, perf. *τέτιχηκα*; also perf. *τέτευχα* Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395. — *To hit, to strike, to reach* a mark or object, of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. Il. 5. 582. c. gen. Il. 5. 587. Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to fall in with, to meet casually*, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto*, i. q. *to obtain, to gain, to receive*, seq. gen. Matt. § 328. Winer § 30. 5. n. p. 166, 490. Luke 20: 35 *καταξιώσονται τοῦ αἰῶνος ἐκείνου τυχεῖν*. (Dem. Coron. p. 328. B, κατ' αὐτὸ τοῦτο ἄξιός εἰμι ἐπαίνειν τυχεῖν.) Acts 24: 3 *πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ*. 26: 22. 27: 3. 2 Tim. 2: 10 *ἵνα σωτηρίας τύχωσι*. Heb. 11: 35. Perf. Heb. 8: 6 *διαφ. τέτευχε λειτουργίας*.—2 Macc. 4: 6 *εἰρήνης*. Diod. Sic. 4. 33 *σωτηρίας*. Hdtian. 2. 3. 25. Xen. Oec. 11. 8. Perf. *τέτευχα* c. gen. 3 Macc. 5: 35 *βοηθείας τετευχότες*. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. 1. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.

2. intrans. *to fall out, to happen, to chance*. a) *εἰ τύχοι* impers. *if so happen, it may be*, i. q. *perchance, perhaps*, comp. in *Εἰ* I. 1. So 1 Cor. 14: 10 et 15: 37, where it is equiv. to *for example*. — Philo de Nom. mut. p. 1067 *μουσικὸν μὲν γὰρ, εἰ τύχοι, καὶ γραμματικὸν κ. τ. λ.* Dion. Hal. 4. 19. Hdtian. 7. 3. 4, 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. *τυχών*, οὔσα, ὄν, (α) as Adj. *happening*, sc. any where and at all times, i. q. *chance, casual, common*; hence οὐ *τυχόν*, *uncommon, special*. Acts 19: 11 *δυναμεις τε οὐ τὰς τυχούσας ἐποίει ὁ θεός*. 28: 2.—c. οὐ 3 Macc. 3: 7. Jos. Ant. 2. 6. 6. Hdtian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. *τυχόν* adv. *it may be*, i. q. *perchance, perhaps*; 1 Cor. 16: 6 *πρὸς ὑμᾶς δὲ τυχόν, παραμενῶ*. — Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Before the participle of another verb, *τυχάνω* is used in an adverbial sense, much like Engl. '*to happen to be, to chance to be*,' before a participle; e. g. Ceb. Tab. 1 *ἐτυγχάνομεν περιπατοῦντες we happened [to be] walking about*, we were by chance walking, etc. Xen. An. 1. 5. 8 *ὅπου ἕκαστος ἐτυχεν ἐσθικῶς where each happened [to be] standing*. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ὢν, ὄντες, Xen. Cyr. 2. 2. 11 *ἐν τῇ σκηνῇ ἐτύχχανε τις ὢν in the tent there happened to be one etc*. Ag. 2. 2 *πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύγχανον*. But not unfreq. and especially in later writers, ὢν is here omitted, particularly before a predicate; and then *τυχάνω* takes the place of a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 *πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύγχανον except those who happened [to be] exiles*, Engl. *who were exiles*. Plato Hipp. Maj. p. 299 ult. *διὰ ταῦτα τυγχάνει καλῇ*. Aristoph. Eccles. 1141. Palaeph. 15. 2 *ὅπου ἐτύγχανε ἄρκτος where there chanced [to be] a bear*, Engl. *where there was a bear*. Jos. Ant. 1. 19. 5 *εἴπερ λαβάνου παῖς τυγχάνεις; dost thou happen [to be] the daugh-*

ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γηραιὸς ἦδη τυγχάνων, Moses happening now [to be] an old man, Engl. being now old. See Matth. l. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. — Hence in N. T. Luke 10: 30 ἀφέντες [αὐτὸν] ἡμιθανῇ τυγχάνοντα, lit. leaving him happening [to be] half dead; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. ἴσω, from τύπανον *tympanon*, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for תִּבְרָתָא Ex. 15: 20. Judg. 11: 34. Ael. V. H. 9. 8. Hdian. 4. 11. 5. But the τύπανον, *tympanon*, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. 6: 19, 28, comp. v. 30; in Jos. de Macc. the same instrument is called τροχός *wheel*, §§ 5, 9. Phot. in Lex. τύπανον· τὸ τοῦ δημίον ξύλον, ὃ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Caupl. 6 ἐκ τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδίκους ἐφόνεον.—Hence τυμπανίζω, to *tympanize*, i. e. to *drum*, to *beat the drum* or *timbrel*, Diod. Sic. 3. 59. In N. T. to *scourge upon the tympanon*, to *torture*, to *drum to death*; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11: 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. l. c. — Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δὲ καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. 3: 27 αἰσχίστοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (τύπτω,) a *type*, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. a *mark*, *print*, *impression*, John 20: 25 bis, τὸ τύπον τῶν ἡλῶν. — Athen. 13. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. *figure*, *form*, e. g. (α) of an image, statue. Acts 7: 43 τοὺς τύπους

οὓς ἐποίησατε προσκυνεῖν αὐτοὺς, quoted from Amos 5: 26 where Sept. for מַלְאָכָא. — Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7.—(β) Trop. *form*, *manner*, e. g. of the contents of a letter Acts 23: 25; of a doctrine Rom. 6: 17. — 3 Macc. 3: 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9.—(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5: 14 ὃς ἐστὶ τύπος τοῦ μέλλοντος.

c) i. q. *prototype*, *pattern*. (α) pp. of a pattern or model after which any thing is to be made; Acts 7: 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. 5: 5. Comp. Ex. 25: 40 where Sept. for תְּבַרְתָּהּ. — Anthol. Gr. II. p. 72. — (β) Trop. *an exemplar*, *example*, *pattern*, e. g. to be imitated, followed, Phil. 3: 17 συμμιμηταὶ μου γίνεσθε . . . καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1: 7. 2 Thess. 3: 9. 1 Tim. 4: 12. Tit. 2: 7. 1 Pet. 5: 3. Hence also for admonition, warning, 1 Cor. 10: 6, 11.

Τύπτω, f. ψω, to *beat*, to *strike*, to *smite*, pp. with repeated strokes, trans.

a) pp. and genr. (α) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. 24: 49 τύπτειν τοὺς συνδούλους. Luke 12: 45. Acts 18: 17. 21: 32 τύπτοντες τὸν Παῦλον. 23: 3. τινὰ ἐπὶ τὴν σιαγόνα Luke 6: 29. εἰς τὴν κεφαλὴν sc. αὐτόν Matt. 27: 30. τὴν κεφαλὴν αὐτοῦ καλᾶμψ Mark 15: 19. αὐτοῦ τὸ πρόσωπον Luke 22: 64. τὸ στόμα Acts 23: 2. Sept. of pers. for תִּבְרָתָא Ex. 2: 11, 13. 21: 15.—Aeschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τινὰ εἰς τι Xen. Cyr. 5. 4. 5. — (β) Of those who beat upon their breasts in strong emotion; Luke 23: 48 τύπτοντες ἑαυτῶν τὰ στήθη. 18: 13 ἔτυπεν [ἑαυτὸν] εἰς τὸ στήθος. — Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήθη.—(γ) Trop. from the Heb. to *smite*, i. q. to *punish*, to *inflict evil*, to *afflict* with disease, calamity, spoken only of God; c. acc. Acts 23: 3 τύπτειν σε μέλλει ὁ θεός. So Sept. and תִּבְרָתָא 2 Sam. 24: 17. Ez. 7: 9.—2 Macc. 3: 39. Comp. in Πατάσσω c.

b) trop. to strike against, i. q. to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8: 12. Sept. and עֲרַב 1 Sam. 1: 8. — Ilom. II. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19: 9. Comp. in Σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

Τυρβάζω, f. άσω, (τόρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. to disturb in mind, to trouble, to make anxious, Pass. or Mid. Luke 10: 41 μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά.—Aristoph. Pax 1006sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) Tyrian; hence ὁ Τύριος a Tyrian, Acts 12: 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. צִיֹּר (rock), Aram. form טַרְטֻר whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth and power. Comp. Gesen. Lex. art. צִיֹּר. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19: 29, comp. Judg. 3: 3, 4. 18: 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5: 11. 1 K. 5: 1 sq. 1 Chr. 14: 1 sq. 2 Chr. 2: 3. 9: 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salinanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26, 27, 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26: 7. At any rate Tyre

appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3: 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26: 7; and such it continued to be in the time of the crusades. See genr. Reland Palaest. p. 1046 sq. Gesen. Comm. zu Jesaia c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or Sur, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23: 13. Ez. 26: 7. 28: 1 sq. 29: 18. — In N. T. Acts 21: 3, 7; elsewhere only Τύρος καὶ Σιδῶν Matt. 11: 21, 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13. 14.

Τυφλός, ἡ, ὁ, (perh. for τυφλός, from τίφω q. v.) blind, Matt. 9: 27, 28. 11: 5. 12: 22. Luke 7: 21, 22. John 9: 1 sq. Acts 13: 11. al. Sept. for עִוֵּר Lev. 19: 14. Job 29: 15. — Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3. — Trop. in respect to the mind, blind, ignorant, stupid, dull of apprehension; Matt. 15: 14 ὁδοῖς εἰς τυφλοὺς τυφλῶν. 23: 16, 17, 19, 24, 26. Luke 4: 18. John 9: 39, 40, 41. Rom. 2: 19. 2 Pet. 1: 9. Rev. 3: 17. So Sept. and עִוֵּר Is. 42: 16, 18, 19. 43: 8. — Luc. Vitar. Auct. τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμόν. Soph. Oed. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλόω, ὤ, f. ὥσω, (τυφλός,) to

blind, to make blind, trans. Ael. V. H. 13. 24. Hdot. 4. 2. In N. T. only trop. c. acc. John 12: 40 τοὺς ὀφθαλμοὺς. 1 John 2: 11. 2 Cor. 4: 4 τὰ νοήματα. So Sept. for רָגַע Is. 42: 19. — Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένων. Plato Phaedo 48 τὴν ψυχὴν τυφλωθεῖν.

Τυφώω, ὦ, f. ὠσω, (τύφος smoke, vapour, trop. conceit, pride, from τύφω,) *to smoke, to fume, to surround with smoke*, Jul. Caesares. τυφοῦμεθα ὑπὸ τοῦ καπνοῦ. Trop. *to make conceited, proud, to inflate*, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἑαυτὸν ἐτετυφωσεν. Jos. B. J. 2. 17. 9. Hdot. 6. 5. 24. In N. T. only Pass. *to be conceited, proud, arrogant, lifted up with pride*; 1 Tim. 3: 6 μὴ τυφωθείς εἰς κλέμα ἐμπέσῃ. 6: 4. 2 Tim. 3: 4.—Jos. c. Ap. 1. 3. Ael. V. H. 3. 28 τετυφωμένος ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1.

Τύφω, f. θύψω, Buttin. § 18. 2; *to make a smoke, fume, vapour*, καπνὸν τύφειν Hdot. 4. 196. *to smoke, to sur-*

round or fill with smoke, vapour, καπνῷ τύφειν τὴν πόλιν Aristoph. Vesp. 457, 1079. *to let burn out in smoke*, i. e. slowly and faintly, Diod. Sic. 3. 29 τύφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. Matt. 12: 20 λίνον τυφόμενον, *a smoking wick*, i. e. burning faintly, dimly, quoted from Is. 42: 3 where Heb. הִתְנַחֵם, Sept. καπνίζομαι. See fully in Λίνον.—Chariton. Aphrod. 6. 3 τυφομένου πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρεφύλαξε τυφομένην ἀδρού πυρός ἐτι ζῶσαν φλόγα.

Τυφωνικός, ἡ, ὄν, (τυφών typhon, whirlwind,) *typhonic*, i. e. like a whirlwind, violent, tempestuous, e. g. ἄνεμος Acts 27: 14.

Τύχικος, ου, ὁ, also *Τυχικός, οῦ*, *Tychicus*, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20: 4. Eph. 6: 21. Col. 4: 7. 2 Tim. 4: 12. Tit. 3: 12.—For the accentuation, see Winer § 6. 1. p. 49.

Τύχον, see in Τυχάνω no. 2. b. β.

Υ.

Υακίνθινος, η, ὄν, (υάκινθος,) *hyacinthine*, having the colour of the hyacinth, Rom. 9: 17. Sept. for שִׁתָּה Ex. 25: 5. הֶבְרֵת Ex. 26: 4. — Hom. Od. 6. 231. Luc. pro Imag. 5.

Υάκινθος, ου, ὁ, ἡ, *a hyacinth*, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1. In N. T. a gem of like colour, nearly related to the *zircon* of mineralogists, Rev. 21: 20. Comp. Plin. H. N. 37. 10 or 41. Rees' Cyclop. art. *Gems*.

Υάλινος, η, ὄν, (ύαλος,) *of glass, glassy, transparent*, Rev. 4: 6 θάλασσα ὑάλινη. 15: 2 bis.

Υαλος, ου, ἡ, (ύω), pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as *rock-salt* Hdot.

3. 24; *crystal*, Sept. for הִתְקַיֵּץ Job 28: 17; a burning glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἄπτουσι . . . τὴν ύαλον. In N. T. *glass*, Rev. 21: 18, 21. — Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Diod. Sic. 2. 15. The grammarians prefer the form ύαλος to the more Ionic ύελος in Hdot. et Diod. ll. cc. Lob. ad Phr. p. 309. — On the history of ancient glass, see Strabo XIV. p. 758. Rees' Cyclop. art. *Glass*.

Ἵβριζω, f. ἰσω, (ύβρις,) *to act with insolence, wantonness, wicked violence*, intrans. Luc. D. Deor. 6. 1. Xen. Cyr. 3. 1. 27. c. εἰς τινα towards any one, Luc. D. Deor. 12. 1. Dem. 212. 23. In N. T. c. accus. expr. or impl. *to act*

insolently as to or towards any one, i. e. to treat with insolence, contumely, i. q. to injure, to abuse; comp. Matth. § 411. 2. Winer § 32. 1. n. p. 182. Matth. 22: 6 ἵβρισαν καὶ ἀπέκτειναν sc. αὐτοὺς. Luke 11: 45. 18: 32. Acts 14: 5. 1 Thess. 2: 2. Sept. for יִבְרִי 2 Sam. 19: 43.—2 Macc. 14: 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

Ἰβρις, εὖς, ἡ, (perh. ὑπερ,) pride, haughtiness, arrogance, as an affection or disposition of mind, Sept. for יִבְרִי Is. 9: 9 ἐφ' ἵβρις καὶ ὑψηλῇ καρδίᾳ λεγόντες. Prov. 29: 23. יִבְרִי Prov. 16: 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, insolence, contumely, injurious treatment.

a) 2 Cor. 12: 10 ἐν ἵβρισιν in contumelies, sc. as heaped upon one. Sept. for יִבְרִי Is. 16: 6. Nah. 2: 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται τὰς ἵβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. injury, harm, damage, in person or property, sc. as arising from the insolence or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts 27: 10, 21.—Jos. Ant. 3. 6. 4 τὸ τε καῦμα καὶ τὴν ἀπὸ τῶν ὀμβρῶν ἵβριν ἀπομαχόμεναι. Pind. Pyth. 1. 140 νανσιστονον ἵβριν ἰδών. Comp. Dem. 522. ult.

Ἰβριστής, οὗ, ὁ, (ἵβριζω,) one insolent, contumelious, injurious, Rom. 1: 30 ἵβριστάς, ὑπερηφάνους. 1 Tim. 1: 13. Sept. for יִבְרִי Is. 16: 6. יִבְרִי Job 40: 6. Is. 2: 12.—Palaeph. 1. 8 ἵβρισται καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

Ἰγαιίνω, f. ανῶ, (ἵγής,) to be sound, healthy, well; to be in good health; intrans.

a) pp. Luke 5: 31 οἱ ἵγαινόντες those well. 7: 10. 3 John 2. Also i. q. to be safe and sound, Luke 15: 27. Sept. for יִגְיָו Gen. 29: 6. 43: 27, 28. — Tob. 5: 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. e. g. of persons, ἵγαιίνειν τῇ πίστει v. ἐν τῇ πίστει, to be sound in the faith, i. e. firm, pure in respect to Christian doctrine and life, Tit. 1: 13. 2: 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ἵγαιίνουσα, λόγος ἵγαιίνων,

sound teaching, sound doctrine, i. e. true, pure, uncorrupted, 1 Tim. 1: 10. 6: 3. 2 Tim. 1: 13. 4: 3. Tit. 1: 9. 2: 1.—Philo de Abr. p. 32. 29 τοὺς ἵγαιίνοντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ἵγαιίνουσαι περὶ Θεῶν δόξαι καὶ ἀληθείας.

Ἰγής, εὖς, οὖς, ὁ, ἡ, adj. Dat. εἰ, εἶ; acc. εἰ, ἡ; so acc. ἵγῃ for the more usual ἵγιά, John 5: 11, 15. 7: 23. Tit. 2: 7; also Lev. 13: 15. Plat. Phaedo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—Sound, healthy, well, in good health.

a) pp. of the body or its parts, Matt. 12: 13. 15: 31 βλέποντας . . . κυλλοὺς ἵγῃς. Mark [3: 5.] 5: 34. [Luke 6: 10.] John 5: 4, 6, 9, 14. Acts 4: 10. So ποιῇν τινα ἵγῃ to make sound, to heal, i. q. ἵγιάζειν, John 5: 11, 15. 7: 23; comp. in Ποιῶν no. 1. e. β. — Tob. 12: 3. Ecclus. 30: 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ἵγής, sound doctrine, i. e. true, pure, uncorrupted, Tit. 2: 8. — Anth. Gr. IV. p. 85 λόγος ἵγῃς οὐχ ἵγῃς. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξας οὐχ ἵγῃς.

Ἰγρός, ἁ, ὄν, (ὑδωρ,) watery, wet, moist, pp. Hlian. 6. 6. 2. Xen. Oec. 19. 6, 7. In N. T. of a tree or plant, sappy, i. e. fresh, green, opp. ξηρός, Luke 23: 31; comp. in Ξηρός. Sept. for יִגְרִי Judg. 16: 7, 8. — Theophr. H. Pl. 5. 10 λέγω δὲ ἵγρὰ τὰ ἔλαια.

Ἰδρία, ας, ἡ, (ὑδωρ,) a water-pot, e. g. a large vessel of stone in which water is kept standing, John 2: 6, 7; also a vessel for drawing and carrying water, a pot, bucket, pail, in the East often of stone or earthen ware, John 4: 28. Sept. for יִדְרִי Gen. 24: 14 sq. Judg. 7: 16, 19. — Jos. Ant. 8. 13. 5. Athen. XIII. p. 589. B. Xen. H. G. 1. 7. 9.

Ἰδρωποτέω, ὦ, f. ἴσω, (ὑδροπότης, from ὑδωρ, πίνω,) to drink water, to be a water-drinker, intrans. 1 Tim. 5: 23.—Athen. II. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

Ἰδρωπικός, ἡ, ὄν, (ὑδρωψ drop-sy, ὑδωρ,) hydropic, dropsical, Luke 14: 2.—Pol. 13. 2. 6.

Ἰδωρ, ὕδατος, τό, (ὕω,) *water*, plur. τὰ ὕδατα *the waters*.

a) pp. Matt. 27: 44 λαβὼν ἰδωρ ἀπε-
νίψατο κ. τ. λ. Mark 9: 41. 14: 13. Luke
7: 44. John 2: 7. Rev. 16: 12. al. As
the instrument of baptism, Matt. 3: 11.
Mark 1: 8. Luke 3: 16. John 1: 26, 31,
33. 3: 5. Acts 1: 5. 10: 47. 11: 16. 1
John 5: 6, 8. al. Sept. every where for
מים Lev. 1: 9. Judg. 4: 19. saep. —
Hdian. 7. 12. 7. Dem. 73. 3. Xen. Mem.
3. 13. 3. — In various connexions, e. g.
ἰδωρ ζῶν, *living water*, running, see in
Ζάω a. γ. πηγὰς ὑδάτων, see in Πηγὴ
a. Of medicinal waters, John 5: 3
sq. Of flowing waters, a *stream, river*,
e. g. the Jordan, Matt. 3: 16. Mark 1:
10. genr. Acts 8: 36 bis, 38, 39. (Sept.
Ex. 7: 15. Hdian. 3. 3. 2. Xen. An. 4.
3. 21.) Of a lake or sea, e. g. of Tibe-
rias, Matt. 8: 32. 14: 28, 29. Luke 8: 24,
25. genr. Rev. 1: 15. 14: 2. al.—Sept.
Gen. 6: 17. Luc. Philopat. 13. Xen.
H. G. 3. 2. 19. — Of a *watery fluid*
found in the pericardium, John 19: 34.

b) trop. as an emblem of spiritual
nourishment, i. q. the doctrines and
blessings of the Gospel, John 4: 14 ter.
ἰδωρ ζῶν 4: 10. 7: 38; comp. in Ζάω
a. γ. ἰδωρ ζωῆς Rev. 21: 6. 22: 1, 17;
see in Ζωή a. β. Rev. 7: 17 see ib.—
Comp. Ecclus. 15: 3 ἰδωρ σοφίας ποτί-
σει αὐτόν. AL.

Υετός, οὐ, ὁ, (ὕω,) *rain*, Acts 14:
17 ἡμῖν ὑετοὺς διδοίς, i. e. rains, seasons
of rain. 28: 2. Heb. 6: 7. James 5: 18.
Rev. 11: 6. James 5: 7 ὑετὸν πρῶτον
καὶ ὄψιμον, see in Ὀψιμος. Sept. for
עֶשְׂרָא Gen. 7: 12. 2 K. 3: 17. רָבַח Ex.
9: 33, 34. 2 Sam. 1: 21.—Luc. Icarom.
25. Xen. Venat. 5. 3.

Υιοθεσία, ας, ἡ, (υἱός, θετός,
τίθημι,) pp. 'the placing as a son,' adop-
tion, Hesych. υἱοθεσία· ὅταν τις θετὸν
υἱὸν λαμβάνει. comp. Hdian. 5. 7. 1
θεσθαι υἱόν. Diod. Sic. 4. 39 θετὸν
υἱὸν ποιεῖσθαι. In N. T. trop. adop-
tion, *sonship*, spoken of the state of those
whom God through Christ adopts as
his sons and thus makes heirs of the
promised salvation; comp. in Υἱός B. b.
E. g. of the true Israel, the spiritual de-
scendants of Abraham, Rom. 9: 4, comp.

v. 6, 7. Espec. of Christians, the fol-
lowers of Jesus, (elsewhere called υἱοὶ
τοῦ θεοῦ, as Rom. 8: 14. Gal. 3: 26.
comp. John 1: 12;) Rom. 8: 15 πνεύ-
μα υἱοθεσίας, see in Πνεῦμα p. 677. col.
A. Rom. 8: 23. Gal. 4: 5. Eph. 1: 5.

Υἱός, οὐ, ὁ, *a son*, Sept. for בֶּן.

A) Genr. a) pp. *son*, a male child:
(a) strictly spoken only of man; Matt.
1: 21 τῆςται δὲ υἱόν. v. 25. 7: 9. Mark
6: 3. 9: 17. al. saep. Once pleonast.
υἱὸς ἀφ' ἑνός Rev. 12: 5. Emphat. opp.
νόθος, Heb. 12: 8. Sept. for בֶּן Gen.
4: 16, 24. saep. — Hdian. 3. 6. 11. Xen.
Cyr. 2. 2. 14.—Spoken of one who fills
the place of a son, John 19: 26 γύναι,
ἰδοὺ ὁ υἱός σου. Also of an adopted
son, Acts 7: 21 et Heb. 11: 24, in allu-
sion to Ex. 2: 10 where Sept. and בֶּן.
— Hdian. 5. 7. 1, 10, 11. Diod. Sic. 4.
39. — Often the case of υἱός is omitted
before a genitive, the article remaining
in its place; comp. Butt. § 125. 5. Ὁ,
ἡ, τό, p. 551. col. B. a. Matt. 4: 21 τὸν
τοῦ Ζεβεδαίου sc. υἱόν. 10: 2. John 21:
15. al.—1 Macc. 2: 1. Jos. Ant. 14. 13.
3. Xen. An. 3. 3. 20.—(β) By Hebr. of
the young of animals, e. g. *foal* of an
ass, Matt. 21: 5 πῶλον υἱόν ὑποζυγίου,
quoted from Zech. 9: 9 where Sept. for
חֲזִירֵי הָאֵשׁ—בֶּן. Sept. Ps. 29: 1 υἱὸς κριῶν.
Comp. Heb. רֶבֶב—בֶּן *son of the herd*,
i. e. a calf, Gen. 18: 7, 8.

b) by Hebr. in a wider sense, *son*,
i. q. a *descendant*, Plur. *descendants*, *pos-
terity*; comp. in Τέκνον b. (a) Sing.
Matt. 1: 1 Ἰησοῦ Χριστοῦ, υἱοῦ Δαβὶδ,
υἱοῦ Ἀβραάμ. v. 20 Ἰωσήφ, υἱὸς Δαβὶδ.
Luke 19: 9 καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστίν.
So the Messiah, as descended from the
line of David, is said to be υἱὸς Δαβὶδ,
Matt. 22: 42, 45. Mark 12: 35, 37. Luke
20: 41, 44. Hence υἱὸς Δαβὶδ, *Son of
David*, i. q. *Messiah*, Matt. 9: 27. 12: 23.
15: 22. 20: 30, 31. 21: 9, 15. Mark 10:
47, 48. Luke 18: 38, 39. Comp. Sept.
and בֶּן Gen. 29: 5. Ezra 5: 1 coll. Zech.
1: 1.—(β) Plur. Acts 7: 16 υἱοὶ Ἐμὼρ,
Heb. בְּנֵי לֵוִי Gen. 33: 19. Heb. 7: 5 υἱοὶ
Λεβὶ *sons of Levi*, i. q. the Levites;
Sept. Num. 26: 57. Gal. 3: 7 υἱοὶ Ἀβρα-
άμ, emphat. the true or spiritual pos-
terity of Abraham. Espec. οἱ υἱοὶ Ἰσ-
ραήλ, *the sons, descendants of Israel*, i. q.

the Israelites, Matt. 27: 9. Luke 1: 16. Acts 5: 21. 7: 23, 37. Rom. 9: 27. 2 Cor. 3: 7, 13. Rev. 21: 12. al. So Sept. for בְּנֵי יִשְׂרָאֵל Ex. 13: 19. 14: 2. saep. בְּרִית Ex. 16: 31. Lev. 17: 3, 8, 10.—(γ) υἱός ἀνθρώπου, i. q. *man*, and also of Jesus as the *Messiah*; see fully in Ἀνθρώπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. a *pupil*, *disciple*, *follower*, the spiritual child of any one, comp. in Τέκνον c. β. Heb. 2: 10. 12: 5 bis, ἡμῖν ὡς υἱὸς διαλέγεται υἱὸς μου, κ. λ. quoted from Prov. 3: 11 where Sept. and בֶּן . 1 Pet. 5: 13 Μάγκος ὁ υἱὸς μου, comp. Acts 12: 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees etc. Matt. 12: 27. Luke 11: 19. — Sept. and בֶּן 1 K. 20: 35. 2 K. 2: 3, 5. Prov. 2: 1. 3: 1. 4: 10, 20. al. Eccles. 4: 11. Comp. among the Greeks *ιατρῶν υἱοί*, *φιλόφων υἱοί*, for *ἱατροί*, *φιλοφones*, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex. בֶּן no. 5. Passow in υἱός. — For υἱός v. υἱοί τοῦ θεοῦ, see below in B.

d) by Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex. בֶּן no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοί τοῦ νυμφῶνος, *sons of the bridal chamber*, *bridemen*, Matt. 9: 15. Mark 2: 19. Luke 5: 34; see in Νυμφῶν. Matt. 8: 12 υἱοί τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 38; comp. in Βασιλεία c. β. Opp. υἱοί τοῦ πονηροῦ, *subjects*, *vassals of Satan*, his followers, imitators, ib. 13: 38; and so υἱὲ τοῦ διαβόλου Acts 13: 10. — Comp. Sept. υἱὸς ἐλευθέρου for בֶּן-חֵרֶן Ecc. 10: 11. — 1 Macc. 4: 2 υἱοί τῆς ἄκρας. — Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3: 17, see in Βρονταγές. Luke 10: 6 υἱὸς εἰρήνης *son of peace*,

i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 υἱοί τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4: 36 υἱὸς παρακλήσεως, see in Παράκλησις b. John 12: 36 υἱοί τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. υἱοί τοῦ αἰῶνος τούτου *sons of this world*, i. e. devoted to this world, ib. 16: 8. 20: 34. υἱοί τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. υἱὸς δυνάμεως for בֶּן-כֹּחַ 2 Sam. 13: 28. υἱὸς ἀνομίας for בֶּן-עֲוֹן Ps. 89: 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 υἱοί τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts 3: 25 υἱοί τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱὸς τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John 17: 12. 2 Thess. 2: 3. υἱὸς τῆς γενένης, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. υἱὸς θανάτου for Heb. בֶּן-מָוֶת 1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 υἱοί τῆς διαθήκης.

B) Spec. υἱὸς τοῦ θεοῦ, υἱοί τοῦ θεοῦ, *son of God*, *sons of God*. Spoken

a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke 3: 38; of Jesus Luke 1: 35.

b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τέκνον c. γ. So genr. of the pious worshippers of God, *the righteous*, *saints*, etc. (α) genr. Matt. 27: 54 et Mark 15: 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν θεοῦ, comp. Luke 23: 47 where it is δίκαιος ἦν. Matt. 5: 9 μακάριοι οἱ ἐρηνοποιοί, οἱ υἱοί τοῦ θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20: 36; in disposition, benevolence, Matt. 5: 45. Luke 6: 35 υἱοί τοῦ ὑψίστου. Sept. and בֶּן Ps. 73: 15. Deut. 14: 1.—Wis. 2: 18. 5: 5. Eccles. 4: 10. Psalt. Sal. 13: 7. — (β) Spec. of the Israelites, Rom. 9: 26. 2 Cor. 6: 18. So Sept. and בְּנֵי Is. 1: 2. 43: 6. Jer. 3: 14. Sing. Ex. 4: 22, 23. Hos. 11: 1.

— (γ) Of Christians, Rom. 8: 14, 19. Gal. 3: 26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. Ἰ. 4: 6, 7. Heb. 12: 6 sq. Rev. 21: 7. Comp. in *Τέκνον* c. γ.

c) Of Jesus Christ, as υἱός τοῦ θεοῦ, *the Son of God*; also υἱός τοῦ ὑψίστου *Son of the Most High*, Luke 1: 32, comp. Mark 5: 7. Luke 8: 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. (α) In the Jewish sense as *the Messiah, the Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in *Βασιλεία* c. So as joined with ὁ Χριστός in explanation; Matt. 16: 16 σὺ εἶ ὁ Χριστός, ὁ υἱός τοῦ θεοῦ. 26: 63. Mark 14: 61. Luke 4: 41. John 6: 69. 11: 27. 20: 31. Also John 1: 50 σὺ εἶ ὁ υἱός τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, comp. Luke 1: 32. So too Matt. 2: 15, quoted from Hos. 11: 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4: 3 et Luke 4: 3. Matt. 8: 29 et Mark 5: 7 et Luke 8: 28. Matt. 14: 33. 27: 40, 43. Mark 3: 11. Luke 22: 70. John 1: 34 coll. 42. 9: 35. Perhaps Acts 13: 33 et Heb. 1: 5 et 5: 5 υἱός μου εἶ σὺ, σήμερον γεγέννηκά σε, quoted from Ps. 2: 7 where Sept. for יָחִיד; comp. in *Γεννάω* I. a. β. But these passages belong rather to β below. So Sept. for יָחִיד, c. g. of Solomon whom God calls his *son*, 2 Sam. 7: 14; also for יְהוָה יְהוֹדֵהּ of kings or magistrates, Ps. 82: 6. Comp. Ps. 89: 28. — (β) In the Gospel sense, as *the Messiah, the Saviour*, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. b. β. Βασιλεία c. Compare also passages like John 10: 33—36. Matt. 11: 27. Luke 10: 22. John 1: 14, 18. Heb. 1: 5 sq. 3: 6. So where ὁ πατήρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. 28: 19. Mark 13: 32. John 5: 26. 1 John 1: 3. 2: 22. 4: 14. 2 John 3, 9. Genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. 17: 5. John 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. v. 17, 18. 17: 1. Rom. 1: 3, 4, 9. 5: 10.

8: 3, 29, 32. 1 Cor. 1: 9. 15: 28. 2 Cor. 1: 19. Gal. 1: 16. 2: 20. Eph. 4: 13. Col. 1: 13. 1 Thess. 1: 10. Heb. 1: 2. 6: 6. 2 Pet. 1: 17. 1 John 1: 7. 5: 5. Rev. 2: 18. sacp. AL.

"Υλη, ης, ἡ, (ὕω, φύω,) a wood, forest, Lat. *sylva*, Sept. Job 38: 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. wood, i. e. fire-wood, fuel, James 3: 5.—Ecclus. 28: 10. Jos. Ant. 6. 3. 1. Xen. H. G. 4. 5. 4. In Greek writers also timber, materials, Hdian. 4. 10. 2. Xen. H. G. 1. 1. 25.

Ὑμεῖς, plur. see in Σὺ.

Ὑμεναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

Ὑμέτερος, α, ον, possess. pron. (ὕμεις,) *your*, Lat. *vestri, vestra, vestrum*; comp. Butt. § 72. 4.

a) pp. of that which *ye have*, which belongs or pertains to *you*; John 7: 6 ὁ καιρὸς ὁ ὑμέτερος. 8: 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts 27: 34. Rom. 11: 31. Gal. 6: 13. So Luke 6: 20 ὑμέτερα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 16: 12 τὸ ὑμέτερον *your own*, that which belongs to *you* or is assured to *you*. — Sept. Prov. 1: 26. Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds *from you*, of which *ye* are the source, cause, occasion; John 15: 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. 15: 31 ἢ τὴν ὑμέτεραν καύχησιν ἦν ἔχω, i. e. my boasting as to *you*. 2 Cor. 8: 8. — Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λακεδαιμονίους φόβῳ τῷ ὑμέτερω πολυημιονίας. Comp. Matth. § 466. 2.

Ὑμνέω, ᾧ, f. ἤσω, (ὕμνος,) *to hymn*, i. e.

a) pp. c. acc. to sing hymns to any one, to praise in song, e. g. τὸν θεόν Acts 16: 25. Heb. 2: 12. Sept. for הַלְלֵה Is. 12: 4. הַלְלֵה 2 Chr. 29: 30. — Jos. Ant. 7. 12. 3 τὸν θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς θεούς.

b) intrans. to sing a hymn or hymns, to sing praise, absol. Matt. 26: 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14: 26. Sept. for הַלְלֵה Neh. 12: 24. הַלְלֵה 2 Chr. 23: 13. הַלְלֵה Ps. 65: 14. Is. 42: 10.

Ὑμνος, ου, ὁ, (ὕω, ὕδω,) a hymn, song of praise. Eph. 5: 19 ψαλμοῖς καὶ

ἡμοῖς καὶ ᾧδαῖς πνευμ. Col. 3:16. Sept. for יָדַע Is. 42:10. יָדַעְתִּי 2 Chr. 7:6. Ps. 40:4.—2 Macc. 10:7. Jos. Ant. 7. 12. 3 εἰς τὸν Θεόν. Arr. Exp. Alex. M. 4. 11. 3 εἰς τοὺς Θεοὺς. Hdtian. 4. 2. 10.

Ἦπάγω, f. ἄζω, (ἐπό, ἄγω,) to lead or bring under, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. to bring under a tribunal, i. e. before a judge on his elevated seat, to arraign, to accuse, Hdot. 6. 72, 82. Xen. H. G. 2. 3. 28. to bring under one's power or will, to subdue, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. to lead or bring down, εἰς τὸ πῆδον Jos. Vit. § 24. to lead or bring away under, i. e. from under any thing, Hom. Il. 11. 163 Ἐκτορα δ' ἐκ βελέων ἤπαγε Ζεὺς. — In N. T. and later usage intrans. or c. εαυτὸν impl. to go away, pp. under cover, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in Ἦγω no. 3.

a) pp. to go away, to depart, to withdraw oneself, sc. so as to be under cover, out of sight. Absol. of persons, Mark 6:31 οἱ ἐρχόμενοι καὶ οἱ ἤπάγοντες. v. 33. John 18:8. Trop. of persons withdrawing themselves from a teacher or party, John 6:67. 12:11. Imperat. ἤπαγε, go thy way, depart, as a word of dismissal, Matt. 8:13, 32. 20:14. Mark 7:29. 10:52. Luke 10:3. Once infin. John 11:44. So ἤπαγε εἰς εἰρήνην Mark 5:34, ἐν εἰρήνῃ James 2:16; see in Εἰς no. 4 fin. As expressing aversion, i. q. get thee hence, begone, ἤπαγε Σατανᾶ Matt. 4:10; elsewhere ἤπαγε ὀπίσω μου Matt. 16:23. Mark 8:33. Luke 4:8; comp. in Ὀπίσω b. — Seq. εἰς local, εἰς τὸν οἶκον Matt. 9:6. Mark 2:11. 5:19. Trop. Rev. 13:10 εἰς αἰχμαλωσίαν. 17:8, 11 εἰς ἀπώλειαν. Seq. πρὸς c. acc. e. g. πρὸς τὸν πατέρα John 7:33. 13:3. 16:5, 10, 16, 17. c. πρὸς τ. π. impl. 8:21 ἐγὼ ἤπάγω. 14:28 ἤπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. πρὸς whither, John 8:14 bis. 13:36. 14:5. 16:5. ὅπου John 8:21, 22. 13:33, 36. 14:4. Once of the wind, c. ποῦ, John 3:8. Trop. and absol. i. q. to depart this life, to die, Matt. 26:24 et Mark 14:21 ὁ υἱὸς τοῦ ἀνθρώπου ἤπάγει, καθὼς γέγραπται κ. τ. λ.—Thom. Mag.

p. 866 τὸ ἤπάγω μὴ εἴπῃς ἀντὶ τοῦ ἀπερχομαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ἤπάγετε. Anth. Gr. III. p. 57. no. 2. εἰς ἄδην ἤπάγω ib. p. 60. no. 7. Comp. Hdot. 4. 120, 122.

b) genr. i. q. to go, to go away to a place etc. c. εἰς local, εἰς τὴν πόλιν v. καὶ μὴν Matt. 26:18. Mark 11:2. 14:13. Luke 19:30. Matt. 20:4, 7 εἰς τὸν ἀμπελῶνα. John 7:3. 9:11 ἤπαγε εἰς τὴν κολυμβήθραν. 11:31. 6:21 εἰς ἣν [γῆν] ἤπῃγον sc. by ship. Seq. μετὰ τινος Matt. 5:41. Luke 12:58. c. ἐκεῖ John 11:8. c. ποῦ John 12:35. 1 John 2:11. ὅπου Rev. 14:4. c. inf. final, John 21:3 ἤπάγω ἀλλεύειν. Absol. John 4:16. 9:7 coll. 11. Luke 8:42. 17:14. — By a species of pleonasm, ἤπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Πορεύω a. Ἀνίστημι II. d. John 15:16 ἵνα ὑμεῖς ἤπάγητε καὶ καρπὸν φέριτε. Matt. 13:44. Imperat. Matt. 5:24 ἤπαγε, πρῶτον διαλάγηθι. 8:4. 18:15. 19:21. 21:28. 27:65. 28:10. Mark 1:44. 6:38. 10:21. 16:7. Rev. 10:8. 16:1.—Arr. Epict. 3. 21. 6 ἤπαγε, ζήτει κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

Ἦπακοῦν, ἦς, ἦ, (ἤπακούω,) a hearing attentively, a listening, audience, Sept. for יָשָׁע 2 Sam. 22:36. Aquil. for עָשָׂה 2 Sam. 23:23. In N. T. obedience, Rom. 1:5 εἰς ἤπακὸν πίστεως, i. e. obedience which springs from faith. 5:19 διὰ ἤπακός τοῦ ἐνός. 6:16 bis. 15:18. 16:19, 26. 2 Cor. 7:15. 10:6. Philem. 21. Heb. 5:8. 1 Pet. 1:2. v. 14 see in Τέκνον e. Seq. genit. of object, 2 Cor. 10:5 ἤπακὸν τοῦ Χριστοῦ, i. e. to or towards Christ. 1 Pet. 1:22 ὑπὸ τῆς ἀληθείας. — Not found in the classics.

Ἦπακούω, f. οὔσω, (ἐπό, ἀκούω,) to hear, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. to listen.

a) pp. of a porter or door-keeper who listens and replies to the knock or call of any one from without, absol. Acts 12:13 κρούσαντος δὲ αὐτοῦ . . .

προσῆλθε παιδισκῇ ὑπακοῦσαι. — Dem. 1149. 27. Plut. de Gen. Socr. 31. Plato Crito 1. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

b) trop. to listen to any one, to obey, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. c. dat. of pers. Matt. 8: 27 et Mark 4: 41 ὁ ἄνεμος καὶ ἡ θάλα. ὑπακούουσιν αὐτῷ. Mark 1: 27. Luke 8: 25. 17: 6. Eph. 6: 1, 5. Col. 3: 20, 22. Heb. 5: 9. 1 Pet. 3: 6. dat. impl. Heb. 11: 8. Seq. dat. of thing, Acts 6: 7 ἐπήκουον τῇ πίστει. Rom. 6: 12, 16. 10: 16. 2 Thess. 1: 8. 3: 14. dat. impl. Rom. 6: 17. Phil. 2: 12. Sept. c. dat. for שָׁמַע Gen. 39: 10. comp. Deut. 20: 12. — c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16: 3. Xen. Oec. 14. 3; comp. Matth. § 362. 4.

Ἰγανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνήρ,) under a husband, subject to a husband, spoken of a wife, Rom. 7: 2. Sept. for שְׂרָרָה Num. 5: 29. — Ecclus. 9: 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ἰγαντάω, ὦ, f. ἴσω, (ὑπό, ἀντάω fr. ἀντί,) to come opposite to any one, i. e. to encounter, to meet, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ἰπό note. Seq. dat. Matt. 8: 28 ἐπὶήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8: 27. John 11: 20, 30. 12: 18. — Tob. 7: 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ἰγάντησις, εως, ἡ, (ὑπαντάω,) meeting, encounter, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντῆν, to meet; c. dat. John 12: 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. Sept. for חֲסִידָיו Judg. 11: 34. — genr. Jos. Ant. 11. 8. 4.

Ἰγάρξις, εως, ἡ, (ὑπάρχω,) being, existence, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. the being to any one, possession; meton. a possession, property, goods, substance; Acts 2: 45 τὰς ὑπάρξεις ἐπιτράσκον. Heb. 10: 34. Sept. for שְׂרָרָה 2 Chr. 35: 7. ἡ Prov. 18: 11. 19: 14. — Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier

τὰ ὑπάρχοντα, comp. Tittm. de Syn. N. T. p. 193.

Ἰπάρχω, f. ξω, (ὑπό, ἄρχω,) to begin, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. to begin doing, to do first, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. to begin to be, to come into existence, to arise, Dem. 408. 22 τὴν ὑπάρχουσαν αἰσχύνην. — Hence genr. and in N. T. to exist, to be extant, present, at hand.

a) genr. and absol. Acts 19: 40 μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κ. τ. λ. 27: 21. 28: 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. 1 Cor. 11: 18. — Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει. Xen. Ag. 8. 1 ὑπαρχούσης μὲν τιμῆς κ. τ. λ. Cyr. 3. 3. 52. — Seq. dat. of pers. to be present to any one, implying possession, property; comp. in Εἰμί II. e. Acts 3: 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι, i. e. silver and gold have I none. 4: 37 ὑπάρχοντος αὐτῷ ἀγοῦ. 28: 7. 2 Pet. 1: 8. (Sept. Job 2: 4. Ecclus. 20: 16. Jos. Ant. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάρχοντα, subst. things present, in hand to any one, i. q. possessions, property, goods, substance, c. dat. of pers. as above, Luke 8: 3. Acts 4: 32. c. gen. of pers. Matt. 19: 21 πώλησόν σου τὰ ὑπάρχοντα. 24: 47. 25: 14. Luke 11: 21. 12: 15, 33, 44. 14: 33. 16: 1. 19: 8. 1 Cor. 13: 3. Heb. 10: 34. Comp. Matth. § 570. Lob. ad Soph. Aj. p. 577. Schaef. ad Greg. Cor. p. 139. Sept. for שְׂרָרָה Gen. 31: 18. 36: 6, 7. שְׂרָרָה Gen. 12: 5. 1 Chr. 28: 1. — Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. to be, i. q. εἶμι, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (α) With a subst. as predicate; Luke 8: 41 καὶ αὐτὸς ἄρχων τῆς συναγωγῆς ὑπῆρχε. 23: 50. Acts 2: 30. 4: 34 ὅσοι γὰρ κλητοὶ . . . ὑπῆρχον. 16: 3, 20, 37. 17: 24, 29. 21: 20. 22: 3. 1 Cor. 11: 7. 12: 22. Gal. 1: 4. 2: 14. 2 Pet. 2: 19. — Hdian. 6. 7. 2. — (β) With an adj. as predic. Luke 9: 48: 11: 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες. 16: 14. Acts 3: 2. 4: 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7: 55. 14: 8. 27: 12. Rom. 4: 19. 1 Cor. 7: 26. 2 Cor. 3: 17. 12: 16.

James 2: 15. 2 Pet. 3: 11. — Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. *ἔμμι* II. f. So with part. perf. pass. as adj. Acts 19: 36. As forming a periphrasis for a finite tense of the same verb; Acts 8: 16 *μόνον δὲ βαπτισμένοι ὑπάρχον* κ. τ. λ. *only they were baptized*, where *ἦν ἐπιπεπτωκός* precedes. Comp. Matth. § 559. Winer § 46. 8. — Dem. 305. 23 *καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα*.—(δ) With an adverb as predic. Acts 17: 27 *τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα*.—(ε) With a prep. and its case as predic. e. g. *ἐν* c. dat. where *ὑπάρχει* then implies a *being, remaining, living in any state or place*; so *ἐν* c. dat. of state or condition, Luke 7: 25 *οἱ ἐν . . . τρυφῇ ὑπάρχοντες*. 16: 23. Acts 5: 4. Phil. 2: 6. (Jos. Ant. 7. 15. 2.) *ἐν* c. dat. of place, Acts 10: 12 Phil. 3: 20. *πρὸς* c. gen. Acts 27: 34 *τοῦτο γὰρ πρὸς τῆς ἡμ. σωτηρίας ὑπάρχει*.

ἵκνω, f. ξω, (ὑπό, ἔκω,) *to give way under, to give under, to yield*, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. *to yield, to submit to*, c. dat. Heb. 13: 17. — Jos. de Macc. 6 *τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπείκειν*. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

ἵκνω, α, ον, (*ἐναντίος*,) *opposed, contrary, adverse*, pp. with the idea of stealth, covertness, clandestineness; comp. *ἵκνω* note. Titm. de Syn. N. T. p. 157. Seq. dat. Col. 2: 14 *ὃ ἦν ὑπεναντίον ἡμῶν*. Subst. οἱ *ὑπεναντίοι opposers, adversaries*, Heb. 10: 27. Sept. *ὃ ὑπ.* for *נִגַּד* Ex. 23: 27. Lev. 26: 16. *נִגַּד* Deut. 32: 27. Is. 26: 11.—Ael. V. H. 13. 40 *ὑπεναντίον* τι. Plut. Agesil. 24. Subst. Wisd. 18: 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

ἵκνω, prep. governing the genitive and accusative, with the primary signif. *over*, Lat. *super*, Germ. *über*.

I. With the genitive, pp. of place *where*, i. e. the place *over or above* which any thing *is or moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 *τὰ ὑπὲρ τῶν ὀμμάτων*. Of motion *over*, Hdian. 2. 6.

19. Xen. Mem. 3. 8. 9 *ὃ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος*. So a mountain or hill is said to be *over* a place, to *overhang*, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Passow *ὑπὲρ* A. Buttmi. § 147. n. 2. Matth. § 582. Winer § 51. p. 327 sq.—In N. T. only trop.

a) *over*, i. q. *for, in behalf of, for the sake of*, in the sense of protection, care, favour, benefit, i. e. *in commo-ali-cujus*; pp. as if bending *over* a person or thing and thus warding off what might fall upon and harm it; comp. Buttmi. Matth. Winer II. cc. Passow A. 2. — (α) Genr. John 17: 19 *καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν*. Acts 21: 26 *ἕως οὗ προσήρχθη ὑπὲρ ἐνός ἐκάστου αὐτῶν ἡ προσφορά*. 2 Cor. 13: 8. Col. 1: 7. 4: 12 *πάντοτε ἀγωνιζόμενος ὑπὲρ ἡμῶν ἐν ταῖς προσευχαῖς*. Heb. 6: 20. 13: 17. al.—Ael. V. H. 3. 25 *ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι*. Xen. Cyr. 2. 1. 21 *μαχοῦνται ὑπὲρ τῶν τρεφόντων*. An. 7. 7. 21. — *Espece* after verbs or words implying prayer *for* any one, comp. Engl. *to pray over* any one, James 5: 14. Seq. gen. of pers. as *δεῖσθαι ὑπὲρ τινος* Acts 8: 24. *εὐχισθαι* James 5: 16. *προσεύχεσθαι* Matt. 5: 44. Luke 6: 28. Col. 1: 9. (2 Macc. 12: 44.) So *δέησις ὑπὲρ τινος* Rom. 10: 1. 2 Cor. 9: 14. Phil. 1: 4. Eph. 6: 19 where *ὑπὲρ τινος* and *περί τινος* alternate, comp. Winer § 51. p. 328. *προσυχή* Acts 12: 5. Rom. 15: 30. Genr. 1 Tim. 2: 1, 2 *δέησις, προσυχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων* κ. τ. λ. After verbs implying speaking, pleading, intercession *for* any one; Acts 26: 1 *ὑπὲρ σεαυτοῦ λέγειν*. Rom. 8: 26 *τὸ πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν*. v. 27, 34. Heb. 7: 25. 9. 24. (Aeschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 *τὶ εἰπεῖν ὑπὲρ ἡμῶν*.) After verbs and nouns implying zeal, care, effort *for* any person or thing, 1 Cor. 12: 25 *ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη*. So *ζηλος ὑπὲρ τινος* 2 Cor. 7: 7. Col. 4: 13. *σπουδή* 2 Cor. 7: 12. 8: 16. *τὸ φρονεῖν* Phil. 4: 10. (Xen. Cyr. 1. 6. 12 *ἐπιμελεῖσθαι ὑπὲρ τινος*.) So *εἶναι ὑπὲρ τινος*, pp. *to be over* any one, sc. *for* protection, i. q. *to be for* him, to take his part; Rom. 8: 31 *εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἔστι], τίς καθ' ἡμῶν*; Mark 9: 40. Luke 9: 50.—Often

after verbs or words implying the suffering of evil or death *for, in behalf of* any one; c. gen. of pers. as ἀνάθεμα εἶναι ὑπὲρ τινος Rom. 9: 3. ἀποθνήσκειν John 11: 50, 51, 52. Rom. 5: 6 Χριστός . . . ὑπὲρ ἁσέβων ἀπέθανε. v. 7 bis, 8. 14: 15. 2 Cor. 5: 14, 15 bis. 1 Thess. 5: 10. ἀπολέσθαι John 18: 14. γεύσθαι θανάτου Heb. 2: 9. διδόναι ἑαυτὸν v. τὸ σῶμα Luke 22: 19. Tit. 2: 14. 1 Tim. 2: 6. ἐκχύνειν τὸ αἷμα Luke 22: 20. θύειν τὸ πάσχα 1 Cor. 5: 7. κατὰρα γίνεσθαι Gal. 3: 13. κλῆν τὸ σῶμα 1 Cor. 11: 24. παραδιδόναι ἑαυτὸν v. τινά Rom. 8: 32. Gal. 2: 20. Eph. 5: 2, 25. πάσχειν τι 1 Pet. 2: 21. 3: 18. 4: 1. ποιῆν τινα ἁμαρτίαν 2 Cor. 5: 21. σταυροῦσθαι 1 Cor. 1: 13. τιθέναι τὴν ψυχὴν John 10: 11, 15. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Seq. gen. of thing, John 6: 51. Rom. 16: 4. 2 Cor. 12: 15. — Eccles. 29: 15. Xen. An. 7. 4. 9 ἀποθνήσκειν ὑπὲρ τινος. — (β) Closely allied to the above is the sense *for, i. q. in the stead of* any one, *in place of*, comp. Winer p. 328. Passow a. no. 5. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5: 20 bis, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, κ. τ. λ. Eph. 6: 20. Here too some refer the passages cited above in α fin.—Palaeph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of, on account of, propter*, implying the ground, motive, occasion of an action; comp. Math. Winer, ll. cc. John 11: 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, i. e. *for* the glory of God, in order to manifest his glory. Acts 5: 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ *for* his name, *for* his honour. 9: 16. 15: 26. 21: 13. Rom. 1: 5. 15: 8. 1 Cor. 15: 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1: 6. 12: 10, 19 ὑπὲρ τῆς ὑμῶν οἰκοδομῆς. [Gal. 1: 4.] Eph. 3: 1, 13. Phil. 1: 29 bis. Col. 1: 24 bis. 2 Thess. 1: 4. 5. Heb. 5: 1 bis, 3. 10: 12. 7: 27. 9: 7. 3 John 7. So after δοξάζειν Rom. 15: 9. εὐχαριστεῖν Rom. 1: 8. 1 Cor. 10: 30. 2 Cor. 1: 11. Eph. 1: 16. 5: 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτιῶν. Isocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. —

Once i. q. *by virtue of*; Phil. 2: 13 ὁ Θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν . . . ὑπὲρ τῆς εὐδοκίας, *by virtue of* his own good-pleasure, because it is his will; comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon, about, concerning*; comp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, ll. cc. Rom. 9: 27 Ἠσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4: 6. 2 Cor. 5: 12. 7: 4 πολλὴ μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8: 23, 24. 9: 2, 3. 12: 5, 8.—Ael. V. H. 12. 52. Pol. 1. 13. 7. ἱστορεῖν ὑπὲρ τινος. — Hence i. q. *as to, in respect to*; 2 Cor. 1: 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . ὑπὲρ τῆς θλίψεως κ. τ. λ. i. q. *ἀγνοεῖν περὶ* τινος 1 Cor. 12: 1. Phil. 1: 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2: 1.—Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλὴ ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the Accusative, pp. of place *whither*, implying motion or direction *over* or *above* a place; Hdot. 4. 188 ἔπιπτεονσι ὑπὲρ τὸν δόμον. Eurip. Ion. 46. Hdtian. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over, above, beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησπορτον οἰκοῦσι. Comp. Passow ὑπὲρ B. Matth. § 582. b. Winer § 53. c. p. 341. — In N. T. only trop. *over, above*; comp. Winer l. c.

a) implying superiority in rank, dignity, worth; Matt. 10: 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ. Luke 6: 40. Eph. 1: 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πάντων ὄνομα. Philem. 16. — Luc. Vit. Auct. 2 τίς ὑπὲρ ἀνθρώπων εἶναι βούλεται; Ael. V. H. 12. 1. p. 159. Tauchn. Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικῶς κ. τ. λ.

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond, more than*. (α) genr. and simply; Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κ. τ. λ. Acts 26: 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1: 8 et 8: 3 ὑπὲρ δύναμιν. Gal. 1: 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλούς κ. τ. λ. Eph. 3: 20. ὑπὲρ ὃ, *above what, more than what*, 1 Cor. 4: 6. 10: 13. 2 Cor. 12: 6.

Phileni. 21.—Sept. 1 Sam. 15: 22. Ecclus. 7: 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον;—(β) Pleonast. after comparatives; e. g. after an adj. in the comparat. degree, Luke 16: 8 φρονομώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. 4: 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. 12: 13 τί γὰρ ἐσιν, ὃ ἡτήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e. — So Sept. οὐ κρείσσων εἰμι ὑπὲρ τοὺς πατέρας μου, for Heb. 72 comparat. 1 K. 19: 4; also Judg. 11: 25. Ps. 19: 11.—(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Butim. § 147. n. 8. Matth. § 594. 1. Winer § 54 fin. p. 357. 2 Cor. 11: 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. Comp. Kypke Obs. ad loc. — For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐκπερισσοῦ, see ὑπερλίαν, ὑπερεκπερισσοῦ.

NOTE. In composition ὑπὲρ implies: 1. motion or rest *over, above, beyond* a place; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. 2. protection, aid, *for, in behalf of*, as ὑπερέντυγχνάω. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερεκτείνω, ὑπερπερισσεύω. Hence intens. as ὑπερανξάνω, ὑπερηνάω.

ὑπεραίρω, f. αῶ, (αἶρω,) *to lift up over or above* any thing, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὀφρὺν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπερήρασι. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3. — In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. 12: 7 bis, ἵνα μὴ ὑπεραίρομαι κ. τ. λ. Seq. ἐπὶ τινα 2 Thess. 2: 4. — 2 Macc. 5: 23. Anthol. Gr. IV. p. 11. no. 22.

ὑπέρακμος, ου, ὁ, ἡ, adj. (ἀκμή point, acme, flower of life,) *beyond the flower of life*, past the proper age; 1 Cor. 7: 36 εἰν ἡ ὑπέρακμος sc. ἡ παρθένος. — Suid. ὑπέρακμος ὑπερδραμών τὴν ὥραν. Found only in N. T.

ὑπεράνω, adv. (ὑπὲρ, ἄνω,) intens. *over above, Engl. up above, high above*;

of place, c. gen. Eph. 4: 10 ὑπεράνω πάντων οὐρανῶν. absol. Heb. 9: 5. Sept. for 72 Ex. 8: 2. 72 Ez. 11: 22. — c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7. absol. Luc. D. Deor. 4. 2. — Trop. of rank, dignity, c. gen. Eph. 1: 21 ὑπεράνω πάσης ἀρχῆς. So Sept. for 72 Deut. 26: 19. 28: 1.

ὑπερανξάνω, f. ξήσω, (αὐξάνω q. v.) intens. *to over-grow*, i. e. trop. *to increase exceedingly*, in a good sense; intrans. 2 Thess. 1: 3 ὑπερανξάνει ἡ πίστις ἡμῶν.

ὑπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. depending on ὑπὲρ in composit. Sept. 2 Sam. 23: 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18. νόμον Diog. Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. *to overgo, to go too far*, i. e. *to go beyond right*, 1 Thess. 4: 6.

ὑπερβαλλόντως, adv. (ὑπερβάλ-λων,) *exceedingly, above measure*, 2 Cor. 11: 23.—Sept. Job 15: 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

ὑπερβάλλω, f. βαλῶ, (βάλλω,) *to throw or cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἄλλ' ὅτε μέλλοι [λῦαν] ἄκρον ὑπερβαλέειν, i. e. Sisyphus. Il. 23. 843. Of a kettle, *to throw over, to boil over*, Hdol. 1. 59. Intrans. *to throw oneself over* a mountain etc. i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond or farther than another, to surpass* in throwing a weapon, c. acc. of pers. Hom. Il. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 πλούτω τε γὰρ ὑπερβάλλε τοὺς ἐπιχωρίους. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, ονσα, ον, *surpassing, exceeding, super-eminent*. 2 Cor. 3: 10 ἐνεκεν τῆς ὑπερβαλλούσης δόξης. 9: 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ. Eph. 1: 19. 2: 7. 3: 19. — 2 Macc. 4: 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

ὑπερβολή, ἡς, ἡ, (ὑπερβάλλω q.

v.) a throwing, casting, shooting beyond, Soph. Oed. Tyr. 1196 καθ' ὑπερβολὴν τοξεύσας. Then, a passing over, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25. — In N. T. trop. excess, super-eminence, excellence, 2 Cor. 4: 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12: 7. — Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὁμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4. — With a prep. in an adverbial sense: καθ' ὑπερβολὴν, i. q. exceedingly, super-eminently, Rom. 7: 13. 2 Cor. 1: 8. Gal. 1: 13. 2 Cor. 4: 17 see below. Also i. q. par excellence, 1 Cor. 12: 31 καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν, a way par excellence, i. e. a far better way. Comp. in Κατά II. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. exceedingly; hence intens. by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολὴν q. d. exceeding exceedingly, in the highest possible degree, 2 Cor. 4: 17. Gesen. Lehrs. p. 693. 2. Stuart § 456, coll. 438. — Ael. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμῆν.

Ἵπερῖδον, (εἶδω q. v.) aor. 2 to ὑπεροράω, to see or look out over, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts 17: 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עָיַן Lev. 20: 4. — Jos. Ant. 2. 6. 9 [8] τὸ περὶ μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, ἐπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. So i. q. to neglect, Tob. 4: 3. Ael. V. H. 3. 22. to despise, Xen. Ag. 8. 4.

Ἵπερεκείνα, adv. (ἐκεῖνος, Buttm. § 115. n. 5,) pp. 'beyond those;' hence beyond, over beyond, c. art. τὰ ὑπερεκείνα ἱμῶν sc. μέρη, the parts beyond you, 2 Cor. 10: 16. Comp. Buttm. § 125. 6, 7. Bos Ellips. ed. Schaef. p. 289. — Thom. Mag. p. 336 ἐπέκεινα ῥήτορες λέγουσιν ὑπερεκείνα δέ, μόνοι οἱ σύρφακες.

Ἵπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) pp. intens. over superabundantly, comp. in Περισσός b; i. q. very abundantly, above all measure, most vehemently; Eph. 3: 20 ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα. 1 Thess. 3: 10. 5: 13. — Sept. for Chald. ܠܗܝܬܐ Dan. 3: 23.

Ἵπερεκτείνω, f. ενῶ, (ἐκτείνω,) to stretch out overmuch, beyond measure, trop. c. acc. of pers. 2 Cor. 10: 14 οὐ ὑπερεκτείνομεν ἑαυτοὺς we stretch not ourselves out too far, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος in v. 13. — Luc. Eunuch. 2 κεκραγότες καὶ ὑπερεκτείνόμενοι, Schol. ὑπερφλονεῖν οὐντες. Other editions read ὑπερδιατεινόμενοι.

Ἵπερεκχύνωμαι, Pass. (ἐκχέω, ἐκχύνω, q. v.) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke 6: 38 μέτρον ὑπερεκχυνόμενον. Sept. for ܠܗܝܬܐ Joel 2: 24. Sept. ὑπερεκχέομαι for ܠܗܝܬܐ Prov. 5: 16.

Ἵπερενιυχάνω, f. τεύξομαι, (ἐν-τυγχάνω q. v.) to intercede for any one, in his behalf; seq. ὑπὲρ τινος, Rom. 8: 26. Comp. Winer § 56. 2. a.

Ἵπερέχω, f. ξω, (ἔχω,) trans. to hold over, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τιμι v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out over or beyond, Sept. Ex. 26: 13. 1 K. 8: 8. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in Ἐχω f. — In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to excel, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. 2: 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Buttm. § 132. 5. 3. — Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11. — Seq. acc. Phil. 4: 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note. — Diod. Sic. 3. 22. Plat. Phaedo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn. — Part. τὸ ὑπερέχον as subst. excellence, super-eminence, i. q. ὑπεροχή, Phil. 3: 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schaef. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, ονσα, ον, superior, higher, Rom. 13: 1 ἔξουσίαις ὑπερεχούσαις. 1 Pet. 2: 13. — Wisd. 6: 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

Ἵπερηφανία, ac, ἡ, (ὑπερήφα-

νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27. — In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark 7: 22. So Sept. for עֲבָרָה Ps. 31: 24. Is. 16: 6. יִשְׁבָּרָה Ps. 59: 13. Prov. 8: 13. יִרְדֵּי Deut. 17: 12. — Tob. 4: 17. 1 Macc. 1: 23. Jos. Ant. 1. 11. 1.

Υπερήφανος, ου, ὁ, ἡ, adj. (ὑπέρ, φαίνω,) *appearing over, conspicuous above other persons or things*; so pp. *υπερηφανής*, Xen. Mag. Eq. 5. 7 τοὺς μὲν ὀρθὰ τὰ δόρατα ἔχει, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερηφανῇ. Elsewhere trop. *conspicuous, distinguished, splendid*, as οἰκίας τῶν πολλῶν ὑπερηφανωτέρας Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25. — In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke 1: 51 διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας. Rom. 1: 30. 1 Tim. 3: 2. James 4: 6. 1 Pet. 5: 5. So Sept. for עֲבָרָה Ps. 94: 2. 140: 6. 71 Ps. 119: 21. Jer. 43: 2. 27 Job 38: 15. Is. 2: 12.—Wisd. 14: 6. Ecclus. 23: 7. Jos. Ant. 4. 8. 17.

Υπερλίαν, adv. (λίαν) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ὁ ὑπερλίαν adj. *the most eminent, the very chief*, τὸν ὑπερλίαν ἀποστόλον 2 Cor. 11: 5. 12: 11. Comp. Buttm. § 125. 6. — On such compounds, see Lob. ad Phr. p. 45—48. So ὑπεράγαν 2 Macc. 10: 4. ὑπέρην Dem. 228. 17. Xen. Hii. 6. 9.

Υπερνικάω, ὦ, f. ἴσω, (νικάω,) *to more than conquer*, absol. Rom. 8: 37. —Leo Tact. 14. 25 νικᾷ καὶ μὴ ὑπερνικᾷ. Socr. Hist. Ecc. 3. 21 νικᾷν καλόν, ὑπερνικᾷν δὲ ἐπιφθονόν.

Υπερόγκος, ου, ὁ, ἡ, adj. (ὄγκος,) *over-swollen, much swollen*, Ael. V. H. 13. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθειγγόμενοι. Jude 16 τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα. Sept. for עֲבָרָה Ex. 18: 22. עֲבָרָה Ex. 18: 26.

עֲבָרָה Dan. 11: 36.—Comp. ὑπερόγκον φρόνημα Plut. Lucull. 21.

Υπεροχή, ἡς, ἡ, (ὑπερέχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων.—2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. 2: 1 καθ' ὑπεροχὴν λόγου.—Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3.

Υπερπερισσεύω, f. εἶσω, (περισσεύω q. v.) *to superabound over, much more*, in a comparative sense, absol. Rom. 5: 20 οὐ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις, comp. v. 15. Without comparison, Pass. *to be made to superabound over-much*, i. e. *to superabound greatly, exceedingly*, in any thing, c. dat. 2 Cor. 7: 4 ὑπερπερισσεύομαι τῇ χαρῇ, i. e. *I am exceeding joyful*.—Not found in the classics.

Υπερπερισσῶς, adv. (περισσῶς,) q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἅπας λεγ. Mark 7: 37 ὑπερπερισσῶς ἐξεπλήρουντο.

Υπερπλεονάζω, f. άσω, (πλεονάζω q. v.) *to superabound, to be exceedingly abundant*, intrans. 1 Tim. 1: 14. —Psalt. Salom. 5: 19.

Υπερυψόω, ὦ, f. ώσω, (ὑψόω,) *intens. to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. 2: 9 θεὸς αὐτὸν ὑπερύψωσε. Sept. pass. for עָלָה Ps. 97: 9. comp. Sept. Ps. 37: 35. —So in praise, Sept. Dan. 4: 34. Song of 3 Childr. 28, 29.

Υπερφρονέω, ὦ, f. ἴσω, (ὑπέρφρων over-thinking, high-thinking, from φρήν,) *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant*, intrans. Rom. 12: 3 μὴ ὑπερφρονεῖν παρ' ὃ δὲ φρονεῖν.—Jos. Ant. 1. 11. 1 οἱ Σοδωμίται πλούτῳ . . . ὑπερφρονοῦντες. Pol. 6. 18. 7.

Υπερώς, α, ου, (ὑπέρ, as πατρώς from πατήρ,) *over, upper*, e. g. of

a chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθεύδειν εἰάθεισαν, ὑπερῶος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῶα, sc. in the ark. Luc. Asin. 45. — Oftener and in N. T. Neut. τὸ ὑπερῶον, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. מַגְלַח Sept. ὑπερῶον 1 K. 17: 19, 22. 2 K. 4: 10; comp. Acts 10: 9. See Calmet art. *House* p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts 20: 8 sq. where the ὑπερῶον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts 1: 13 εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοιτες κ. τ. λ. 9: 37, 39. 20: 8. — Jos. Vit. 46 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Υπέχω, f. ὑφέξω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὐας, to give ear, Simonid. Fr. 7. 16. λόγον, εὐθύνas, to render account, Pol. 18. 35. 3. Plut. J. Caes. 33. δίκην τιῷ, to render satisfaction, to make atonement, Soph. Oed. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πόλεις . . . πρὸς αἰῶνιου δίκην ὑπέχουσιν. — 2 Macc. 4: 48. Hdtian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρῖσιν. Xen. Mem. 2. 1. 8 τοῦτου δίκην ὑπέχειν.

Υπήκοος, ου, ὁ, ἡ, adj. (ὑπακοίω q. v.) listening, obedient, c. dat. Acts

7: 39 ᾧ οὐκ ᾔθελήσαν ὑπήκοοι γενέσθαι. 2 Cor. 2: 9 εἰς πάντα. absol. Phil. 2: 8. — Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Υπηρετέω, ὦ, f. ἦσω, (ὑπηρέτης,) pp. to do the service of an ὑπηρέτης, q. v. Hence genr. to act for any one, to minister, to serve, to subserve, seq. dat. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας. 20: 34 ταῖς χεῖρσι μου . . . ὑπηρέτησαν αἱ χεῖρες αὐταί. 24: 23. — Wisd. 16: 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Oec. 21. 8.

Υπηρέτης, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pp. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, a *licitor*, *officer*, like the modern *constable*, *beadle*, e. g. as the attendant on a judge, Matt. 5: 25, i. q. πρᾶκτωρ in Luke 12: 58. So of the attendants or beadles of the Sanhedrim, Matt. 26: 58. Mark 14: 54, 65. John 7: 32, 45, 46. 18: 3, 12, 18, 22. 19: 6. Acts 5: 22, 26. — comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman *licitors*, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4: 20. Comp. Jahn § 372. IV.

c) genr. a minister, attendant, associate in any work, John 18: 36. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. So of a minister of the word or of Christ, Luke 1: 2. Acts 26: 16. 1 Cor. 4: 1. — Wisd. 6: 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρέτην θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρέται καὶ συνεργοὶ οὗτοι κλειόμενους. Xen. An. 1. 9. 27. — Others in Luke 1:

2, render ὑπηρεταὶ λόγου associates or aiders in the matter; comp. Xen. An. 1.9. 18 κράτιστοι ὑπηρεταὶ παντὸς ἔργου.

Ἰλνος, ου, ὁ, sleep, Matt. 1: 24. Luke 9: 32. John 11: 13. Acts 20: 9 bis. Sept. for ἡρῶ Gen. 28: 16. Ecc. 5: 11. — 1 Macc. 6: 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9. — Trop. of spiritual sleep, torpor, sloth, Rom. 13: 11. — Psalt. Sal. 3. 1 ἵνατί ὑπνοῖς ψυχὴ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

Ἰπό, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification *under*.

I. With the Genitive, pp. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. 9. 141 ὅετι κρήνη ὑπὸ σπείους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἦκε φῶσδε. Also of loosing or freeing *from under* any thing; II. 8. 543 ἵππους μὲν λύσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύσσειαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, *under* which, like ὑπό c. dat. Plato Legg. 5. p. 728. A, ὃ ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter to verbs mark the subject or agent *from under* whose hand, power, agency, causation, the action of the verb proceeds, in Engl. *from*, *by*, *through*; comp. Buttm. § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπό c. gen. found in N. T.

a) with *Passive* verbs, c. gen. of pers. Matt. 1: 22 τὸ ὀφθῆναι ὑπὸ τοῦ κυρίου. 2: 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. 3: 6 ἐβαπτίζοντο ὑπ' αὐτοῦ. 4: 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5: 13. Mark 1: 13. 2: 3. Luke 5: 15. 8: 14 ὑπὸ μεριμῶν . . . συμπίπτονται. 14: 8. John 10: 14. Acts 4: 36. 23: 27 bis. Rom. 15: 15. 1 Cor. 7: 25. 2 Cor. 1: 16. Gal. 1: 11. al. saepiss. Seq. gen. collect. Luke 21: 20. Acts 15: 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8: 19. Seq. gen. of thing, Matt. 8: 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14: 24. Luke 7: 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. John 8: 9. Acts 2: 24. 27: 41. Rom. 12: 21. 1 Cor. 10: 9. 2 Cor. 5: 4. James 3: 4, 6. 2 Pet. 1: 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being

sent forth unto him *from* (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. 2: 7, 17. Jude 12. Rev. 6: 13. — Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Ael. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with *Neuter* verbs having a passive power; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke 9: 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13: 17. 23: 8. Acts 12: 5. 20: 3. 26: 6. Eph. 5: 12. c. εἶναι Acts 23: 30. impl. 2 Cor. 2: 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχειν τι ὑπὸ τινος, Matt. 17: 12. Mark 5: 26. 1 Thess. 2: 14. — Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. — In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπὸ τινος *to receive* i. e. *to have given of or from* any one, i. q. *to suffer*, 2 Cor. 11: 24. ὑπομένειν τι ὑπὸ τινος id. Heb. 12: 3. ἀποκτεῖναι . . . ὑπὸ τῶν θηρίων i. q. *to cause to be killed by beasts*, Rev. 6: 8. — Hdian. 7. 10. 9 γνόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Buttm. § 147. n. 3. Passow A. 1. b. AL.

II. With the Accusative, pp. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Buttm. l. c. Matth. § 593. Winer § 53. k. p. 344.

a) pp. of place whither, after verbs of motion or direction, *under*, *beneath*, e. g. τιθεῖν λύχνον ὑπὸ τὸν μόδιον Matt. 5: 15. Mark 4: 21. Luke 11: 33. ὑπὸ τὴν κλίνην Mark 4: 21. ὑπὸ τὴν στέγην εἰσερχεσθαι Matt. 8: 8. Luke 7: 6. ἐπισυνάγειν ὑπὸ τὰς πτέρυγας Matt. 23: 37. Luke 13: 34. So Mark 4: 32. James 2: 3.—Palaeph. 10. 2 λύχνους καταφέρειν ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Hdot. 7. 88. Xen. An. 1. 10. 14. — Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16: 20. 1 Cor. 15: 25, 27. Eph. 1: 22; comp. in Πούς β. Rom. 7: 14, comp. in Πιπράσκει. Gal. 3: 22, 23, comp. in Συγκλείω. James 5: 12, comp. in Πίπτω e. 1 Pet. 5: 6, see in Ταπεινῶω b. β.—Ael.

V. H. 6. 11. Isocr. p. 142. B, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσούσης.

b) of place where, after verbs implying a being or remaining *under* a place; e. g. c. εἶναι, John 1: 49 ὅτα ὑπὸ τὴν σκῆν. 1 Cor. 10: 1. impl. Luke 17: 24 bis. Acts 2: 5 τῶν ὑπὸ τὸν οὐρανόν. 4: 12. Rom. 3: 13. Col. 1: 23. Jude 6 ὑπὸ ζόφον τετήρηκεν.—Sept. 1 K. 19: 5. Palaeoph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31. — Trop. of what is *under* the power or authority of any person or thing; gen. Matt. 8: 9 bis, ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας. Luke 7: 8 bis. Gal. 3: 25. 4: 2. (Esdr. 3: 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition *under* any thing; 1 Tim. 6: 1 ὑπὸ ζυγόν δοῦλοι. So ὑπὸ νόμον Rom. 6: 14, 15. 1 Cor. 9: 20 ter. Gal. 4: 4, 5, 21. 5: 18. ὑπὸ χάριν Rom. 6: 14, 15. ὑφ' ἁμαρτίαν Rom. 3: 9. ὑπὸ κατάραν Gal. 3: 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. 4: 3. — Hdian. 1. 4. 20.

c) of time when, *under*, i. e. *at*, *during*, Lat. *sub*, once Acts 5: 21 ὑπὸ τὸν οὐθρον. — Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Ael. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. 4: 10. Thuc. 7. 22. ὑπὸ τὴν ἐωθινήν Pol. 53. 4. Comp. Matth. § 593. — C. Accus. non al.

NOTE. In composition *ὑπό* implies: 1. place, i. e. motion or rest *under*, *beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον. 2. subjection, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω. 3. succession, the being *behind*, *after*, as ὑπολείπω, ὑπομένω. Comp. ὑπείπειν to speak after, to subjoin, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ἰπό in composition also implies something done or happening *under-hand*, covertly, by stealth, unperceived, without noise or notice; also a *little*, somewhat, by degrees; like Lat. *sub* e. g. ὑπονοέω, ὑποπνέω, comp. in ἱπαντιάω, ὑπεναντίας. Comp. Lat. *subirascor*, *subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ἰποβάλλω, f. βαλῶ, (βάλλω,) to cast or throw under, e. g. under-foot, Xen. Occ. 18. 5; under a person, λίτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. to put or thrust under, e. g. a child to another mother, to substitute, Dem. 563. 5. Xen. Venat. 7. 3. to thrust under one's notice, to suggest, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, to thrust under, to suborn, to put forward by collusion, trans. Acts 6: 11. — Aristid. de Parat. p. 618. App. B. Civ. I. p. 663 ὑπεβλήθησαν κατήγοροι. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ἰπογραμμός, οὔ, ὁ, (ὑπογράφω to underwrite, to write a copy, comp. Plato Protag. 44. p. 326. D,) pp. a writing-copy, ὑπογραμμοὶ παιδικοὶ Clem. Alex. see Passow s. v. In N. T. trop. a copy, pattern, example, for imitation, 1 Pet. 2: 21.—2 Macc. 2: 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Παῦλον] ὑπομονῆς μέγιστον ὑπογραμμόν.

Ἰποδείγμα, αἰος, τό, (ὑποδείκνυμι,) pp. 'what is shown,' i. q. a pattern, example.

a) genr. as set before any one; either for imitation, John 13: 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James 5: 10; or for warning, Heb. 4: 11 ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. 2 Pet. 2: 6. — Eccelus. 44: 16. 2 Macc. 6: 28, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

b) meton. a copy, likeness, taken from an original; Heb. 8: 5. 9: 23 ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. — Aquil. for Heb. חֲזָקֹת Deut. 4: 17.

Ἰποδείκνυμι, f. ξω, (δείκνυμι,) to show or point out, pp. under-hand, by stealth, privately, i. q. to give to understand, to signify, to let be known, Sept. חֲזָקֹת Esth. 2: 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. to show, to let see, Eccelus. 49: 8 ὅρασαν δόξης ἣν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to show, sc. by words or example, to teach, to signify, seq. acc. et. dat. c. ὅτι, Acts 20: 35 πάντα ὑπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

dat. of pers. c. infin. Matt. 3: 7 et Luke 3: 7 *τίς ἐπέδειξεν ὑμῖν φυγεῖν κ. τ. λ.* Seq. dat. c. orat. indir. Luke 6: 47. 12: 5. Acts 9: 16. Sept. for *הִרְיֶה* 2 Chr. 15: 3.—Eccelus. 48: 25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

ὑποδέχομαι, f. *ξομαι*, depon. Mid. (*δέχομαι*), *to take to oneself*, pp. as if placing the hands or arms under a person or thing; hence genr. *to take or receive to oneself*, favourably, kindly, e. g. *εὐχάς* Hes. Theog. 419. Usually and in N. T. of guests, *to receive hospitably, to welcome, to entertain*, c. acc. Luke 10: 38 *Μάρθα ὑπέδεξάτο αὐτὸν εἰς τὸν οἶκον αὐτῆς*. 19: 6 *ὑπέδεξατο αὐτὸν χαίρων*. Acts 17: 7. James 2: 25. —Tob. 7: 8. Jos. Ant. 11. 3. 2. Palaeph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, *to undertake, to promise*, Hdol. 9. 21, 22. Thuc. 1. 71.

ὑποδέω, f. *ήσω*, (*δέω*), *to bind under*, as sandals under the feet, *to put on sandals, slippers, etc. to shoe*, Plut. ed. R. IX. p. 46. 1, *ὑποδήσας τὴν γυναῖκα κρηπίαι*.—In N. T. only Mid. *ὑποδέομαι*, *to bind under or put on one's own sandals*; Perf. *to have bound on one's sandals, etc.* i. q. *to be shod*; so seq. acc. *σανδάλια* Mark 6: 9, comp. Winer § 64. p. 490. Acts 12: 8 *ὑπόδησαι τὰ σανδάλιά σου*. Comp. Buttm. § 135. 4. Seq. acc. of part, Eph. 6: 15 *ὑποδησάμενοι τοὺς πόδας*. Buttm. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

ὑπόδημα, αἰος, τό, (*ὑποδέω*), pp. 'what is bound under' sc. the foot, a sandal, a sole of wood or hide bound on with thongs, i. q. *σανδάλιον* q. v. In later usage *ὑπόδημα κοῖλον* and also *ὑπόδημα* simply, is put for the Roman *calceus* or *shoe* which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, *caliga*. See the Commentators on Aristoph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10: 10. Luke 10: 4. 15: 22 *ὑποδήματα εἰς τοὺς πόδας*. 22: 35. Acts 7: 33 *λῦσον τὸ ὑπόδημα τῶν ποδῶν σου*, i. e. take off thy sandal or shoe, quoted

from Ex. 3: 5 where Sept. for *לַבַּיִת*, as also Deut. 25: 9. Josh. 5: 15. Is. 5: 27. —Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjug. Praec. 30 bis. Xen. Cyr. 8. 2. 5. Oec. 10. 2. —Hence τὰ ὑποδήματα *τινὸς βασιτάσαι* *to bear the sandals of any one* Matt. 3: 11, also *λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων τινὸς* *to unbind one's sandals*, Mark 1: 7. Luke 3: 16. John 1: 27. Acts 13: 25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in *Σανδάλιον*. Plut. Sympos. 7. 8. 4 *τοῖς τὰ ὑποδήματα κομιζούσι παιδαρίους*. Diog. Laert. 6. 44 *πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδοῦμενον*. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit ementi calceum, portat post eum quae ei necessaria ad balneum, exiit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quae servus praestat hero, etiam discipulus praestat praeceptor, praeter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. 3: 11.

ὑπόδικος, ου, ὁ, ἡ, adj. (*δίκη*) pp. 'under process, under sentence,' i. q. *condemned, guilty*; Rom. 3: 19 *ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ*, i. e. before or in the sight of God, comp. Matth. § 388. a. —Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 *ὑπόδικος ἔστω τῷ παθόντι*.

ὑποζύγιον, ου, τό, (neut. of adj. *ὑποζύγιος*) under a yoke, yoked, from *ζυγός*), a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. *an ass*, Mat. 21: 5 quoted from Zech. 9: 9 where Sept. for *רִמְלָה*. 2 Pet. 2: 16, in allusion to Num. 22: 28 sq. where Heb. *רִמְלָה*, Sept. *ἡ ὄνος*. —Sept. for *רִמְלָה* Ex. 23: 4, 5. Josh. 6: 21. Diol. Sic. 19. 20 *ὑποζυγίων πληθός*, opp. *ἵππους*.

ὑποζώννυμι, f. *ζώσω*, (*ζώννυμι*), *to undergird*, i. e. of persons, *to gird under the breast*, ὑπὸ τοὺς μαστοὺς 2

Macc. 3: 19. Ael. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts 27: 17.—Pol. 27. 3. 3.

ὑποκάτω, adv. (κάτω,) i. q. Engl. *under-neath*, spoken of place, c. gen. Mark 6: 11. 7: 28 ὑποκάτω τῆς τραπέζης. Luke 8: 16. John 1: 51 ὑποκάτω τῆς σκῆς. Rev. 5: 3, 13. 6: 9. 12: 1. Trop. ὑποτάσσειν ὑποκάτω τῶν ποδῶν τινας Heb. 2: 8, see in Πούς β. Sept. for עַל־עַז Ez. 24: 5. חֲתָתָהּ 1 K. 6: 6. Ez. 40: 19.—Pol. 3. 55. 2. Di. Diod. Sic. 1. 72.

ὑποκρίνομαι, depon. Mid. (κρίνω,) pp. *to give judgment under a cause or matter, to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret dreams*, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer upon the stage, to play a part, to act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ὑποκρίνεσθαι τραγωδίαν Εὐριπίδου Φοινίσσας. — Hence genr. and in N. T. *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke 20: 20 ὑποκρινόμενους ἑαυτοὺς δικαίους εἶναι. — 2 Macc. 6: 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

ὑπόκρισις, εὖς, ἡ, (ὑποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ὑποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ὑπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ὑποκρίσεως. — In N. T. *hypocrisy, dissimulation*, Matt. 23: 28. Mark 12: 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν. Luke 12: 1. Gal. 2: 13. 1 Tim. 4: 2. 1 Pet. 2: 1.—2 Macc. 6: 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

ὑποκριτής, οὗ, ὁ, (ὑποκρίνομαι,) *a stage-player, actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. *a hypocrite, dissembler*, sc. in respect to religion, piety, Matt. 6: 2, 5,

16. 7: 5. 15: 7. 16: 3. 22: 18. 23: 13, 14, 15, 23, 25, 27, 29. 24: 51. Mark 7: 6. Luke 6: 42. (11: 44.) 12: 56. 13: 15. Sept. for עַל־עַז Job 34: 30. 36: 13. So Aquil. et Theod. Job 15: 34. 20: 5. — Not found in this sense in classic writers; Eustath. in Il. ἡ, p. 564. 8, ὑποκριτής παρὰ τοῖς ὑστερογενέσι δητόρσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

ὑπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take under any person or thing*, i. e. *to take up by placing oneself under-neath*, trans.

a) pp. *to take or receive up*, c. acc. Acts 1: 9 νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Ἀρίωνα] δελφίνα λέγουσι ὑπολαμβάνοντα ἐξενεῖκαί ἐπὶ ταῖναρον. Comp. Jos. Ant. 4. 8. 48 fin.

b) trop. *to take up the discourse, to continue*; hence *to answer, to reply*; absol. Luke 10: 30 ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. for עַל־עַז oft in Job, c. 2: 4. 4: 1. 6: 1. Dan. 3: 9. — Ael. V. H. 14. 8 ὑπολαβὼν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up in thought, to suppose, to think*, comp. in comm. Engl. *I take it*; absol. Acts 2: 15 οὐ γὰρ, ὡς ὑμεῖς ὑπολαμβάνετε, κ. τ. λ. Seq. ὅτι, Luke 7: 43. — Sept. Job 25: 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

ὑπολείπω, f. ψω, (λείπω,) *to leave behind*, see in ὑπό note no. 3; Pass. *to be left behind, to remain*; Rom. 11: 3 καὶ γὰρ ὑπελείφθην μόνος, quoted from 1 K. 19: 10, 14, where Sept. for עַל־עַז, עַל־עַז. Sept. for עַל־עַז Ex. 10: 19. Judg. 7: 3. — Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

ὑπολήνιον, ου, τό, (ληνός,) *the under-vat of a wine-press, into which the juice of the grapes flowed*; see in Ληνός b. Mark 12: 1. Sept. for עַל־עַז Is. 16: 10. Joel 3: 13. Hagg. 2: 17.

ὑπολιμπάνω, a lengthened form for ὑπολείπω q. v. found only in pres. and imperf. Buttm. § 112. 13; *to leave behind*, trans. 1 Pet. 2: 21 ὑπολιμπάνων ὑπογραμμόν.—In the sense 'to fail par-

tially,' Dion. Hal. Ant. 1. 23. καταλιμπάνω Act. Thom. § 43.

Ἰπομένω, f. ενῶ, (μένω.) 1. intrans. *to remain behind*, after others are gone; see in Ἰπό note no. 3. Luke 2: 43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ. Acts 17: 14 ἐκεῖ.—Jos. Ant. 6. 5. 2. Ael. V. H. 5. 5 αὐτὸς ὑπέμεινε οἴκοι. c. ἐν Dem. 671. 15. absol. Xen. Conv. 9. 7.

2. trans. *to remain under* the approach or presence of any person or thing, i. q. *to await*, Tob. 5: 7 ὑπόμεινόν με. Jos. Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec. a hostile attack, *to await*, *to sustain*, Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων φάλαγγες. Hdian. 5. 3. 26. Xen. An. 6. 5. 26. Hence in N. T. trop. *to bear up under*, *to be patient under*, *to endure*, *to suffer*, c. acc. 1 Cor. 13: 7 πάντα ὑπομένει. 2 Tim. 2: 10. Heb. 10: 32 πολλὴν ἀθλήσιν ὑπέμεινατε. 12: 2, 7. v. 3, comp. in Ἰπό I. b. James 1: 12. Sept. for עָבַד Mal. 3: 2. — Diod. Sic. 1. 3 τὸν πόρον. Ael. V. H. 1. 34. Xen. Mein. 2. 1. 17. — Absol. or neut. i. q. *to endure*, *to hold out*, *to persevere*, e. g. πᾶς δὲ ὁ ὑπομείνας εἰς τέλος Matt. 10: 22. 24: 13. Mark 13: 13. So c. dat. Rom. 12: 12 τῇ θλίψει ὑπομόνοντες. 2 Tim. 2: 12. James 5: 11. 1 Pet. 2: 20 bis. Sept. for עָבַד Dan. 12: 12. — Jos. Ant. 12. 3. 1 μέχρι δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc. Prometh. 21 ὑλόμενε οὖν κατεργῶς. Thuc. 1. 76.

Ἰπομινῆσχω, f. ὑπομνήσω, (μινῆσχω q. v.) *to recall to one's mind*, pp. privately, silently, by hints or suggestions, *to suggest to one's mind*, i. q. genr. *to put in mind of*, *to remind*, *to bring to remembrance*.

a) Act. in various constructions: c. dupl. acc. of pers. and thing, John 14: 26 ὑπομνήσω ὑμᾶς πάντα. Winer § 30. 7. Matth. § 347. n. 2. Comp. Buttm. § 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.) Seq. acc. of pers. c. περὶ τούτων, 2 Pet. 1: 12. Comp. Matth. § 347. n. 1. Seq. acc. of pers. c. inf. Tit. 3: 1; or c. ὅτι Jude 5.—c. inf. Plut. Apophth. Antig. 6. T. II. p. 28. Tauchn. c. ὅτι Ael. V. H. 4. 17.—Seq. acc. of thing, e. g. precepts, duties, 2 Tim. 2: 14 ταῦτα ὑπομίνησθε. Also evil deeds, with the idea of cen-

sure, reprehension, 3 John 10 ὑπομνήσω αὐτοῦ τὰ ἔργα. Comp. Matth. § 347. n. 2. — Hdian. 6. 2. 11. Dem. 316. 10 ὑπομινῆσκειν τὰς ἰδίας εὐεργεσίας μικροῦ δὲν ὁμοιόν ἐστι τῷ ὀνειδίζειν.

b) Mid. i. q. *to call to mind*, *to recollect*, *to remember*, c. gen. Luke 22: 61 ὑπομνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ. Comp. Matth. § 347. b. Buttm. § 132. 5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

Ἰπόμνησις, εὼς, ἡ, (ὑπομνήσχω,) *a putting in mind*, *a reminding*, *remembrance*.

a) trans. ἐν ὑπομνήσει *by putting in mind*, by way of remembrance, 2 Pet. 1: 13. 3: 1.—2 Macc. 6: 16. Thuc. 4. 95.

b) intrans. *recollection*, *remembrance*; so ὑπόμνησιν λαμβάνειν *to take remembrance of*, i. q. *to remember*, 2 Tim. 1: 5; comp. v. 4. — So ὑπόμνησιν ποιῆσθαι Act. Thom. § 38. Genr. Wisd. 16: 11. Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

Ἰπομονή, ἥς, ἡ, (ὑπομένω,) *a remaining behind*, *abode*, Sept. 1 Chr. 29: 15. Dion. Hal. Ant. 1. 44. In N. T. trop. *a bearing up under*, *patient endurance*, comp. in Ἰπομένω no. 2.

a) pp. c. gen. of thing borne, as evils etc. 2 Cor. 1: 6 ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. — Jos. Ant. 2. 2. 1 πόνων ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου. Diod. Sic. 5. 34.

b) genr. i. q. *patience*, *perseverance*, *constancy*, sc. under suffering, in faith and duty; absol. Luke 8: 15 καρποφύρουσιν ἐν ὑπομονῇ. Rom. 8: 25. 2 Cor. 6: 4. 12: 12. Col. 1: 11. Heb. 10: 36. 12: 1. James 1: 3, 4. 2 Pet. 1: 6 bis. Rev. 2: 3. Seq. gen. of that *in* or *as* to which one perseveres, Rom. 2: 7 καθ' ὑπομονὴν ἔργον ἀγαθοῦ. 1 Thess. 1: 3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp. Winer § 30. 2. Seq. gen. of pers. Luke 21: 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν. 2 Thess. 1: 4. 3: 5. James 5: 11. Rev. 1: 9. 2: 2, 19. 13: 10. 14: 12. 3: 10 τὸν λόγον τῆς ὑπομονῆς μου, i. e. the precept of constancy towards me.—Psalt. Salom. 2: 40 χρηστὸς ὁ κύριος τοῖς ἐπικαλουμένοις αὐτὸν ἐν ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς κινδύνοις ὑπομονήν. — Spec. *patience* as a quality of mind, the bearing of evils and suffering with tranquil mind, Rom.

5: 3 ἡ θλίψις ὑπομονὴν καταργάζεται. v. 4. Rom. 15: 4, 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. 6: 11. 2 Tim. 3: 10. Tit. 2: 2.—Sept. for *patient hope*, Heb. יְהוָה Ezra 10: 2. יְהוָה Ps. 9: 19. comp. Eccles. 2: 13. 16: 13.

Υπονοέω, ὤ, f. ἴσω, (νοέω,) Lat. *susplicere, suspeculare*, i. q. to suspect, to surmise, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. to conjecture, to suppose, to deem, c. acc. impl. Acts 25: 18 ὧν [i. e. τοῦτων ᾧ] ὑπενόουν ἐγώ. c. acc. et inf. Acts 13: 25. 27: 27. —Judith 14: 14. Plut. de Garrul. c. 14 οὐχ ὑπονοοῦντος, ἀλλ' εἰδότες ἐφαίνετο. Xen. Cyr. 3. 3. 20.

Υπονοία, ας, ἡ, (ὑπονοέω,) *underthought*, i. e. suspicion, surmise, 1 Tim. 6: 4 ὑπόνοιαι πονηραί. —Eccles. 3: 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Υποπιάζω, Dor. for ὑποπιέζω, (πιέζω q. v.) to press under, to suppress, to oppress, in Mss. for ὑποπιιάζω, Luke 18: 5. 1 Cor. 9: 27.—So ὑποπιέζω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

Υποπλέω, f. εὐσομαι, (πλέω q. v.) to sail under, i. e. under the lee or shelter of an island or shore. seq. acc. depending on ὑπό in composit. Acts 27: 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttm. § 147. n. 11, 12. Winer § 56. 2, 3.

Υποπνέω, f. εὐσω, (πνέω q. v.) to blow gently, softly, of the wind, Acts 27: 13. Comp. in ὑπό note.

Υποπόδιον, ου, τό, (pp. neut. of adj. ὑποπόδιος under foot, from ποῦς,) a footstool, James 2: 3 κάθου ὧδε ὑπὸ τὸ ὑποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ ὑποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5: 35 et Acts 7: 49; comp. Is. 66: 1 where Sept. and יְהוָה. For the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινος, quoted from Ps. 110: 1 where Sept. for יְהוָה, see in *Ποῦς* β. Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13. 10: 13. Sept. genr. for יְהוָה Ps. 99: 5. Lam. 2: 1. בְּרַב 2 Chr. 9: 18.—Sext. Empir. adv. Math.

1.246. Chares ap. Athen. 12.9. Athen. 5. p. 192. E. Eustath. ad Od. δ', p. 1482. 3. Hesych. *θρανιον· υποπόδιον*. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

Υπόστασις, εως, ἡ, (ὕφιστημι to underset,) pp. 'what is set or stands under,' a foundation, substructure, Sept. Ez. 43: 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10. αἵματος ὑπόστασις καὶ ἰλύς Galen. de Temper. 2. 5. Tom. III. p. 66. F; a thick broth or sauce, καρβένυμα, Athen. IV. p. 133; also lees, dregs, excrement, ἡ ἐν πύθῳ τοῦ οἴνου ὑπόστασις, ἐνέδρα, Pacat. in Lob. ad Phr. p. 73. Trop. foundation, origin, beginning, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. ib. 15. 70. purpose begun, undertaking, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. well-founded trust, firm expectation, confidence, pp. foundation or ground of trust and confidence. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τὴν πρώτην πίστιν 1 Tim. 5: 12; comp. Heb. 10: 35. So Heb. 11: 1 ἔστι δὲ πίστις ἐλπίζοντων ὑπόστασις, faith is confidence as to things hoped for; so Engl. Vers. marg. Comp. below in c. 2 Cor. 9: 4 κατασχυνθῶμεν ἡμεῖς . . . ἐν τῇ ὑποστάσει ταύτῃ, in later edit. comp. in b, c. So Sept. for יְהוָה Ps. 39: 8. יְהוָה Ruth 1: 12. Ez. 19: 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, firmness; boldness, confidence. 2 Cor. 11: 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως in this boldness of boasting, this confident boasting. So 2 Cor. 9: 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. ἡ δὲ ἐν βασιάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, substance, reality, essential nature. Heb. 1: 3 *χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ* sc. θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. 11: 1, according to Chrysostom and others;

comp. above in *α*.—Wisd. 16: 21. Test. XII Patr. p. 633 *πᾶσα ἡ ὑπόστασις τῶν σπλαγχνῶν*. Artemid. 3. 14 *φαντασίαν μὲν ἔχειν πλοῦτον, ὑπόστασιν δὲ μὴ*. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 *νέφους ὑποστάσεις*, real clouds, clouds.—Hence in 2 Cor. 9: 4 et 11: 17 some take it in the sense of *subject, matter, thing*, *ἐν τῇ ὑποστάσει ταύτῃ* in *this matter*, i. q. *ἐν τῷ μέρει τούτῳ* 9: 3.

Υποτιέλλω, f. *εἰλω*, (στέλλω q. v.) to send or draw under, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. *ἐαυτὸν* or Mid. to draw oneself back, pp. under cover, out of sight; hence genr. to shrink or draw back, to withdraw oneself, sc. from timidity, not openly and boldly. Gal. 2: 12 *ὑπέστειλ- λεν ἑαυτὸν*. Heb. 10: 38 *ἐὰν ὑποστειλη- ται*, quoted from Sept. Hab. 2: 4 where Heb. *הִשְׁתַּחֲוָה*.—Pol. 1. 16. 10 δ *δὲ βασιλεὺς ὑπεστειλάς ἑαυτὸν ὑπὸ τὴν Ῥωμαίων σκέ- πην*. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. to draw back as to any thing, i. q. to keep back, to suppress, from timidity, clandestinely. Acts 20: 20 *οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ.* So c. οὐδὲν impl. v. 27. — Jos. B. J. 1. 20. 1 *μηδὲν τῆς ἀληθείας ὑπεστειλάμενος ἀντικρὺς εἶ- πε*. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 *οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστειλάμενος*.

Υποστολή, ἥς, ἡ, (ὑποτέλλω,) a shrinking or drawing back, from timidity, clandestinely, Heb. 10: 39, comp. v. 38. — Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. *ὑποστολή* δειλία, φνγγή.

Υποστρέφω, f. *ψω*, (στρέφω,) to turn behind, i. e. back, to turn about, trans. e. g. *ἵππους* Hom. Il. 5. 581, comp. 505; see in *Ῥπό* note. In N. T. intrans. or c. *ἐαυτὸν* impl. see in *Ἄγω* no. 3; to turn back, to return, either from a short distance or from a journey etc. Absol. Mark 14: 40 *ὑποστρέψας εὗρεν αὐτοὺς κ. τ. λ.* Luke 2: 43. 17: 18. 23: 48, 56. Acts 8: 28 *ἦν δὲ ὑποστρέφων* was return- ing. Sept. for *חָשַׁב* Josh. 2: 23. — Jos. Ant. 11. 2. 2. Palaeph. 1. 6. Xen. An. 6. 6. 38. — With adjuncts of place etc. *εἰς* c. acc. Luke 1: 56. 2: 39, 45. 4: 14.

Gal. 1: 17. al. *εἰς* c. acc. of state, *εἰς διαφθοράν* Acts 13: 34. (Sept. Gen. 50: 14. Ael. V. H. 3. 29. c. acc. of state ib. 3. 18.) *ἀπὸ* c. gen. Luke 4: 1. Heb. 7: 1. *ἐκ* c. gen. Acts 12: 25. *διὰ* c. gen. Acts 20: 3. Sept. for *בְּיָד*, c. *ἀπὸ* Gen. 50: 14. *ἐκ* Ruth 1: 6. AL.

Υποστρωννύω v. *ώννυμι*, f. *ὑποστρώσω*, (στρωννύω, *ώννυμι*,) to strow underneath, trans. Luke 19: 36. Sept. for *בְּיָד* Is. 58: 5. — Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

Υποταγή, ἥς, ἡ, (ὑποτάσσω,) sub- ordination, i. e. subjection, submission, 2 Cor. 9: 13 see in *Ὁμολογία*, Gal. 2: 5 *οὐδὲ πρὸς ὥραν ἐξάμεν τῇ ὑποταγῇ*, i. e. as to subjection, so as to submit to them. 1 Tim. 2: 11. 3: 4.—Ignat. ad Eph. § 2. In the Greek Graminarians *ὑποταγή* is the subordinate mode, i. e. the Subjunc- tive.

Υποτάσσω v. *τιω*, f. *ξω*, (τάσσω,) to range or put under, to subordinate, to make subject, trans.

a) Act. and also in Pass. to be sub- jected, to be subject, subordinate; con- structed c. acc. et dat. expr. or impl. Rom. 8: 20 bis, *τῇ γὰρ ματαιότητι ἡ κτί- σις ὑπετάγη . . . διὰ τὸν ὑποτάξαντα*. 1 Cor. 14: 32, see in *Πνεῦμα* p. 676. col. B. 1 Cor. 14: 34, comp. Eph. 5: 24. 1 Cor. 15: 27 ter, 28 ter, comp. in *Πούς*. Eph. 1: 22. 5: 24. Phil. 3: 21. Heb. 2: 5, 8 ter. 1 Pet. 3: 22. Sept. for *בְּיָד* Ps. 8: 7, comp. in *Πούς*. *הַיְבָרִי* Ps. 47: 4. *בְּיָדָהּ* Dan. 11: 39. — 2 Macc. 8: 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. *οἱ ὑποτασσόμενοι*, soldiers Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

b) Mid. to submit oneself, to be sub- ject, to be obedient, seq. dat. Luke 2: 51 *ἦν ὑποτασσόμενος αὐτοῖς*. 10: 17, 20. Rom. 8: 7. 10: 3 *τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν*. 13: 1, 5. 1 Cor. 16: 16. Eph. 5: 21, 22 *αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσασθε*. Col. 3: 18. Tit. 2: 5, 9. 3: 1. Heb. 12: 9. James 4: 7. 1 Pet. 2: 13, 18. 3: 1, 5. 5: 5 bis. Sept. for *בְּיָד* Ps. 62: 6, coll. v. 2.—Palaeph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 *ὁ Πρωταγόρας ἐκονσίως ὑποταγεῖς τοῖς Πέρσαις*.

Ἵποιθιμι, f. θήσω, (τίθιμι,) to set or put under, to lay under, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τὸν τράχηλον, to lay down one's neck sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. 16: 4. — Ael. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Eccles. 51: 26.

b) Mid. ὑποτιθεμαι, to bring under the mind or notice of any one, to suggest, to put in mind of, as a teacher or otherwise, c. acc. et dat. 1 Tim. 4: 6. — Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ῥᾷστί με διδάξεις ὃ ὑπέσχου.

Ἵποιρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) to run under, e. g. under a tree, Plut. Apophth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατάνοις, αἷς ὑποτρέχουσι χειμαζόμενοι. In N. T. of a ship, to run under the lee or shelter of an island or coast; c. acc. as in Ἵποπλέω. Acts 27: 16 νησίον δὲ τι ὑποδραμόντες. — c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Wetst. N. T. II. p. 642.

Ἵποτύπωσις, εὼς, ἦ, (ὑποτυπώω to form or copy slightly, to sketch, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρῶτον, εἰθ' ὕστερον ἀναγράφειν,) a form, sketch, imperfect delineation, trop. 2 Tim. 1: 13 ὑπ. ὑγιαίνοντων λόγων. — Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo II. p. 182. B, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320. — Meton. a sketch, pattern, for imitation, 1 Tim. 1: 16 πρὸς ὑποτύπωσιν. — Hesych. πρὸς ὑποτύπωσιν πρὸς σημείον.

Ἵποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) to underbear, i. e. to bear up from underneath, to support, to sustain, e. g. ὅπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. to bear up under, to endure, e. g. evils, c. acc. πειρασμόν 1 Cor. 10: 13. διωγμούς 2 Tim. 3: 11. λύπας 1 Pet. 2: 19. Sept.

for נָשָׂא Ps. 69: 8. Prov. 18: 14. — 2 Macc. 2: 28. Jos. B. J. 6. 3. 3. Pol. 1. 1. 2. Xen. Conv. 8. 40.

Ἵποχωρέω, ᾧ, f. ἵσω, (χωρέω q. v.) to give place covertly, to withdraw oneself under cover, without noise or notice, intrans. c. εἰς local, Luke 9: 10 ὑπεχώρησε καὶ ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5: 16, see in Ἐν no. 4. — Sept. Judg. 20: 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isaëus 58. 19 εἰς Σικινῶνα. Xen. Cyr. 3. 1. 2.

Ἵποπιᾶζω, f. ἄσω, (ὑπώπιον part under the eyes, the face, from ὑπό, ὦψ,) to strike under the eyes, to beat the face black and blue, Engl. to give a black eye, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔλεγεν, ὑποπιᾶζειν [al. ὑποπιᾶζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀναπιμπλάντας. Comp. Wetst. N. T. I. p. 779. — In N. T. genr. i. q. to maltreat, trans. spoken of the body, to subject to hardship, to mortify, τὸ σῶμά μου 1 Cor. 9: 27. — Trop. to weary with prayers, entreaties, Engl. to beat out, c. acc. Luke 18: 5. Comp. Lat. obtundo Ter. Adelph. 1. 2. 33. — See Ἵποπιᾶζω.

Ἵς, ὕος, ὅ, ἦ, a swine, 2 Pet. 2: 22; see in Βόρβορος. Sept. for חֲזִיר Deut. 14: 8. — Ael. V. H. 10. 5. Xen. Mem. 4. 3. 10.

Ἵσσωπος, ου, ἦ, (Heb. חֲזִז,) hyssop, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 [4: 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names חֲזִז and Ἵσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *origanum cretense*, called by the Arabs Zattar, (*ocimum zatarhendi*), and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria etc. p. 572. R. Tanchum of Jerus. "חֲזִז nomen est origani (satureia, savory) et Kornith, i. e. stoechadis, quae est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

purifications and sprinklings of the Hebrews, comp. חִטָּה Sept. ὑσσώπος Ex. 12: 22. Lev. 14: 4, 6. Num. 19: 18. Ps. 51: 8. Jos. Ant. 4. 4. 6. — In N. T. of a stalk or stem of hyssop, John 19: 29, i. q. κάλαμος in Matt. 27: 48 et Mark 15: 36. Also of a bunch of hyssop for sprinkling, Heb. 9: 19; comp. Sept. and חִטָּה Lev. 14: 4, 6, 49, 51, 52. — Jos. Ant. 2. 14. 6 ὑσσώπου κόμας.

Ῥστερέω, ὦ, f. ἦσω, (ὑστερος,) to be last, behind, posterior, e. g. in place, ὑστερήσαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12. — In N. T. trop. of dignity, condition, strength, and the like, to be behind, inferior, to lack; in later usage also depon. Pass. ὑστεροῦμαι id. Passow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity etc. absol. i. q. to be the worse, 1 Cor. 8: 8 οὐτε ἐὰν μὴ φάγομεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11: 5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστόλων. 12: 11. — So ὑστερίζειν Xen. Mem. 3. 5. 13.

b) genr. i. q. to lack, to fail, e. g. (α) to fail of any thing, to come short of, to miss, not to reach, seq. gen. expr. or impl. Rom. 3: 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, all of come short of that glory which is from God, have failed to obtain the divine favour etc. Heb. 4: 1 ὑστερηκέναι sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. praegn. Heb. 12: 15. — c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Eccclus. 7: 34. — (β) i. q. to want, to be without, to lack; seq. gen. Luke 22: 35 μὴ τινος ὑστερήσῃτε; (Jos. Ant. 15. 6. 7 μηδὲ οἶνον μηδὲ ὕδατος ὑστερηθῆναι. Diod. Sic. 13. 110.) Seq. ἐν c. dat. of that in which one is wanting, 1 Cor. 1: 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Eccclus. 11: 12. Seq. acc. of thing as to which, Matt. 19: 20 τί ἐτι ὑστερῶ; what lack I yet? comp. Mark 10: 21 et Luke 18: 22. (Sept. τί ὑστερῶ ἐγώ, for לִי Ps. 39: 5. רַחֵם Deut. 15: 8.) Absol. i. q. to be in want, to suffer need, Luke 15: 14. 2 Cor. 11: 8. Phil. 4: 12. Heb. 11: 37. — Eccclus.

13: 4. — (γ) Intrans. of things, to fail, to be lacking, wanting, absol. John 2: 3 ὑστερήσαντος οἶνου. c. dat. Mark 10: 21 ἐν σοὶ ὑστερεῖ, comp. Luke 18: 22. Sept. for רַחֵם Neh. 9: 21. Ps. 23: 1. — Dioscor. 5. 87 ὑστεροῦσης σποδοῦ.

Ῥστερημα, αἰος, τό, (ὑστερέω,) that which is wanting, want, lack.

a) genr. seq. gen. of thing, Phil. 2: 30 τὸ ὑμῶν ὑστερημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. 16: 17. Col. 1: 24 τὰ ὑστερηματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3: 10. Sept. for רַחֵם Judg. 18: 10. 19: 19, 20. רַחֵם Ps. 34: 9.

b) absol. or c. gen. of pers. want, need, poverty, Luke 21: 4, coll. Mark 12: 44. 2 Cor. 8: 13, 14. 9: 12. 11: 9.

Ῥστερησις, εως, ἡ, (ὑστερέω,) the being in want, want, need, poverty, Mark 12: 44, coll. Luke 2: 1, 4. Phil. 4: 11 οὐκ ὅτι κατ' ὑστερησιν λέγω.

Ῥστερος, α, ον, (kindr. with ὑψος,) a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; latter, last, hindmost, e. g. in place Hom. Il. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. 4: 1 ἐν ὑστέροις καιροῖς, in the latter times, in after times; comp. in Ἐσχατος b. β. Sept. for רַחֵם 1 Chr. 29: 29. — Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὑστερον as adv. (α) seq. gen. last, after, Matt. 22: 27 et Luke 20: 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, last of all, after all. So Sept. for רַחֵם Jer. 31: 19. — Xen. H. G. 3. 2. 22. — (β) Absol. i. q. at last, afterwards; Matt. 4: 2 ὑστερον ἐπείνασε. 21: 29, 32, 37. 25: 11. 26: 60. Mark 16: 14. Luke 4: 2. John 13: 36. Heb. 12: 11. Sept. for רַחֵם Prov. 5: 4. — Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

Ῥφαντός, ἡ, ὄν, (ὑφαίνω to weave,) woven, John 19: 23 χιτῶν ὑφαντός δι' ὕλου, comp. in Ἀρόφατος. Sept. for רַחֵם Ex. 39: 21, 26. רַחֵם Ex. 26: 32. 28: 6. — Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Ῥψηλός, ἡ, ὄν, (ὑψι, ὑψος,) high, elevated, lofty.

a) pp. as ὄρος ὑψηλόν Matt. 4: 8. 17: 1. Mark 9: 2. Luke 4: 5. Rev. 21: 10. *τείχος ὑψ.* v. 12. Sept. for עֶבֶר Gen. 7: 19. Is. 2: 15. עֶבֶר Is. 2: 14. Ez. 20: 28. — Palaeph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25. — From the Heb. *טָּהוּר*, *high places, the heights*, put for the *highest heavens*, Heb. 1: 3; comp. in Οὐρανός d. β. So Sept. for מְרוֹם Ps. 93: 4. Is. 33: 5. In a like sense spoken of Christ, comparat. *ὑψηλότερος τῶν οὐρανῶν γενόμενος*, being made higher than the heavens, i. e. exalted above the heavens, Heb. 7: 26; comp. Eph. 4: 10 *ἐπάρω πάντων οὐρανῶν*. — Symbol. by Hebr. Acts 13: 17 *μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου*, with a high arm, with the arm up-listed as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. מְרוֹם נִשְׁבָּח Ex. 6: 6. Deut. 4: 34. Ez. 20: 33, 34. Comp. Sept. *χειρ ὑψηλή* for עֶבֶר דָּר Ex. 14: 8. Num. 33: 3. For the force of the figure, see Is. 5: 25. 9: 12. 14: 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke 16: 15 *τὸ ἐν ἀνθρώποις ὑψηλόν, βδελυγμα ἐνώπιον τοῦ Θεοῦ*. Rom. 12: 16 *μὴ τὰ ὑψηλά φρονοῦντες*, *high things*, pride, opp. *ταπεινά* humility; comp. in *Συναπάγω*. So Sept. *καλεῖν ὑψηλά*, Heb. בָּרָךְ, 1 Sam. 2: 3; comp. Ecc. 7: 8. Is. 9: 8. — Theocr. Id. 16. 98 *ὑψηλὸν κλέος*. Dion. Hal. Ant. 10. 49 *λόγον ὑψηλόν*. Luc. Hermet. 5 *ὑψηλά φρονεῖν*.

Υψηλοφρονέω, ὦ, f. ἦσω, (ὑψηλός, φρονέω,) to be high-minded, to be proud, arrogant, intrans. Rom. 11: 20. 1 Tim. 6: 17. Comp. Rom. 12: 16.

Υψιστος, η, ον, (ὑψι, ὕψος,) a defect. superlat. Buttm. § 69. n. 1. Matth. § 133; *highest, most elevated, loftiest*.

a) pp. as ὕψιστον ὄρος Hdian. 3. 3. 2; in N. T. only from the Heb. *טָּהוּר*, *the highest places, the heights*, put for the *highest heavens*, comp. in Οὐρανός d. β. Matt. 21: 9 *ὡσαννὰ ἐν τοῖς ὑψίστοις*. Mark 11: 10. Luke 2: 14. 19: 38. So Sept. for מְרוֹם Job 16: 19; for sing. מְרוֹם Ps. 71: 19. — Eccclus. 43: 9.

b) trop. ὁ ὕψιστος, the Most High, spoken of God as dwelling in the highest heavens, and as far exalted above

all other beings; comp. in Οὐρανός d. Mark 5: 7. Luke 1: 32, 35, 76. 6: 35. 8: 28. Acts 7: 48. 16: 17. Heb. 7: 1. So Sept. for Heb. עֶבֶר Deut. 32: 8. 2 Sam. 22: 14. Ps. 9: 3. 21: 8. Chald. עֶבֶר Dan. 4: 14, 21. 7: 25. — Eccclus. 41: 8. 2 Macc. 3: 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

Υψος, εος, ους, τό, (ὑψι,) height, elevation.

a) pp. Eph. 3: 18 *καὶ βάθος, καὶ ὕψος*. Rev. 21: 16. Sept. for עֶבֶר 1 Sam. 17: 4. עֶבֶר Gen. 6: 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7. — From the Heb. *הַיְחָל*, *on high*, put for *heaven, the highest heaven*, the abode of God, comp. in Οὐρανός d. So *ἐξ ὕψους* from on high, from God, Luke 1: 78. 24: 49. *εἰς ὕψος* to on high, to God, Eph. 4: 8, quoted from Ps. 68: 19 where Sept. for מְרוֹם. Sept. *ἐξ ὕψους*, Heb. מְרוֹם, Ps. 18: 17. 144: 7. — genr. Eccclus. 17: 26. 43: 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James 1: 9. Sept. for מְרוֹם Job 5: 11. מְרוֹם 2 Chr. 1: 1. 17: 12. — 1 Macc. 1: 4. Luc. Tim. 5. Hdian. 1. 13. 12.

Υψόω, ὦ, f. ὥσω, (ὕψος,) to heighten, i. e. to raise high, to elevate, to lift up, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John 3: 14 bis, *καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν, οὕτως ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου*. 8: 28. — So Test. XII Patr. p. 739 *ἐπὶ ξύλου ὕψωθήσεται*. Genr. Sept. for עֶבֶר Dan. 7: 17. Dan. 12: 7. עֶבֶר 2 Chr. 33: 14. Anth. Gr. I. p. 241 *τάφον ὑψώσαντο*. IV. p. 18 *θρόνους*. — Hence Jesus is further said *ὑψωθῆναι ἐκ τῆς γῆς*, i. q. to be lifted up from the earth and exalted to heaven, with allusion to the death of the cross, John 12: 32, 34. Also, *τῇ δεξιᾷ τοῦ Θεοῦ ὕψωθείς*, exalted to [at] the right hand of God, Acts 2: 33. 5: 31. Comp. Heb. 7: 26 in *Υψηλός* a; see also Mark 16: 19. 1 Pet. 3: 22. Heb. 1: 3. 8: 1. 12: 2. Others render trop. *exalted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. *ἐρχεσθαι τῇ πόλει* Fa-

bric. Pseudep. V. T. I. p. 594. ὑποδέ-
χεσθαι τῇ οἰκίᾳ Luc. Asin. 39. Winer l.c.
b) trop. to *elevate*, to *exalt*, i. e. (α)
genr. to raise to a condition of prosper-
ity, dignity, honour, etc. Luke 1:52
καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ἕψω-
σε ταπεινοὺς. Acts 13:17. 2 Cor. 11:7.
James 4:10. 1 Pet. 5:6. Pass. ὑψω-
θήσεται Matt. 23:12. Luke 14:11. 18:
14. Matt. 11:23 et Luke 10:15 Καπερ-
ναοὺμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, *ex-
alted to heaven*, either in external pros-
perity, or more espec. in respect to the
privileges of the Gospel, as the abode of
Jesus; comp. in Καπερναοὺμ, also in
Οὐρανός α. Sept. for תַּבַּי Job 36:7.
יִרְיָה Num. 24:7. 1 K. 14:7. יִרְיָה
Josh. 3:7. — Ecclus. 15:5. Diog. La-
ert. 1.3.2. Pol. 5.26.12.—(β) Reflex.
ὑψώ εἰμαυτὸν, to *exalt oneself*, to *be
proud*, arrogant, Matt. 23:12. Luke 14:

11. 18:14. So Sept. Pass. or Mid. for
תַּבַּי Is. 3:16; comp. ὑψώθη ἡ καρδία
τινός for תַּבַּי תַּבַּי Ps. 131:1. Prov.
18:12. 2 Chr. 26:16.

Ἵψωμα, τος, τό, (ὑψόω, perf.
pass. ὑψομαι) pp. 'something made
high, elevated,' i. e. a *high place*, *height*,
elevation. Rom. 8:39 οὔτε Ἵψωμα, οὔτε
βάθος, prob. put for *heaven*, comp. in
Ἵψος. (Epiph. adv. Haer. 1.1.1.)
Trop. of a proud adversary, under
the figure of a lofty tower or fortress
built up proudly by the enemy, 2 Cor.
10:5 πᾶν Ἵψωμα ἐπαιρόμενον κατὰ τῆς
γνωσεως τοῦ θεοῦ. — Plut. Sept. Sap.
Conv. 3. ed. R. VI. p. 564, τοὺς ἀστέρας
ὑψώματα καὶ ταπεινώματα λαμβάνονται
ἐν τοῖς τόποις οὓς διεξίσαι. Trop. ex-
altation, Judith 10:8. 13:6; pride,
Sept. Job 24:14.

Φ.

Φάγομαι, ἔφαγον, see in Ἐσθίω.

Φάγος, οὔ, ὁ, (φαγεῖν,) an *eater*,
glutton, Matt. 11:19 ἄνθρωπος φάγος
καὶ οἰνοπότης. Luke 7:34.—Eustath. in
11. p. 1630. 15. ib. 1737. 50. Written
also φαγός, see Lob. ad Phryn. p. 434.

Φαιλόνης, ου, ὁ, by metath. for
φαινόλης, Lat. *penula*, a *cloak* or *great
coat* with a hood, used chiefly on jour-
nies or in the army, 2 Tim. 4:13. See
Adam's Rom. Ant. p. 419. For the
metathesis see Buttm. § 19. n. 2. Matth.
§ 16. 2. c. Written also in Mss. and
edit. φαιλόνης, φελόνης, φελώνης. —
Athen. III. p. 97. E, οἱ σὺν εἰ, ὁ καὶ τὸν
καινὸν φελόνην (εἴρηται γὰρ, ὃ βέλτιστε,
καὶ ὁ φαινόλης) εἶπών· παῖ Λεῦκε, δός
μοι τὸν ἀχρηστον φαινόλην, where comp.
Schweigh. So φαινόλη Artemid. 2.3.
Arr. Epict. 4.8.—Others suppose it to
be a travelling-case for books etc.

Hesych. φαιλόνης· εἰλητάριον μεμβράι-
νον, ἡ γλωσσόκομον.

Φαίνω, f. φανῶ, aor. 2 pass. ἐφά-
νην, (φάω, φάος, φῶς) pp. to *lighten*, to
give light, to *illuminate*.

1. intrans. to *give light*, to *shine forth*,
to *shine* as a luminary or light, absol.
Rev. 1:16 ὡς ὁ ἥλιος φαίνει. 8:12.
Seq. ἐν c. dat. of place, 2 Pet. 1:19 ὡς
λέχνοι φαίνονται ἐν ἀχμήσθι τόπῳ. Rev.
21:23. Sept. for פִּנְנָה Gen. 1:17.
Ex. 13:22. — Theocr. Id. 2. 11 Σελάνα,
φαῖνε καλόν. Anth. Gr. I. p. 183. 1. —
Trop. of spiritual light and truth, comp.
in Σκότος b. John 1:5 τὸ φῶς ἐν τῇ
σκοτίᾳ φαίνει. 5:35. 1 John 2:8.

2. trans. to *bring to light*, to *let ap-
pear*, to *show*, c. acc. τέρας Hom. II. 2.
324. σήματα 2. 353. Xen. Cyr. 6. 4.
13 τὰ ἱερά ἡμῖν οἱ θεοὶ φαίνουσιν. Of-
tener and in N. T. only Pass. or Mid.
φαίνομαι, aor. 2 ἐφάνην, to *come to
light*, to *appear*, to be or become visible.

a) strictly i. q. to *shine forth, to shine*, c. ἐν of place, Rev. 18: 23 *ὡς λύχνον οὐ μὴ φανῇ ἐν σοὶ ἔτι*. trop. Phil. 2: 15 *ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ*. Sept. for פָּרַץ Is. 60: 2. — pp. 2 Macc. 12: 9. Luc. D. Deor. 4: 3. Xen. Conv. 1. 9 *ὅταν φέγγος τι ἐν νυκτὶ φαῖνῃ*.

b) genr. to *appear, to be seen*, seq. dat. of pers. expr. or impl. (α) Of persons, Matt. 1: 20 *ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ*. 2: 13, 19. Mark 16: 9. Sept. for פָּרַץ Num. 23: 3. — 2 Macc. 3: 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.—With a particip. or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. 6: 16 *ὅπως φανῶσι ἄνθρωποις νηστεύοντες*. v. 18. 23: 28 *ὑμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι*. c. dat. impl. 2 Cor. 13: 7. c. particip. impl. Matt. 6: 5 *ὅπως ἂν φανῶσι τοῖς ἀνθρ. sc. προσέχοντες*. — c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdian. 3. 14. 15. Xen. H. G. 4. 3. 10 *ὁ ἥλιος μνησιδής ἔδοξε φανῆναι*. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.—Absol. to *appear, to make his appearance*, Luke 9: 8. 1 Pet. 4: 18. — (β) Of things, e. g. τὰ ζιζάνια Matt. 13: 26. (2 Macc. 1: 33.) Of an event, Matt. 9: 33 *ἐν τῷ Ἰσραὴλ*. So τὰ φαινόμενα, *things visible*, apparent to the senses, Heb. 11: 3. With a predicate, see above in α; Matt. 23: 27. Rom. 7: 13 *ἵνα φανῇ ἁμαρτία . . . κατηγορομένη θάνατον*. Comp. Winer p. 285. —Espec. of things appearing in the sky, air, etc. phenomena, Matt. 2: 7 *τὸν χρόνον τοῦ φαινομένου αἰτέρου*. 24: 27, 30. James 4: 14. — Hom. Il. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 *ἀστραπαὶ καὶ βρονταὶ . . . τούτων δὲ φανέντων*.

c) trop. as referred to the mental eye, to *appear, to seem*, seq. dat. pers. c. predic. Mark 14: 64 *τί ὑμῖν φαίνεται*; Seq. ἐνώπιόν τινος Luke 24: 11.—c. dat. Esdr. 2: 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. *Phaleg*, Heb. פֶּלֶג (part) *Peleg*, pr. n. m. the son of Eber, Luke 3: 35. Comp. Gen. 11: 16 sq.

Φανερός, ὁ, ὄν, (φαίνω,) *apparent, visible, conspicuous*, Xen. Mem. 1.

1. 10 *πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν* sc. Socrates. Usually and in N. T. *apparent, manifest, known*; e. g. *φανερὸν εἶναι, to be manifest, known*, Acts 4: 16. Rom. 1: 19. Gal. 5: 19. 1 Tim. 4: 15. 1 John 3: 10. (Ecclus. 6: 24. 2 Macc. 6: 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) *φανερὸν γίνεσθαι to be or become apparent, manifest, well known*, Mark 6: 14. Luke 8: 17. Acts 7: 13. 1 Cor. 3: 13. 11: 19. 14: 25. Phil. 1: 13. (1 Macc. 15: 9. 2 Macc. 1: 33. Pol. 1. 18. 14.) *φανερὸν ποιεῖν τινα, to make one manifest, known, to disclose*, Matt. 12: 16. Mark 3: 12.—2 Macc. 12: 41. Jos. Ant. 3. 4. 2.—Neut. c. prep. εἰς *φανερὸν ἐλθεῖν, to become manifest, known, to be brought to light*, Mark 4: 22. Luke 8: 17. (εἰς τὸ φ. Luc. Calumn. 9.) *ἐν φανερώ, adverbially, comp. in Ἐν no. 3. a. α; manifestly, openly*, Matt. 6: 4, 6, (18); also i. q. *externally, outwardly*, Rom. 2: 28 bis.—Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

Φανερόω, ὦ, f. ὥσω, (φανερός,) to *make apparent, manifest, known; to manifest, to show openly*, trans.

a) of things, Act. c. acc. John 2: 11 *ἐφανέρωσε τὴν δόξαν αὐτοῦ*. 1 Cor. 4: 5. 2 Cor. 2: 14 *ἐν παντὶ τόπῳ*. Col. 4: 4. Tit. 1: 3. c. acc. et dat. John 17: 6. Rom. 1: 19 *ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανέρωσε*. Pass. Mark 4: 22 *οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερωθῇ*. John 3: 21 *ἵνα φανερωθῇ τὰ ἔργα*. 9: 3. Rom. 3: 21. 16: 26. 2 Cor. 7: 12. Eph. 5: 13 bis, *τὰ δὲ πάντα . . . φανεροῦνται*; *πάν γὰρ τὸ φανερούμενον, φῶς ἐστι, whatever is made manifest, is itself light*. 2 Tim. 1: 10. Heb. 9: 8. 1 John 3: 2 *οὐπω ἐφανέρωθι τί ἐσόμεθα*. Rev. 3: 18. 15: 4. *ἐν τούτῳ* 1 John 4: 9. *ἐν τῷ σώματι* 2 Cor. 4: 10, 11. c. dat. Col. 1: 26. Sept. Act. for פָּרַץ Jer. 33: 6. — Suid. *φανερῶν* εἰς φῶς ἄγειν.

b) of persons, (α) reflex. c. ἐαυτόν, or Mid. *φανερῶμαι*, aor. 1 pass. *ἐφανέρωθην* as Mid. Buttm. § 136. 2; to *manifest oneself, to show oneself openly, to appear*. Reflex. c. dat. John 7: 4 *φανέρωσον σεαυτὸν τῷ κόσμῳ* *show thyself to the world, appear publicly*. Mid. c. *ἐμπροσθεν τινος*, 2 Cor. 5: 10 *πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ*

βήματος τοῦ Χρ. — Espec. of those ap-
 pearing from heaven or from the dead ;
 reflex. c. dat. John 21: 1 bis, ἐφανέρω-
 σεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ.
 τ. λ. Mid. c. dat. John 21: 14 τοῦτο ἤδη
 τρίτον ἐφανέρωθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ.
 1 John 1: 2 καὶ ἐφανέρωθή ηῖμιν. Mark
 16: 12, 14. absol. Col. 3: 4 bis, ὅταν ὁ
 Χρ. φανερωθῇ κ. τ. λ. 1 Tim. 3: 16.
 Heb. 9: 26. 1 Pet. 1: 20. 5: 4. 1 John 1:
 2 καὶ ἡ ζωὴ ἐφανέρωθη, i. e. Christ as
 the source of eternal life. 2: 28. 3: 2, 5,
 8. — (β) Pass. to be manifested, to be-
 come or be made manifest, known, c. dat.
 John 1: 31 ἵνα φανερωθῇ τῷ Ἰσραήλ. 2
 Cor. 5: 11. ἐν c. dat. ib. 5: 11. ἐν παν-
 τὶ εἰς ὑμᾶς 11: 6. Seq. ὅτι, 2 Cor. 3: 3.
 1 John 2: 19.—In the sense ‘to become
 known, conspicuous,’ Hdot. 6. 122.
 Act. to make conspicuous, Dion. Hal.
 Ant. 10. 37.

Φανερώς, adv. (*φανερός*,) *manifestly, openly*, i. e. clearly, evidently, Acts 10: 3; publicly, Mark 1: 45 *φανερῶς εἰς πόλιν εἰσελθεῖν*. John 7: 10. — Jos. Ant. 5. 6. 2. Hdnian. 7. 11. Xen. An. 1. 9. 19.

Φανερώσις, εως, ἡ, (φανερῶα,) manifestation, a making known, φ. τῆς ἀληθείας 2 Cor. 4:2. φ. τοῦ πνεύματος, i. q. revelation, 1 Cor. 12:7.

Φάνος, ου, ὁ, (φαίνω,) a light, e. g. a torch, lantern, John 18: 3 μετὰ φανῶν καὶ λαμπάδων. — Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέστρεχον ἐκ τῶν σκηρῶν ἅπαντες ἄθροοι, φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀττι- κοὶ δὲ λυγνοῦχον ἐκάλουν, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. *Phanuel*, Heb. פְּנוּאֵל (face of God) *Penuel*, pr. n. of the father of Anna, Luke 2:36.

Φαντάζω, f. *ω*, (*φαίνω*) strictly a frequentative, implying oft repeated action, Butt. § 119. 5. 2; *to make appear, to make visible, to show*, rare in the Act. Callistr. Stat. 14 *φαντάζων τὴν αἰσθησιν*. Alex. Aphrod. *τοῦτο φαντάζονται ὡς κατ' ἀλήθειαν*. — Usually and in N. T. Pass. *φαντάζομαι, to appear, to be seen, to be visible*; hence Neut. part. *τὸ φανταζόμενον* i. q. *τὸ φαινόμε-*

Φαντασία, ας, ἡ, (φανταῖζομαι,) *an appearing, appearance*, Pol. 11. 27. 7. Diod. Sic. 20. 11. In N. T. *appearance, show, pomp*, Acts 25: 23. Sept. for פִּנְיָוֶה Zech. 10: 1.—Pol. 10. 40. 6. Elsewhere also i. q. *phantasy, fancy*, Sept. Hab. 2: 18, 19. Epict. Ench. 1. 5. Luc. Vit. Auct. 21.

Φάντασμα, αἶψα, τό, (φαντάζομαι,) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14: 26. Matt. 6: 49. — Jos. Ant. 1. 20. 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. 17: 15. Jos. B. J. 3. 8. 3.

Φάραγξ, αγγος, ἡ, (kindr. with *φάρυγξ*,) a gorge, ravine, valley, a narrow and deep pass or valley between high rocks; Luke 3:5 *πᾶσα φάραγξ πληρωθήσεται*, quoted from Is. 40:4 where Sept. for נִיָּצ, as also 22:1. Josh. 15:8. Sept. for פִּינָן Is. 8:7. חֲזַק Gen. 26:17. Deut. 2:24. — Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. *Pharaoh*, Heb. פַּרְעֹה, pp. *the king*, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts 7: 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου. v. 13, 21. Rom. 9: 17. Heb. 11: 24. — Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεία σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying *the king*; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Repos. I. p. 581.

Φαρες, ὁ, indec. *Phares*, Heb. פָּרֶז (breach), pr. n. of one of the sons of Judah by Tamar, Matt. 1: 3 bis. Luke 3: 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, a *Pharisee*,

one of the sect of the Pharisees, Heb. פְּרֻשִׁים, פְּרוּשִׁים, *the Separate*, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5:20 sq. 12:2 sq. 19:3 sq. 23:13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9:11. 23:2 sq. Mark 7:3 sq. Luke 18:11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23:8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23:13 sq. Luke 16:14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5:34; Simeon Luke 2:25; Joseph of Arimathea Luke 23:51; Nicodemus John 7:50, coll. 19:39. AL.

Φαρμακεία, ας, ἡ, (φαρμακεύω, φαρμακον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Did. Sic. 17. 31. Xen. Mem. 4. 2. 17. a poisoning Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. 5. 20. Rev. 9:21. 18:23. Sept. for פְּשָׁעִים, לְהַטִּים, Ex. 7:11, 22. פְּשָׁעִים Is. 47:9, 12.—Wisd. 12:4. 18:13. Luc. Merc. cond. 40. So φαρμακεύω Hdot. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

Φαρμακεύς, έως, ό, (φαρμακεύω,) a *pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. a *poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. a *magician, sorcerer, enchanter*, πόρνοις καὶ φαρμακεύσι Acts 21:8 in text. rec. Others φαρμακός q. v. — Luc. Merc. cond. 40 μοιχὸν ἢ φαρμακίαν σε. Comp. in Φαρμακεία. See Lob. ad Phryn. p. 316.

Φαρμακός, οῦ, ό, ἡ, (φάρμακον,) i. q. φαρμακεύς Lob. ad Phr. p. 316; a *poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. a *magician, sorcerer, enchanter*, Rev. 21:8 in later edit. 22:15. Sept. for מְכַשֵּׁף Ex. 9:12. מְכַשֵּׁף Ex. 7:11. Deut. 18:10. Dan. 2:2.—Jos. Ant. 9. 6. 3 τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλέσαι.

Φάσις, εως, ἡ, (φημί,) *speech, word, report*, Acts 21:31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 κοινῶς δὲ φάσεις ἐκαλοῦντο πᾶσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων.

Φάσσω, imperf. ἔφασκον, defect. to say, to affirm, i. q. φημί, seq. inf. c. acc. Acts 24:9. 25:19. Rev. 2:2. Seq. inf. c. nom. Rom. 1:22; comp. Butt. § 142. 2. 1. Sept. for פָּרַשׁ Gen. 26:20. —2 Macc. 14:27, 32. Jos. Ant. 3. 15. 2. Hdian. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσσω and φημί comp. Butt. § 109. I. n. 2.

Φάτνη, ης, ἡ, a *crib, manger*, Luke 2:7, 12, 16. 13:15 οὐ λύει . . . τὸν ὄνον ἀπὸ τῆς φάτνης. Sept. for עֲבֹרָה Job 39:9. Is. 1:3.—Jos. Ant. 8. 2. 4. Luc.

Tim. 14 καθάπερ τὴν ἐν τῇ φάτιγῃ κύνα. Xen. Eq. 4. 1 τοῦ ἵππου στίον κλαπῆναι ἐκ τῆς φάτιγης.

Φαῦλος, η, ον, (comp. Germ. *faul*, *flau*.) *bad, ill, worthless*, physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13. In N. T. morally, *bad, evil, wicked*; πᾶν φαῦλον πρᾶγμα James 3. 16. τὰ φαῦλα *evil deeds* John 3: 20. 5: 29. φαῦλον λέγειν Tit. 2: 8. Sept. for פָּזִיז Prov. 22: 8. — Luc. Herimot. 82 φαῦλον οὐδὲν ποιήσουσιν. Jos. Vit. § 9 φαῦλος τὸν βίον. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. φάος,) *light, brightness, shining*, espec. of the moon, see Passow s. v. whence in Mod. Gr. *φεγγάριον* the moon. Matt. 24: 29 et Mark 13: 24 σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, comp. Is. 13: 10. Of a lamp, Luke 11: 33. Sept. for כִּכְלִי of the stars Joel 2: 10; of the sun 2 Sam. 23: 4. — Of fire, 2 Macc. 12: 9; of the moon Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

Φείδομαι, f. εἶσομαι, depon. Mid. *to spare*, e. g. to abstain from using, *to use sparingly*, to save, c. gen. Hes. Op. 603 or 606 στίον. Xen. Mem. 1. 2. 22. ἐξουσίας Plut. Cato Maj. 8. In N. T. also

a) *to spare*, i. q. to abstain from doing any thing, *to forbear*, absol. 2 Cor. 12: 6 φείδομαι δὲ sc. τοῦ κανχᾶσθαι. Sept. c. inf. for כִּנְיָה 2 Sam. 12: 4, 6. — c. gen. of action, Hdian. 7. 9. 22. c. τοῦ et inf. Xen. H. G. 7. 1. 24.

b) *to spare*, i. q. to abstain from treating with severity, to treat with forbearance, tenderness, c. gen. Buttm. § 132. 5. 3. Acts 20: 29 μὴ φειδόμενοι τοῦ ποιμνίου. Rom. 8: 32 ἰδίον υἱοῦ οὐκ ἐφείσατο. 11: 21 bis. 1 Cor. 7: 28. 2 Cor. 1: 23. 2 Pet. 2: 4, 5. c. gen. impl. 2 Cor. 13: 2. Sept. for כִּנְיָה 1 Sam. 24: 11. Neh. 13: 22. כִּנְיָה 2 Chr. 36: 15, 17. חֲנִיָּה Gen. 22: 12, 16. — Wisd. 11: 26. Dion. Hal. Ant. 5. 10 ἐγὼ τῶν ἐμῶν οὐ φειδόμενος τέκνων. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

Φειδομένως, adv. (φείδομαι,) *sparingly*, i. e. frugally, not bountifully, 2

Cor. 9: 6 bis. — Plut. Alex. M. 25 φειδομένως χρῆσθαι τοῖς παροῦσι.

Φέρω, f. οἶσω, aor. 1 ἤνεγκα, aor. 1 pass. ἠνέχθην, *to bear*, Lat. *fero*, trans.

a) ἡρ. *to bear* as a burden or the like, *to bear up*, to have or take upon oneself, Luc. Contempl. 11 τί καὶ ἐπὶ τῶν ὧμων φέρουσι. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 φορτίον φέρειν . . . πότερον κενός, ἢ φέρων τι. ib. 2. 2. 5. In N. T. only trop. (α) *to bear up under*, *to bear with*, *to endure*, e. g. evils, c. acc. Rom. 9: 22 θεὸς ἤνεγκεν σκευὴ ὀργῆς. Heb. 12: 20. 13: 13 τὸν ὀνειδισμόν αὐτοῦ φέροντες. So Sept. ὀνειδισμόν φ. for נִשְׁבָּז Ez. 34: 29. 36: 15. genr. Gen. 36: 7. Deut. 1: 12. — Jos. Ant. 17. 13. 2. Ael. V. H. 9. 33 ὀργήν. Hdian. 4. 13. 4 τὰς ὕβρεις. Xen. Mem. 4. 8. 1. — (β) *to bear up* any thing, *to uphold*, i. q. *to have in charge*, *to direct*, *to govern*, c. acc. Heb. 1: 3 φέρων τε τὰ πάντα τῷ ῥήματι κ. τ. λ. So Sept. and נִשְׁבָּז Num. 11: 14. Deut. 1: 9. Chrysost. ad h. l. φέρων· κυβερνῶν, διακρίποντα συγκατατῶν. — Plut. Lucull. 6 Κέδηγον ἀνθοῦντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν. A late usage, comp. Passow φέρω no. 2.

b) *to bear*, with the idea of motion, i. q. *to bear along* or *about*, *to carry*. Luke 23: 26 τὸν στιανρὸν φέρειν ὅπισθεν τοῦ Ἰησοῦ. Sept. for נִשְׁבָּז Is. 30: 6. 40: 11. — Ael. V. H. 3. 22 [Λινείας] τὸν πατέρα . . . τοῖς ὧμοις ἔφερεν. 10. 21 τὸν Πλατῶνα ἢ Περικτιόνη ἔφερεν ἐν ταῖς ἀγκάλαις. Hdian. 4. 15. 8. Xen. An. 3. 4. 32. — Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27: 15, 17. (Test. XII Patr. p. 670 χεμαζόμενοι ἐπὶ τὸ πέλαγος ἐφωμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved*, *incited*, 2 Pet. 1: 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. — Sept. Job 17: 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. ed. R. VI. p. 487. 8. — Mid. φέρομαι, *to bear oneself along*, i. q. *to move along*, *to rush*, as a wind, Acts 2: 2 ὥσπερ φερομένης πνοῆς. Trop. i. q. *to go on*, *to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6: 1. Sept. pp. ὕδωρ βιαίως ἄνω φερόμενον for כִּנְיָ Jer 18: 14. כִּנְיָ Is. 28: 15, 18. — Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύμα-

τος πολλοῦ φερομένου. comp. Xen. Ven. 10. 21.

c) *to bear*, with the idea of motion to a place, i. q. *to bear hither, thither, to bring*. (α) Of things, seq. acc. expr. or impl. Genr. Mark 6: 28. Luke 24: 1 ἤλθον ἐπὶ τὸ μῆμα, φέρονται αὐτοῖμασαν ἀράματα. John 19: 39. Acts 4: 34, 37. 5: 2. 2 Tim. 4: 13 φέρε καὶ τὰ βιβλία. Seq. ἀπό partit. John 21: 10 ἐνέγκετε [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14: 11. Mark 6: 27. Also c. dat. of pers. τί τινι, Matt. 14: 11 καὶ ἤνεγκε [αὐτὸν] τῇ μητρὶ αὐτῆς. Mark 12: 15 φέρετέ μου δηάριον. impl. v. 16. John 2: 8. 4: 33 μή τις ἤνεγκεν αὐτῷ φαγεῖν; So c. ὥδε added, Matt. 14: 18. Seq. εἰς c. acc. of place, Rev. 21: 24, 26. Spoken of the finger or hand, i. q. *to reach hither*, John 20: 27 bis. Sept. genr. for נָחַץ Gen. 43: 2. Neh. 8: 3, 4. c. dat. Gen. 27: 14, 17. c. εἰς 1 Sam. 31: 12.—Hdian. 8. 1. 13 προσίασιν οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίνου φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1.—Trop. of a voice or declaration, Pass. *to be borne, brought, to come*, φωνῆς ἐνεχθείσης αὐτῷ . . . ἐξ οὐρανοῦ 2 Pet. 1: 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1: 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. *to bring forward, to present*, seq. κατὰ τι-νος, John 18: 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25: 7. 2 Pet. 2: 11, coll. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine, prophecy, i. q. *to announce, to make known*, τὴν διδαχὴν 2 John 10. προφητείαν 2 Pet. 1: 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερέων φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. *to adduce, to show, to prove*; Pass. Heb. 9: 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. — Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεῖα φέρονσι, καὶ μάλιστα τὴν κ. λ.—(β) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark 2: 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5: 18. Acts 5: 16. Seq. dat. τίνα τινι, Matt. 17: 17 φέρετέ μοι αὐτὸν ὥδε. Mark

7: 32. 8: 22. πρὸς c. acc. Mark 1: 32. 9: 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπὶ, Mark 15: 22 καὶ φέρονσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21: 18 ὅπου. So of beasts, Luke 15: 23. Acts 14: 13. Sept. for נָחַץ Neh. 12: 27. Ezra 8: 17. c. πρὸς 1 K. 1: 13.—Trop. and absol. a way or gate is said *to lead* [one] any whither, τὴν πύλην τὴν φέρουσαν εἰς τὴν πόλιν Acts 12: 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) *to bear*, as trees or fields their fruits, i. q. *to yield*, καρπὸν Mark 4: 8. John 12: 24. 15: 2 ter, 4, 5, 8, 16. Sept. for נָחַץ Ez. 17: 8. Joel 2: 22. — Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, f. φομαι, aor. 2. ἔφυγον, *to flee, to fly*, *to betake oneself to flight*, intrans.

a) pp. and genr. Matt. 8: 33 οἱ δὲ βόσκοντες ἔφυγον. 26: 56. Mark 5: 14. 14: 50. Luke 8: 34. John 10: 12, 13. Acts 7: 29. Seq. ἀπό c. gen. Mark 16: 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14: 52. John 10: 5. James 4: 7 φεύξεται ἀφ' ὑμῶν. Seq. ἐκ out of, Acts 27: 30 ἐκ τοῦ πλοίου. Seq. εἰς c. acc. Matt. 2: 13 φεύγει εἰς Αἴγυπτον. 10: 23. Mark 13: 14 εἰς τὰ ὄρη. Luke 21: 21. Rev. 12: 6. ἐπὶ τὰ ὄρη Matt. 24: 16. Sept. for פָּרַח Ex. 14: 5. חָצַח Gen. 39: 12. Josh. 10: 16. c. ἀπὸ Ex. 4: 3. ἐκ Jer. 51: 6. εἰς Gen. 14: 10. Jer. 50: 16. — Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπὸ 1 Macc. 4: 5. Xen. Cyr. 7. 2. 4. ἐκ 2 Macc. 5: 8. Palaeoph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπὸ Rev. 9: 6. Also of heaven and earth etc. *to flee away*, i. q. *to vanish suddenly*, c. ἀπὸ Rev. 16: 20. 20: 11. Comp. Ps. 114: 3, 5.

b) i. q. *to flee from, to escape*; seq. ἀπὸ c. gen. Matt. 3: 7 et Luke 3: 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Matt. 23: 33. — c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. 11: 34 ἔφυγον στόματα μαχαίρας. impl. 12: 25. — Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

c) trop. to *flee*, i. q. to *avoid*, to *shun*, seq. ἀπό c. gen. 1 Cor. 10: 14 φ. ἀπό τῆς εἰδωλατρίας.— Ecclus. 21: 2 φ. ἀπό τῆς ἁμαρτίας.— Trans. c. acc. 1 Cor. 6: 18 φ. τὴν πορνείαν. 1 Tim. 6: 11. 2 Tim. 2: 22.— Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὀμιλίας ἔφηνε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φῆλιξ, *ικος*, *Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see Bibl. Repos. II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see *Δρουσίλλα*), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *jus regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. cc. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7.—Paul was brought before Felix, and left by him in prison; Acts 23: 24, 26. 24: 3, 22, 24, 25, 27 bis. 25: 14.

Φήμη, *ης*, *ῆ*, Dor. *φάμα*, (*φημί*), whence Lat. *fama*, Engl. *fame*, i. e. word, report, rumour, common fame, Matt. 9: 26. Luke 4: 14. Sept. for פִּהְמָה Prov. 16: 1.—Ael. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἔφην, (obsol. φάω), pp. 'to bring to light by speech,' genr. to *say*, to *speak*, to *utter*; see fully in Butt. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. 26: 34 ἔφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν, λέγω σοι κ. τ. λ. v. 61. Luke 7: 44. Acts 8: 36. 10: 28, 31. c. acc. 1 Cor. 10: 15 κρίνατε ὑμεῖς ὁ φημι.

—Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.—Hence as interposed in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. 14: 8 δὲ μοι, φησὶν, ὥδε ἐπὶ πίνακι κ. τ. λ. Acts 23: 35. 25: 5, 22. 1 Cor. 6: 16. 2 Cor. 10: 10. Heb. 8: 5.—Hdian. 2. 1. 16. Xen. Oec. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in φημί as in the adjuncts; e. g. (α) Before interrogations, for to *ask*, to *inquire*; Matt. 27: 23 ὁ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16: 30. 21: 37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, for to *answer*, to *reply*; Matt. 4: 7 ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται κ. τ. λ. 13: 29. John 1: 23. Acts 2: 38. al. With ἀποκριθεὶς added, Matt. 8: 8. Luke 23: 3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. to *affirm*, to *assert*, Rom. 3: 8. 1 Cor. 7: 29. 10: 19. 15: 50.—Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. Δ.

Φῆστιος, *ου*, *ῶ*, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. Bibl. Repos. II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts 24: 27. 25: 1, 4, 9, 12, 13, 14, 22, 23, 24. 26: 24, 25, 32.

Φθάνω, f. *άσω*, aor. 1 ἔφθασα, to go or come before, first, sc. in being or doing any thing.

a) pp. c. acc. i. q. to *precede*, to *anticipate*; 1 Thess. 4: 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπιπλουν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before*, *sooner than*; Butt. § 144. n. 8. On the construction of φθάνω generally, see Butt. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἔφθασα, to *have come first*, *already*, by anticipation; seq. ἄχρι c. gen. 2 Cor. 10: 14 ἄχρι γὰρ ὑμῶν

ἐφθάσαμεν ἐν τῷ ἐναγγελίῳ, *for even as far as to you have we already come in preaching the Gospel*, comp. v. 16. Seq. εἰς τι, trop. i. q. *to have already attained unto*, Rom. 9:31. Phil. 3:16. Seq. ἐπὶ τινα, *to have already come to or upon any one*, Matt. 12:28 et Luke 11:20. ἄρα ἔφθασαν ἐφ' ἡμᾶς ἡ βασ. τοῦ Θεοῦ. 1 Thess. 2:16 ἡ ὁργή. Sept. for Chald. ܢܘܡ, c. ἕως Dan. 4:8. 7:13. εἰς Dan. 4:18, 19. ἐπὶ Dan. 4:21. ܡܢܢ Ecc. 8:14. — Seq. ἕως c. gen. Test. XII Patr. p. 530. εἰς pp. Xen. Cyr. 5. 4. 9.

Φθαριός, ἡ, ὄν, (φθίρω, perf. pass. ἔφθαρμαι,) *corruptible, perishable, mortal*, Rom. 1:23 φ. ἄνθρωπος. 1 Cor. 9:25 φ. στέφανος. 15:53, 54. 1 Pet. 1:18, 23. — Wisd. 9:15. 2 Macc. 7:16. Philo de Cherub. p. 516. Plut. Consol. ad Apoll. 10. ed. R. VI. p. 404, τί θανάσιον . . . εἰ το φθαρίον ἔφθαρται.

Φθέγγομαι, f. γέομαι, depon. Mid. (φέγγος,) *to sound*, pp. to emit a brilliant sound, clang, tone, as a trumpet, Xen. An. 7. 4. 19; of thunder, Cyr. 7. 1. 3; of the voice, Sept. for ܡܢܢ Am. 1:2. Xen. An. 1. 8. 18. Comp. D'Orville ad Charit. p. 409. — In N. T. i. q. to speak, absol. Acts 4:18. ὑποζύγιον . . . ἐν ἀνθρώπων φωνῇ φθεγγόμενον 2 Pet. 2:16. c. acc. ὑπέρογκα 2 Pet. 2:18. — Hdian. 4. 6. 12. Xen. Conv. 2. 7. ἀλλοτρίῃ γλώττῃ Philostr. Vit. Soph. 1. 16. 13. c. acc. Eccles. 13:22. Xen. Mem. 4. 2. 6.

Φθειρώ, f. εἴω, nor. 1 pass. ἐφθά-ρην, *to spoil, to corrupt, to destroy*, genr. to bring into a worse state, trans. c. acc. 1 Cor. 3:17 bis, εἰ τις τὸν ναὸν τοῦ Θεοῦ φθειρεῖ, φθειρεῖ τούτον ὁ Θεός. 2 Cor. 7:2. Mid. Jude 10. Sept. for ܢܗܝܢ Gen. 6:11. Is. 54:16. Jer. 13:9. — Wisd. 16:27. Plut. Consol. ad Apoll. 10, see in Φθαριός. Xen. H. G. 5. 3. 3. Of a virgin dishonoured, Dion. Hal. Ant. 2. 67. — Trop. in a moral sense, *to corrupt, to deprave*, c. acc. 1 Cor. 15:33 φθειροῦσι ἡθῆ χρηστὰ ὁμιλίας κακαί, from Menander, see below. Eph. 4:22. Rev. 19:2. Praegn. 2 Cor. 11:3 μήπως . . . οὕτω φθαρή τὰ νοήματα ἡμῶν ἀπὸ τῆς ἀπλοτήτος κ. τ. λ. — Poet. Gnom. ed. Tauchn. p. 187, φθειροῦσιν ἡθῆ χρεῖσθ' ὁμιλίας κακαί. Xen. Mem. 1. 5. 3.

Φθινοπωρινός, ἡ, ὄν, (φθινο-πώριον autumn, from φθίνω to fail, and ὀπώρα q. v.) *autumnal*; Jude 12 δένδρα φθιν. *trees of autumn*, stripped of their fruits and verdure. — Plut. Symp. 8. 10. 2. φ. ἰσημερία, the autumnal equinox, Pol. 4. 37. 2.

Φθόγγος, ου, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. 14:17. Poet. for the voice Rom. 10:18, quoted from Ps. 19:5 where Sept. for ܢܗܢ. — Wisd. 19:18. Arr. Epict. 3. 6. Plut. Conjug. Praec. 11 φθόγγου δύο σύμφωνοι.

Φθονέω, ὦ, f. ἴσω, (φθόνος,) *to envy*, c. dat. Gal. 5:26 ἀλλήλοις φθονοῦντες. James 4:2 in some edit. for φονεύω. — Jos. Ant. 4. 8. 21. Hdian. 3. 2. 6. Xen. Mem. 5. 3. 16.

Φθόνος, ου, ὁ, envy, Matt. 27:18. Mark 15:10. Rom. 1:29. Phil. 1:15. 1 Tim. 6:4. Tit. 3:3. James 4:5. Plur. φθόνοι *envyings*, bursts of envy, Gal. 5:21. 1 Pet. 2:1. — 1 Macc. 8:16. Pol. 6. 9. 11. Xen. Mem. 3. 9. 8.

Φθορά, ᾤς, ἡ, (φθείρω,) *a spoiling, corruption, destruction*, genr. the bringing or being brought into a worse state; e. g. of the air, τοῦ ἀέρος Hdian. 1. 12. 3; of a female dishonoured, Jos. c. Apion. 2. 24. Dion. Hal. Ant. 2. 25 φθ. τοῦ σώματος. In N. T. spoken

a) of death, slaughter; 2 Pet. 2:12 ζῶα . . . εἰς ἄλωσιν καὶ φθοράν. Also of mortality, mortal nature, a dying away; Rom. 8:21 ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. 15:42, 50. Sept. for ܢܗܢ Ps. 103:4. Jon. 2:7. — Jos. Ant. 7. 13. 3. Diod. Sic. 1. 10. Thuc. 2. 47. Xen. Cyr. 7. 5. 64. — Trop. of spiritual death, condemnation, misery, Gal. 6:8. Col. 2:22 see in Ἀπόχρησις.

b) trop. in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. 1:4. 2:12 ἐν τῇ φθορᾷ αὐτῶν. v. 19. — Wisd. 14:12, 25.

Φιάλη, ης, ἡ, *a bowl, goblet*, having more breadth than depth. Rev. 5:8 φιάλας χρυσᾶς γεμούσας θυμιαμάτων. 15:7. 16:1, 2, 3, 4, 8, 10, 12, 17. 17:1. 21:9. Sept. for ܢܗܢ a bowl for sprinkling, Ex. 27:3. Num. 7:13 sq. —

Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

Φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving good, a lover of good, loving right, upright, Tit. 1: 8.—Wisd. 7: 22. Plut. Praec. conjug. 17.*

Φιλαδέλφεια, ας, ἡ, Philadelphia, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald 1821. p. 253 sq. — Rev. 1: 11. 3: 7.

Φιλαδελφία, ας, ἡ, (φιλάδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. 12: 10. 1 Thess. 4: 9. Heb. 13: 1. 1 Pet. 1: 22. 2 Pet. 1: 7 bis. — pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

Φιλάδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3: 8. — pp. 2 Macc. 15: 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

Φιλάνδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, spoken of a wife, Tit. 2: 4.—Luc. Halc. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι καὶ φιλάνδροι.

Φιλανθρωπία, ας, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, i. q. benevolence, humanity, Acts 28: 2. Tit. 3: 4.—2 Macc. 6: 22. Jos. Ant. 7. 6. 1. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

Φιλανθρωπῶς, adv. (φιλάνθρωπος,) *philanthropically, humanely*, with kindness, Acts 27: 3. — 2 Macc. 9: 27. Pol. 1. 68. 13. Dem. 411. 10.

Φιλαργυρία, ας, ἡ, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. 6: 10.

Sept. for פֶּסֶס Jer. 8: 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

Φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous*, Luke 16: 14. 2 Tim. 3: 2. — Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

Φίλαντος, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *self-loving, selfish*, 2 Tim. 3: 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

Φιλέω, ὦ, f. ἤσω, (φίλος,) *to love, trans.*

a) genr. c. acc. of person, i. q. to have affection for, Matt. 10: 37 bis, ὁ φιλοῦν πατέρα ἢ μητέρα κ. τ. λ. John 5: 20 ὁ πατὴρ φιλεῖ τὸν υἱόν. 11: 3, 36. 15: 19. 16: 27 bis. John 20: 2. 21: 15, 16, 17 ter. 1 Cor. 16: 22. Tit. 3: 15 ἐν πίστει, i. e. with Christian love. Rev. 3: 19. Sept. for פֶּסֶס Gen. 37: 3. Prov. 8: 17. —Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. to be fond of, to like, c. acc. Matt. 23: 6 φιλοῦσιν τε τὴν πρωτοκλισίαν. Luke 20: 46. Rev. 22: 15. With the idea of overweening fondness, ὁ φιλοῦν τὴν ψυχὴν αὐτοῦ John 12: 25. Sept. for פֶּסֶס Gen. 27: 4, 9. Prov. 29: 3.—Wisd. 8: 2. Ael. V. H. 12. 15 init. Xen. Oec. 20. 27, 29.

b) spec. to show one's love by a kiss; hence, to kiss, c. acc. Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. Mark 14: 44. Luke 22: 47. Sept. for פֶּסֶס Gen. 27: 26, 27. Ex. 18: 7. — Tob. 10: 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν.

c) seq. infin. to love to do any thing, i. q. to do willingly, gladly, and by impl. to be wont to do, solere. Matt. 6: 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, they love to pray in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for פֶּסֶס c. inf. Is. 56: 10.—Ael. V. H. 14. 37 φιλοῦ δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὁρᾶν. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

Φίλη, ης, ἡ, (pp. fem. of φίλος,) *a female friend*, Luke 15: 9. — Aquil. for פֶּסֶס Cant. 1: 15. 2: 2. Xen. Mem. 3. 11. 16.

Φιλήδονος, ου, ὁ, ἡ, adj. (φίλος,

ἡδονή,) *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. 3: 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

Φίλημα, αἶος, τό, (φιλέω b,) *a kiss*, pp. *a love-token*, as given in salutation, comp. Ex. 18: 7; also in Προσκυνέω. Jahn § 175. Luke 7: 45 φίλημά μοι οὐκ ἔδωκας. 22: 48. Sept. for פִּירָא Prov. 27: 6. Cant. 1: 2. — Luc. Asin. 17 φίλήμασιν ἡσπάζοντο ἀλλήλους. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq. — Spoken of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἅγιον Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Thess. 5: 26. φίλημα ἀγάπης 1 Pet. 5: 14.

Φιλήμων, ονος, ὁ, *Philemon*, pr. n. of a Christian of Colosse, Philem. 1; comp. v. 10 and Col. 4: 9. He was converted under the preaching of Paul, and a church met in his house, v. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

Φιλητός, οῦ, or Φίλητος, ου, ὁ, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. 2: 17.

Φιλία, ας, ἡ, (φίλος,) *love, friendship, fondness*, c. gen. of object, James 4: 4 ἡ φιλία τοῦ κόσμου. Sept. for פִּירָא Prov. 10: 12. 15: 17. — Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

Φιλιππησίος, ου, ὁ, *a Philippiian*, Phil. 4: 15.

Φίλιπποι, ων, οἱ, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16: 12. 20: 6. Phil. 1: 1. 1 Thess. 2: 2. — It was anciently called Κρήνιδες, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, Philippi. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16: 12 it is called a colony, see in Κολωνία. Plin. H. N. 4. 11 intus Philippi colonia. It is there said also to be πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις,

i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain πρώτη of its geographical position, the first city as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see Miss. Herald 1836. p. 334 sq.

Φίλιππος, ου, ὁ, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1: 44, 45, 46, 47, 49. 6: 5, 7. 12: 21, 22 bis. 14: 8, 9. Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

2. *Philip the Evangelist*, ὁ εὐαγγελιστής, one of the seven primitive deacons at Jerusalem, but residing afterwards at Cesarea, Acts 6: 5. 21: 8. After the death of Stephen he preached the Gospel at Samaria, Acts 8: 5, 6, 12, 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8: 26, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3: 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Cesarea Philippi took its name, Matt. 16: 13. Mark 8: 27; see in Καισάρεια no. 1. Comp. in Ἰερώνης no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip Herod*, called by Josephus only Ἰερώνης, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in Ἰερωδίας; and lived a private life, having been disinherited by his father. Matt. 14: 3. Mark 6: 17. Luke 3: 19. — See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

Φιλόθεος, ου, ὁ, ἡ, (φίλος, θεός,) *loving God, pious*; subst. *a lover of God*, 2 Tim. 3: 4. — Poll. On. 1. 20. Luc.

Calumn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλό-
θεον.

Φιλολόγος, ου, ὁ, *Philologus*, pr.
n. of a Christian at Rome, Rom. 16: 15.

Φιλονεικία, ας, ἡ, (φιλονεικος,) *love of quarrel, eager contention*, Dem. 1440. 22. Thuc. 1. 41. *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In N. T. *quarrel, contention, strife*, Luke 22: 24.—2 Macc. 4: 4. Ael. V. H. 12. 64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλονεικος, ου, ὁ, ἡ, adj. (φιλος, νεικος,) *loving quarrel, fond of strife, contentious*, 1 Cor. 11: 16. — Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. 12: 13. Heb. 13: 2. — Plut. Vit. Thes. 14, 23. Pol. 4. 20. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φιλος, ξένος,) *loving strangers, hospitable*, 1 Tim. 3: 2. Tit. 1. 8. 1 Pet. 4: 9. — Palaeph. 5. 1. Plut. Cimón 10. Xen. H. G. 6. 1. 3.

Φιλοπρωτεύω, f. εἶσω, (φιλόπρω-
τος,) *to love to be first, to affect pre-emi-
nence*, 3 John 9.—Only in N. T. Comp. φιλόπρωτος Artemid. 2. 33. Plut. Sol. 29. Alcib. 2.

Φίλος, η, ου, pp. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 φίλε τέκνον. Jos. Ant. 4. 3. 3 πανθ' ὅσα φίλα τοῖσις ἦν. Hdian. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 Θεὸς εὐ-
μενὴς ἀρχεται γίνεσθαι καὶ φίλος. ib. 7. 9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. ὁ φίλος, *a friend*, Butt. §123. 3. Luke 7: 6 ἐπεμψε πρὸς αὐτὸν . . . φίλους. 11: 5 bis, 6, 8. 12: 4. 14: 12. 15: 6, 29. 16: 9. 21: 16. 23: 12. John 11: 11. 15: 13, 14, 15. 19: 12 φίλος τοῦ Καίσαρος i. e. a favourer of Caesar, loyal to him. Acts 10: 24. 19: 31 ὄντες αὐτῷ φίλοι, i. e. friends to him. 27: 3. James 2: 23 φίλος Θεοῦ. 4: 4 φ. τοῦ κόσμου. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11: 19 φ. τεινωνῶν κ. τ. λ. Luke 7: 34. John 3: 29 φ. τοῦ νυμφίου, a bride-man, see in Νυμφῶν. As a word of courteous address, Luke 14: 10. Sept. for בָּרֵךְ Esth. 5: 10. Prov. 14: 20. בָּרֵךְ

Ex. 33: 11. Job 2: 11. בָּרֵךְ companion Dan. 2: 13, 17, 18.—Jos. Ant. 17. 11. 1. Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33. —For ἡ φίλη *a female friend* Luke 15: 9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφῶν, φιλόσοφος,) pp. *love of wisdom*, Hdian. 1. 2. 6; then, *philosophy*, knowledge natural and moral, knowledge of things human and divine, comp. in Σοφία b. Aeschin. Dial. Soer. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2: 8; comp. v. 16 et 1 Tim. 6: 20. Comp. Jahn § 106. — So Philo, πάτριος φιλοσοφία, i. e. Jewish theology, Leg. ad Cai. p. 1014. D. de Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φιλος, σοφία,) pp. *loving wisdom*; then as subst. *a philosopher, an inquirer after knowl-
edge natural and moral, in things human and divine*; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17: 18. — Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφισ-
ταὶ καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φιλος, στοργή *love of kindred*), *tenderly loving, kindly affectioned*, pp. towards one's kindred; in N. T. towards Christian brethren, Rom. 12: 10. — pp. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φιλος, τέκνον,) *loving one's children*, Tit. 2: 4. — Luc. Tyrann. 4. Plut. Agesi. 25. Plut. Amator. 23, see in Φιλανδρός.

Φιλοτιμέομαι, οὔμαι, f. ἵσσομαι, depon. Mid. or Pass. (φιλότιμος *loving honour, ambitious*, from φίλος, τιμή,) *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7. In N. T. seq. infin. *to be ambitious of doing any thing, to exert oneself, to strive*, sc. from a love

and sense of honour; as in Engl. to make it a point of honour to do so and so. Rom. 15: 20 οὐτὼ δὲ φιλοτιμούμενον εὐ-αγγελίζεσθαι κ. τ. λ. 2 Cor. 5: 9. 1 Thess. 4: 11 παρακαλοῦμεν ὑμᾶς . . . φιλοτιμεῖσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. proem. § 3. ib. 15. 9. 5. Ael. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

Φιλοφρόνως, adv. (φιλόφρων,) in a friendly-minded manner, kindly, courteously, Acts 28: 7.—2 Macc. 3: 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

Φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος, φρήν,) friendly-minded, kind, courteous, 1 Pet. 3: 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

Φιμόω, ὦ, f. ὠσω, (φιμός a muzzle,) to muzzle, trans.

a) pp. as oxen treading out grain; 1 Cor. 9: 9 et 1 Tim. 5: 18 οὐ φιμάσεις βοῦν ἀλοῶντα, quoted from Deut. 25: 4 where Sept. for עֲבֹרָה. Comp. Jahn § 64. Calmet art. *Thrashing*.

b) trop. to muzzle, i. q. to stop the mouth, to put to silence; Pass. to be silenced, silent, to hold one's peace. (α) Spoken of persons, Matt. 22: 34 ὅτι ἐφίμωσε τοὺς Σαδδουκαίους. 1 Pet. 2: 15. Pass. Matt. 22: 12. Mark 1: 25 et Luke 4: 35 φημώθητι.—Jos. B. J. proem. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275. — (β) Of winds and waves, Pass. to be still, hushed; Mark 4: 39 πεφίμωσο. On this Perf. imperat. comp. Buttm. § 137. n. 11.—Jos. de Macc. § 2 fin.

Φλέγων, ονος, ὁ, *Phlegon*, pr. n. of a Christian at Rome, Rom. 16: 14.

Φλογίζω, f. ἰσω, (φλόξ,) to inflame, to set on fire, pp. Sept. for עָרָה Ps. 97: 3. Sept. Dan. 3: 28. Eccclus. 3: 30. Soph. Philoct. 1199. — In N. T. trop. to inflame, to fire with passion, discord, hatred; spoken of the tongue, c. acc. James 3: 6 bis.

Φλόξ, γός, ἡ, (φλέγω,) flame, Luke 16: 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός flame of fire, i. e. fiery flame, or flaming fire, Acts 7: 30. Rev. 1: 14. 2: 18. 19: 12. ἐν πυρὶ φλογός id. 2 Thess. 1:

8. Comp. in Πῦρ a. Sept. for עָרָה Is. 29: 6. עָרָה Joel 1: 19. עָרָה Ex. 3: 2. — Eccclus. 8: 13 ἐν πυρὶ φλογός. Ael. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1: 7 πυρὸς φλόγα, quoted from Ps. 104: 4 where Heb. עָרָה עָרָה, Sept. Vatic. πῦρ φλέγον. Sept. for עָרָה Is. 30: 30.

Φλυαρέω, ὦ, f. ἴσω, (φλύαρος,) pp. 'to overflow with talk,' i. q. to prate, to trifle, intrans. Aeschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. to prate about or against; 3 John 10 λόγοις πονηροῖς φλυαροῦν ἡμᾶς.

Φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. fluo,) pp. overflowing sc. with talk; hence subst. a prater, tattler, trifler, 1 Tim. 5: 13.—Arr. Epict. 3. 25. 8. Aeschin. Dial. Socr. 3. 18. Luc. Asin. 10.

Φοβερός, ἄ, ὄν, (φοβέω,) fearful, terrible, frightful; Heb. 10: 27 φοβερα δέ τις ἐκδοχή κρισεώς. v. 31. 12: 21. Sept. for אַרְיָה Gen. 28: 17. Deut. 10: 17. — 2 Macc. 1: 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

Φοβέω, ὦ, f. ἴσω, (φόβος,) to put in fear, to terrify, to frighten, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβουν τοὺς ἵππους.—Often and in N. T. only Mid. or Pass. φοβέομαι, οὔμαι, aor. I Pass. ἐφοβήθην and fut. I pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. to fear, to be afraid, to be terrified, affrighted, either from fear simply or from astonishment; see Buttm. § 135. 3, 4. § 136. 2.

a) pp. and genr. in various constructions: (α) Intrans. and absol. Rom. 13: 4 ἐὰν δὲ κακὸν ποιῇς, φοβοῦ. So μὴ φοβοῦ fear not Mark 5: 36. Luke 1: 13, 30. al. μὴ φοβεῖσθε Matt. 14: 27. Mark 6: 50. al. ἐφοβοῦντο Mark 10: 32. 16: 8. ἐφοβήθη Matt. 14: 30. Acts 22: 29. ἐφοβήσαν σφόδρα Matt. 17: 6. 27: 54. etc. etc. Heb. 13: 6 κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι, quoted from Ps. 118: 6 where Sept. for אַרְיָה; as also Gen. 15: 1. 50: 19. Ex. 2: 14. (Palaeph. 32. 2. Ael. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Buttm. § 131. 3. Winer § 32. 2. So 1 Pet. 3: 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, fear not their fear,

i. e. which they would inspire. v. 6 *μή φοβ. μηδεμίαν πτόησιν*. Emphat. Mark 4: 41 et Luke 2: 9 *ἐφοβήθησαν φόβον μέγαν*.—(β) Trans. c. acc. comp. Buttin. § 135. 3, 4. Winer § 39. p. 208. E. g. c. acc. of person, Matt. 10: 26 *μή οὖν φοβηθῇτε αὐτοὺς*. 14: 5 *ἐφοβήθη τὸν ὄχλον*. Mark 12: 12. Luke 20: 19. John 9: 22. Acts 9: 26. Rom. 13: 3 *τὴν ἐξουσίαν* concr. Gal. 2: 12. al. So Sept. for *אָרָר* Num. 21: 34. Deut. 3: 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, *τὸ διάταγμα* Heb. 11: 23. *τὸν θυμὸν τοῦ βασιλέως* v. 27. *μηδέν* Rev. 2: 10. — Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. *τί* Xen. Cyr. 2. 4. 22. — (γ) Seq. *ἀπό* c. gen. *to fear from, to be afraid of* any one; Matt. 10: 28 *μή φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα*. Luke 12: 4. So Sept. for *מִן אֱלֹהִים* Deut. 1: 29. Lev. 26: 2. Ps. 3: 5. *מִן יְהוָה* Jer. 10: 2.—(δ) Seq. *μή*, *lest*; see in *Μή* II. p. 518. Acts 27: 17 *φοβούμενοι τε, μή εἰς τὴν σύρτην ἐκπέσωσι*. Also seq. *μήποτε* id. v. 29. 2 Cor. 11: 3. 12: 20. Gal. 4: 11 *φοβοῦμαι ὑμᾶς, μήπως κ. τ. λ.* i. e. *as to you*. Seq. *μήποτε* id. Heb. 4: 1.—Seq. *μή* Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. *μήποτε* Sept. Gen. 32: 11.—(ε) Seq. infin. *to fear to do any thing, to scruple, to hesitate*; Matt. 1: 20 *μή φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναικί σου*. 2: 22. Mark 9: 32. Luke 9: 45. So Sept. for *אָרָר* Gen. 19: 30. 46: 3. Ex. 34: 30. — Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, *to fear*, i. q. *to reverence, to honour*, c. accus. (α) genr. Mark 6: 20 *ἐφοβεῖτο τὸν Ἰωάννην*. Eph. 5: 33 *ἵνα φοβῇται τὸν ἄνδρα*. So Sept. and *אָרָר* Lev. 19: 3. Josh. 4: 14. — Plut. Galba 3. Hdian. 3. 13. 6. — (β) Spec. *τὸν θεὸν* v. *τὸν κύριον φοβεῖσθαι, to fear God, to reverence*, e. g. *to stand in awe of God, the punisher of wrong, so as not to do evil*; Luke 18: 2 *τὸν θεὸν μή φοβούμενος, καὶ ἄνθρωπον μή ἐντροπόμενος*. v. 4. 23: 40. Col. 3: 22. 1 Pet. 2: 17. (Sept. Ex. 1: 17, 21. Lev. 19: 14.) Also by Hebr. in the sense of religion, piety, i. q. *to worship, to adore God*, Luke 1: 50 *καὶ τὸ ἔλεος αὐτοῦ . . τοῖς φοβουμένοις αὐτόν*. Acts 10: 2, 22, 35. Rev. 11: 18. 14: 7. 15: 4. 19: 5. So *οἱ φοβούμενοι τὸν θεόν*, i. q. *proselytes*, Acts 13:

16, 26; comp. in *Σέβω*. Sept. and *אָרָר* Deut. 4: 10, 29. 6: 2, 13, 24. 28: 58. 1 Sam. 12: 14. etc. AL.

Φόβητρον, ου, τό, (φοβέω,) *something fearful, a fearful sight, terrible portent*; Luke 21: 11 *φόβητρον τε καὶ σημεῖα ἀπ' οὐρανοῦ*. Sept. for *אֲזַיָּר* Is. 19: 17. — Anth. Gr. III. p. 45. Luc. Philopat. 9.

Φόβος, ου, ὁ, (φεβομαι,) *fear, terror, affright*.

a) pp. and genr. Matt. 14: 26 *ἀπὸ τοῦ φόβου ἔκραξαν*. Luke 1: 12 *φόβος ἐπέπεσεν ἐπ' αὐτόν*. 2: 9 *ἐφοβήθησαν φόβον μέγαν*, see in *Φοβέω* a. 8: 37. 21: 26. Rom. 8: 15. 2 Cor. 7: 5 *φόβοι fears*. v. 11. 1 Tim. 5: 20. 1 John 4: 18 *ter*. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. 28: 4 *ἀπὸ δὲ τοῦ φόβου αὐτοῦ* sc. *τοῦ ἀγγέλου*. John 7: 13. 19: 38. 20: 19. 1 Pet. 3: 14 *comp.* in *Φοβέω* a. Heb. 2: 15 *φ. τοῦ θανάτου*. Rev. 18: 10, 15. Meton. *a terror*, an object of fear, Rom. 13: 3. Sept. for *אֲרָרָה* Gen. 9: 2. Jon. 1: 10, 15. *פָּחַד* Deut. 11: 25. Ps. 53: 6. *φόβοι* for *אֲרָרָה* Job 20: 25. — Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21. — Including the idea of *astonishment, amazement*; Matt. 28: 8 *μετὰ φόβου καὶ χαρᾶς μεγάλης*. Mark 4: 41. Luke 1: 65. 5: 26. 7: 16. Acts 2: 43. 5: 5, 11. 19: 17. Rev. 11: 11.

b) in a moral sense, *fear*, i. q. *reverence, respect, honour*; e. g. of persons, Rom. 13: 7 bis, *ἀπόδοτε οὐ πῦσι τὰς ὀφειλάς . . τῷ τὸν φόβον, φόβον*.—Elsewhere of God or Christ, *φόβος τοῦ Θεοῦ* v. *κύριου*, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. 5: 11 *εἰδότες οὖν τὸν φόβον τοῦ κυρίου κ. τ. λ.* 7: 1. Eph. 5: 21 *ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ*. Simply, c. *τοῦ Θεοῦ* etc. impl. 1 Pet. 2: 18 *coll.* Eph. 5: 21. Jude 23. Intens. *ἐν φόβῳ καὶ ἐν τρόμῳ*, 1 Cor. 2: 3. 2 Cor. 7: 15. Phil. 2: 12. Eph. 6: 5. (Sept. for *אָרָרָה* 2 Chr. 19: 9. Ps. 2: 11. *פָּחַד* Ps. 36: 1.) By Hebraism, i. q. *religion, piety*, φ. *τοῦ κυρίου* Acts 9: 31. φ. *τοῦ Θεοῦ* Rom. 3: 18. Simpl. 1 Pet. 1: 17. 3: 2, 15. So Sept. *יְהוָה אֱלֹהֵינוּ* Ps. 19: 10. 111: 10. Prov. 1: 7, 29. 8: 13. 9: 10. 14: 28, 29. — Eccclus. 1: 12, 18. 40: 26.

Φοῖβη, ἡς, ἡ, *Phoebe*, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. 16: 1.

Φοινίκη, ἡς, ἡ, (φοινῖξ palm-tree,) *Phenice, Phœnicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts 11: 19. 15: 3. 21: 2.

I. **Φοινῖξ**, ἰκος, ὁ, sometimes written φοῖνιξ, *a palm-tree, the date-palm, Phoenix dactylifera* of Linnaeus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עִיר הַתְּמָרִים, Sept. πόλις φοινίκων, Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palmae, Phoenix, Dates*.—John 12: 13. Rev. 7: 9. Sept. for תְּמָר ll. cc. Neh. 8: 17. — 2 Macc. 10: 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. **Φοινῖξ**, ἰκος, ἡ, *Phoenix*, a

city on the S. E. coast of Crete, with a harbour, Acts 27: 12.

Φονεύς, ἑως, ὁ, (φονεύω,) *a man-slayer, murderer*, Matt. 22: 7. Acts 3: 14. 7: 52. 23: 4. 1 Pet. 4: 15. Rev. 21: 8. 22: 15.—Wisd. 12: 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

Φονεύω, f. εἶσω, (φόνος,) *to kill a person, to slay, to murder*; absol. οὐ φονεύσεις Matt. 5: 21. 19: 18. Rom. 13: 9. μὴ φονεύσης Mark 10: 19. Luke 18: 20. James 2: 11. (Sept. for פָּצַח Ex. 20: 13. Deut. 5: 17.) Genr. Matt. 5: 21. James 2: 11. 4: 2 see in Ζηλώω b. Seq. accus. Matt. 23: 31 τῶν φονευσάντων τοὺς προφῆτας. v. 35. James 5: 6. Sept. for פָּצַח Deut. 4: 42. Josh. 20: 5, 6. נִהְרַג Neh. 4: 11. — Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

Φόνος, ου, ὁ, (obsol. φένω,) *a killing of men, murder, slaughter*; Mark 15: 7 φόνον πεποιήκεισαν. Luke 23: 19, 25 σιάσιν καὶ φόνον. Acts 9: 1. Rom. 1: 29. Heb. 11: 37 ἐν φόνῳ μαχαίρας. Plur. φόνοι murders Matt. 15: 19. Mark 7: 21. Gal. 5: 21. Rev. 9: 21. Sept. for בָּר bloodshed Ex. 22: 2. Prov. 1: 18. φ. ποιῆν Deut. 22: 8. φ. μαχαίρας for פִּי-הָרֶבֶךְ Ex. 17: 13. Deut. 13: 15. — 2 Macc. 4: 35. Jos. Ant. 4. 8. 16. Ael. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

Φορέω, ὦ, f. ἴσω, (φέρω,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phr. p. 585; *to bear about* sc. with or on oneself, *to wear*, trans. Matt. 11: 8 τὰ μαλακὰ φοροῦντες. John 19: 5 στέφανον. Rom. 13: 4 τὴν μάχαιραν. 1 Cor. 15: 49 bis. James 2: 3 τὴν ἐσθῆτα. — Ecclus. 11: 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Oec. 17. 3.

Φόρον, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππίου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts 28: 15. Comp. West. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in Ταβέραι.

Φόρος, ου, ὁ, (φέρω,) pp. 'what is borne, brought;' hence, *a tax, tribute*,

imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandize and travellers. Luke 20: 22 φόρον δοῦναι. 23: 2. Rom. 13: 6 φόρους τελεῖτε. v. 7 bis. Sept. for ܡܢ Judg. 1: 30. 2 Sam. 20: 24. ܡܢ Ezra 4: 20.—1 Macc. 3: 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

Φορτίζω, f. ἰσω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke 11: 46 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. part. Matt. 11: 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, ye weary and heavy laden, sc. with the burden of sin and suffering.

Φορτίον, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts 27: 10 in later edit. for φόρτος in text. rec.—Of a ship Jos. Ant. 14. 14. 3. Xen. Oec. 8. 12. Genr. Sept. Is. 46: 1. Ael. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23: 4. Luke 11: 46 bis, comp. in Φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11: 30. Comp. in Ζυγός. — Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βαστάσαι Ζήνωνος φορτίον. — (β) Of the burden of one's faults, sins, Gal. 6: 5. Comp. Sept. and ܠܡܢ Ps. 38: 5.

Φόρτος, ου, ὁ, (φέρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27: 10 in text. rec. Comp. in Φορτίον a. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

Φορτιονάτιος, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. 16: 17.

Φραγέλλιον, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John 2: 15.—

Schol. in Aristoph. Acharn. 724, ἵμαντας δὲ, λώρους, φραγέλλια. Hesych. σκυτάλαι· τῶν ὄχλων φραγέλλια, λώροι.

Φραγελλόω, ὦ, f. ὠσω, (φραγέλιον,) Lat. *flagello*, i. e. *to flagellate, to scourge*, c. acc. Matt. 27: 26. Mark 15: 15. — Test. XII Patr. p. 728 φραγελλώσας με.

Φραγμός, οῦ, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. 21: 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for ܦܪܝܬ and ܦܪܝܬܡ. Comp. Jahn § 67. Harmar's Observ. III. p. 179 sq. Luke 14: 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Μεσότοιχον. Sept. also for ܦܪܝܬ Num. 22: 24. Ecc. 10: 8. — Plut. Cimon. 10 τῶν ἀγρῶν τοὺς φραγμούς ἀφύλει. Xen. Venat. 11. 4.

Φράζω, f. ἄσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell, to declare* in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. 1. 4. 15. — In N. T. *to tell*, i. q. *to explain, to interpret, τὴν παραβολὴν* Matt. 13: 36. 15: 15. Sept. for ܦܪܝܬ Job 6: 24. ܦܪܝܬ Job 12: 8. — Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

Φράσσω v. τιω, f. ξω, *to enclose* with a fence, hedge, wall, for protection, *to fence around, to hedge in*, trans. Sept. for ܦܪܝܬ Hos. 2: 6. Xen. Cyr. 2. 4. 25; a city with walls, *to fortify*, Hdian. 8. 2. 13; a defile with troops, *to shut up*, Plut. Cato Maj. 13. So the ears with wax etc. *to stop, τὰ ὦτα* Sept. for ܦܪܝܬ Prov. 21: 13. Luc. Nigr. 19. — In N. T. only in reference to the mouth, *φράσσειν τὸ στόμα, to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἔφραζον στόματα λέοντων, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. 1 ὁ δὲ Φύλιος περιβαλὼν τὸν βραχίονα τῇ ἐσθῇ, ἢ ἐφόρει, ἔφραξέ τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;

Rom. 3: 19 ἵνα πᾶν στόμα φραγῇ. So 2 Cor. 11: 10 ἡ καύχησης αὐτῇ οὐ φραγίσεται.—2 Macc. 14: 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

Φρέαρ, αἶος, τό, a well, pit, for water, dug in the earth, and thus strictly distinguished from *πηγή* fountain; though a *well* may also be called a *fountain*; comp. in *Πηγή* b, and Gesen. Lex. art. פֶּרַעַר. Jahn § 45. So Luke 14: 5. John 4: 11 τὸ φρέαρ ἐστὶ βυθός. v. 12. Sept. for פֶּרַעַר Gen. 16: 14. 26: 15, 18 sq.—Jos. Ant. 7. 9. 7. Luc. Demon. 22. Xen. An. 4. 2. 25.—Trop. of any *pit, abyss*, e. g. in Hades, the bottomless pit, Rev. 9: 1, 2 ter. So Sept. φρέαρ διαφθοράς for תַּבַּיִת פֶּרַעַר Ps. 55: 24.

Φρεναπατάω, ὤ, f. ἴσω, (φρήν, ἀπατάω), to deceive the mind of any one, i. q. *genr. to deceive*, trans. Gal. 6: 3 ἐάντων φ.—Hesych. φρεναπατέω· χλιεῖν. Not found in profane writers.

Φρεναπάτης, ου, ὁ, (φρεναπατάω), a mind-deceiver, i. q. *genr. a deceiver*, Tit. 1: 10.—Etymol. Mag. 811. 3. Not found in profane writers.

Φρήν, ενος, ἡ, pp. the diaphragm, midriff, praecordia, often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. *meton. the mind, the soul*, including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσὶν... ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for פֶּרַעַר Prov. 7: 7. 9: 4. Chald. פֶּרַעַר Dan. 4: 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθὴν καὶ προνοίαν πολλήν. Xen. Conv. 8. 30.

Φρίσσω v. τιω, f. ξω, (φρίξ), to be rough, uneven, jaggy, sc. with bristling points, *to bristle*, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of hair etc. *to bristle, to stand on end*, Hes. Op. 538 or 542; also of animals, *to bristle up the hair, mane*, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, *to shudder, to quake*, from fear or aversion, in which the skin becomes rough and pimpled, and the

hair stands on end, intrans. James 2: 19 τὰ δαιμόνια... φρίσσουσι.—Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικῶς ἀκούω.

Φρονέω, ὤ, f. ἴσω, (φρήν), to have mind, intellect, to think, to be compos mentis, Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, *to mind, to be minded, to have in mind*, spoken generally of any act or emotion of the mind.

a) *genr. i. q. to think, to mean, to be of opinion*; seq. acc. of thing implying *manner of thinking*, Acts 28: 22 ἀκοῦσαι ἃ φρονεῖς. Rom. 12: 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4: 6. Gal. 5: 10. τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. 1: 7. With an adv. or the like, 1 Cor. 13: 11 ὡς νήπιος ἐφρόνουν. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14: 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, *to be minded, to think, to feel in mind*, seq. accus. (α) *genr. Phil. 2: 5 τοῦτο γὰρ φρονεῖσθαι ἐν ὑμῖν ὃ ἐν Χριστῷ*, i. e. let the same mind be in you as in Christ. Phil. 3: 15 bis. So τὰ ὑψηλὰ φρονεῖν Rom. 12: 16; see in Τηφλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτό v. τὸ ἐν φρονεῖν, *to be of one mind, one accord, to think the same thing*, Rom. 12: 16. 15: 5. 2 Cor. 13: 11. Phil. 2: 2 bis. 3: 16. 4: 2.—τὰ αὐτὰ Jos. B. J. 5. 7. 4. τὸ αὐτό Dion. Hal. Ant. 4. 20. Hdot. 1. 60.—(β) *to think, i. q. to mind, to favour*, pp. to set the mind and affections upon, *to be devoted to*, etc. Matt. 16: 23 et Mark 8: 33 οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8: 5 φ. τὰ τῆς σαρκός. Phil. 3: 19 τὰ ἐπίγεια. Col. 3: 2 τὰ ἄνω.—1 Macc. 10: 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) *to mind, i. q. to regard, to care for*, seq. ὑπὲρ τινος Phil. 4: 10 bis. (2 Macc. 14: 8.) Of time, *to regard, to keep, τὴν ἡμέραν* Rom. 14: 6 quater; comp. Gal. 4: 10.

Φρόνημα, αἶος, τό, (φρονέω), pp. 'what one has in mind, what one thinks and feels'; hence, *mind, thought, feeling*,

will; Rom. 8: 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis, 7 τὸ φρόνημα τῆς σαρκός κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

Φρόνησις, εως, ἡ, (φρονέω,) mind, thought, thinking, viz.

a) i. q. mode of thinking and feeling, Luke 1: 17 ἐν φρονήσει δικαίων. — Luc. Amor. 47 ἡ θεοῖς γειτων ἡρώϊκῃ φρόνησις.

b) i. q. understanding, prudence, Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for פִּרְוֹ Prov. 1: 2. 7: 4. פִּרְוֹ Prov. 3: 13. 8: 1. פִּרְוֹ 1 K. 3: 28. 4: 29.—Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 “prudentia enim, quam Graeci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia.”

Φρονίμος, η, ον, (φρονέω,) having mind, thinking, prudent, wise; Matt. 7: 24 ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ. 10: 16. 24: 45. 25: 2, 4, 8, 9. Luke 12: 42. 1 Cor. 4: 10. 10: 15. Comparat. φρονιμώτερος Luke 16: 8. Also παρ' ἑαυτοῖς φρόνιμοι, i. e. wise in their own conceit, Rom. 11: 25. 12: 16. impl. 2 Cor. 11: 19. Sept. for פִּרְוֹ 1 K. 3: 12. Is. 44: 25. παρ' ἑαυτῷ פִּרְוֹ. 3: 7. פִּרְוֹ Prov. 14: 6. 18: 15. — Eccles. 20: 27. Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

Φρονίμως, adv. (φρόνιμος,) with mind, thoughtfully, i. e. prudently, wisely, Luke 16: 8.—Xen. Ag. 1. 17.

Φρονιῖζω, f. ἴσω, (φρονίς forethought, care, from φρονέω, φρόν,) to be thoughtful, provident; to take care, to be watchful; seq. inf. Tit. 3: 8 ἵνα φρονιῖ-ωσι καλῶν ἔργων προύστασθαι. Sept. c. gen. for פִּרְוֹ Ps. 40: 18. — 2 Macc. 2: 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Ael. V. H. 14. 11. Xen. Mem. 1. 4. 11.

Φρουρέω, ὦ, f. ἴσω, (φρουρός a watchman, guard, from προσάω,) to watch, to keep watch, absol. Thuc. 8. 35. In N. T. and genr. seq. accus. to watch, to guard, to keep.

a) pp. as of a military watch, 2 Cor.

11: 32 ὁ ἐθνάρχης ... ἐφρουρήσε τὴν πόλιν. Trop. as of a prisoner, Gal. 3: 23. — Judith 3: 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. to keep, to preserve in any state; Phil. 4: 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1: 5 τοὺς φρουρουμένους εἰς σωτηρίαν.

Φρούσσω v. τιω, f. ξω, (kindr. βρύω, βρνάω,) in profane writers only Depon. Mid. φρούσσομαι v. τιμαι, to rage, to be fierce, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γανυρώσι καὶ φρουατιομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. 7: 34. 3 Macc. 2: 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, to rage, to make a noise and tumult, intrans. Acts 4: 25 ἵνα τι ἐφρούαξαν ἔθνη, quoted from Ps. 2: 1 where Sept. for פִּרְוֹ.

Φρύγανον, ου, τό, (φρύγω, φρύσσω,) a dry stick or twig, dry brushwood, Acts 28: 3 φρυγάνων πλήθος. Sept. for פִּרְוֹ Is. 40: 24. 47: 14. — Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πύρ.

Φρυγία, ας, ἡ, Phrygia, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pacatiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossae; Antioch of Pisidia was also within its limits. Acts 2: 10. 16: 6. 18: 23. [1 Tim. 6: 23.] — Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

Φύγελλος, ου, ὁ, Phygellus, pr. n.

of a man who deserted Paul, 2 Tim. 1: 15.

Φυγή, ἦς, ἡ, (φεύγω,) *flight*, Matt. 24: 20. Mark 13: 18. Sept. for בָּרַח Jer. 49: 23. מָצַח Jer. 25: 35.—2 Macc. 12: 22. Hdtan. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ἦς, ἡ, (φυλάσσω,) *watch*, *guard*, i. e.

a) pp. the act of keeping watch, guarding; Luke 2: 8 φυλάσσοντες φυλακίαις, *keeping watch or guard, excubias agentes*; comp. Buttin. § 131. 3. Sept. for מִשְׁמָר מִשְׁמָר Num. 1: 53. 3: 7, 29 sq.—φυλακίαις φύλαττειν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, a *watch*, *guard*, collect. *guards*; Acts 12: 10 διεκθρόντες δὲ πρόωτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (α) i. q. *watch-post*, *station*, pp. Sept. for מִשְׁמָר מִשְׁמָר Hab. 2: 1. Xen. H. G. 5. 4. 49. Comp. Bar. 3: 34. In N. T. trop. of Babylon as the *watch-post*, *station*, *haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18: 2 bis. Comp. Is. 34: 11 sq. Jer. 50: 39. 51: 37. Others, i. q. *hold*, *den*, *cage*, in which they are imprisoned, as in β; but less well.—(β) Of the place where any one is watched, guarded, *ward*, *custody*, a *prison*, genr. Matt. 5: 25 εἰς φυλακὴν βληθήσῃ. 14: 3 ἔξετο ἐν φυλακῇ. v. 10 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 18: 30. 25: 36, 39, 43, 44. Mark 6: 17, 28. Luke 3: 20. 12: 58. 21: 12. 22: 33. 23: 19, 25. John 3: 24. Acts 5: 19 τὰς θυρὰς τῆς φυλακῆς. v. 22, 25. 8: 3. 12: 4, 5, 6, 17. 16: 23, 24, 27, 37, 40. 22: 4. 26: 10. Rev. 2: 10. In the sense of *imprisonment*, 2 Cor. 6: 5. 11: 23. Heb. 11: 36. Sept. genr. for מִשְׁמָר Gen. 40: 3 sq. 42: 17. Lev. 24: 12. מִשְׁמָר Neh. 3: 25. Jer. 32: 2. מִשְׁמָר יְרֵמְיָהוּ K. 22: 27.—Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφιεῖσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3: 19. Rev. 20: 7. Comp. 2 Pet. 2: 4. Jude 6. See in Τάρταρόω, and comp. Act. Thom. §

10. Tholuck Bergpred. on Matt. 5: 25. p. 205.

d) meton. of time, a *watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12: 38 bis, ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14: 25 τετάρτη δὲ φυλακὴ τῆς νυκτός. 24: 43. Mark 6: 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. מַשְׁמָרָא, Sept. φυλακή, Judg. 7: 19. Ps. 90: 6. Comp. Gesen. Lex. art. מַשְׁמָרָא. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὁπὲρ, μεσονύκτιον, ἡλεκτοροφωνία, πρώτη; comp. Mark 13: 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See Τετράδιον.—Jos. Ant. 18. 9. 6 περὶ φ. τετάρτην. Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περὶ τὴν δευτέραν φ. Xen. An. 4. 1. 5.

Φυλακίζω, f. ἴσω, (φυλακή,) to *put in ward*, to *imprison*, trans. Acts 22: 19.—Wisd. 18: 4. Act. Thom. § 45 ὁ φυλακίζομενος ἐν δεσμωτηρίῳ. Not found in profane writers.

Φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) a *watch-post*, *guarded place*, Hdt. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection*, *safe-guard*, Dein. 71. 24. Plut. Arat. 25; hence, an *amulet*, Plut. de Is. et Osir. 65, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. τὰ φυλακτήρια, *phylacteries*, Heb. הַפְּטִילִים prayer-fillets, later Heb. פְּתִילֵי תְּפִלָּה prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. 13: 1—10, 11—16. Deut. 6: 4—9. 11: 13—21; and which the Jews usu-

ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13: 16. Deut. 6: 8. 11: 18. The Rab- bins have many minute precepts re- specting them. Comp. Gesen. Lex. art. תפילין. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13. — Matt. 23: 5 πλατύνουσι δὲ τὰ φυλακτήρια. Comp. Lightf. Hor. Heb. in loc.

Φύλαξ, ακος, ὁ, (φυλάσσω,) a *watcher, keeper, guard*; Acts 5: 23. 12: 6, 19. Sept. for גרשׁ Gen. 4: 9. Is. 62: 6. — Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

Φυλάσσω v. τιω, f. ξω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. *to watch, to keep watch*, seq. acc. of the cognate noun; Luke 2: 8 φυλάσσοντες φυλακὰς. See fully in Φυλακή a.

b) trans. c. acc. *to watch, to guard, to keep*, e. g. (α) Persons or things from escape or violence; persons, Luke 8: 29 ἐδεσμεῖτο . . . φυλάσσομενος. Acts 12: 4 φ. αὐτόν sc. τὸν Πέτρον. 28: 16. ἐν τῷ πραιτωρίῳ 23: 35. Acc. τί, Luke 11: 21. Acts 22: 20 τὰ ἱμάτια. Sept. for גרשׁ 1 Sam. 19: 11. Gen. 2: 15. 3: 24. — τινά Hdian. 1: 17. 3. Xen. Cyr. 4. 2. 40. τί, Palaeph. 19. 1. Ael. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, Johu 17: 12 οὓς δέδωκάς μοι ἐφύλαξα. 1 Pet. 2: 5. ὑμᾶς ἀπαι- στους Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. 3: 3. Acc. τί, 1 Tim. 6: 20. 2 Tim. 1: 14. c. εἰς ἡμέραν 2 Tim. 1: 12. εἰς ζωὴν Johu 12: 25. Sept. for גרשׁ Prov. 6: 22. Ex. 23: 20. c. ἀπὸ for גרשׁ Ps. 141: 9. — τινά Wisd. 19: 6. Hdian. 4. 4. 9. c. ἀπὸ Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρόν Ael. V. H. 9. 21. — (γ) Mid. and once Re- flex. *to keep oneself from or as to any thing, to be on one's guard*, i. q. *to be- ware of, to avoid*; e. g. seq. ἀπὸ τινος, once reflex. 1 John 5: 21 φυλάσσετε ἑαν- τοὺς ἀπὸ τῶν εἰδώλων. Mid. Luke 12: 15. (Reflex. Test. XII Patr. p. 648.

Mid. Eccus. 22: 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. *to guard against*, Acts 21: 25. 2 Tim. 4: 15 ὃν καὶ σὺ φυ- λάσσον. Comp. Winer § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Seq. ἵνα μή, 2 Pet. 3: 17 φυλάσσεσθε, ἵνα μή . . . ἐκπέσῃτε κ. τ. λ. — ὅπως μή Xen. Mem. 1. 2. 37. μή Epict. Ench. 34.

c) trop. *to keep*, i. q. *to observe*, not to violate, e. g. precepts, laws, etc. c. acc. Luke 11: 28 τὸν λόγον τοῦ Θεοῦ. Acts 7: 53. 16: 4 τὰ δόγματα. 21: 24 τὸν νόμον. Rom. 2: 26. Gal. 6: 13. 1 Tim. 5: 21. Mid. πάντα ταῦτα ἐφυλάξα- μην, *all these have I kept of myself*, Matt. 19: 20. Mark 10: 20. Luke 18: 21. Sept. for גרשׁ Ps. 105: 45. Prov. 4: 4. saep. גרשׁ Prov. 6: 20. 28: 7. 37: 1 K. 11: 38. גרשׁ Deut. 5: 15.— Eccus. 21: 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

Φυλή, ἡς, ἡ, (φύλον, φύω,) a tribe, pp. *a race, lineage, kindred*, i. e.

a) i. q. φύλον, *a nation, people*, as descended from a common ances- tor. Matt. 24: 30 πᾶσαι φυλαὶ τῆς γῆς, *all the tribes [nations] of the earth*. Rev. 1: 7. Pleonast. 5: 9 ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους. 7: 9. 11: 9. 13: 7. 14: 6. So Sept. for גרשׁ Gen. 12: 3. Ex. 20: 32. Am. 3: 2. Mic. 2: 3.—Eccus. 16: 4, coll. 6. Xen. Cyr. 8. 3. 25 κατὰ φυλὰς, *others κατὰ φύλα*. ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. *a tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation. Matt. 19: 28 et Luke 22: 30 κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσρα- ῆλ. Luke 2: 36 ἐκ φυλῆς Ἀσὴρ. Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Heb. 7: 13, 14. James 1: 1. Rev. 5: 5. 7: 4, 5 ter, 6 ter, 7 ter, 8 ter. 21: 12. Sept. for גרשׁ Ex. 31: 2, 6. saep. גרשׁ Ex. 24: 4. Deut. 1: 13. saep. — Jos. Ant. 7. 2. 2 ἐκ τῆς Ἰουδα φυλῆς. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

Φύλλον, ου, τό, (φύω,) a leaf, Plur. τὰ φύλλα *leaves, foliage*, Matt. 21: 19. 24: 32. Mark 11: 13 bis. 13: 28,

Rev. 22:2. Sept. for פִּזְעָ Gen. 3:7. 8:11. Neh. 8:17. — Ael. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 10.

Φύραμα, αἰος, τό, (φνράω et φύρω to mix by stirring or kneading, to stir or knead together, Plat. Theaet. 4. p. 147. C. Hes. Op. 61,) a kneaded mass, genr. a mass, lump; e. g. of potter's clay prepared for moulding, Rom. 9:21. So a mass of dough, proverbially, 1 Cor. 5:6 et Gal. 5:9; see in Ζύμη. Trop. Rom. 11:16 see in Ἀπαρχή. 1 Cor. 5:7. Sept. for פִּזְעָ Num. 15:20, 21. חֲרָצִים Ex. 8:3. 12:34.—M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

Φυσικός, ἡ, όν, (φύσις,) physical, natural, i. e. from or by nature, Test. XII Patr. p. 648 τυφλοὶ τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. natural, according to nature, φυσικὴ χρῆσις Rom. 1:26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2:12.—Arr. Epict. 2. 20. 6 φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

Φυσικῶς, adv. (φυσικός,) physically, naturally, i. e. from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, i. e. by the natural senses. — Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

Φυσιώω, ᾧ, f. ᾠσω, in N. T. i. q. φυσιάω, (φυσάω, φῦσα, φύω,) pp. to blow, to puff, to pant; so φυσίω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιώω trop. to puff up, to inflate with pride and vanity, absol. 1 Cor. 8:1 ἡ γνώσις φυσιοῦ. Pass. or Mid. 1 Cor. 4:18, 19. 5:2. 13:4. ὑπέριτος 1 Cor. 4:6. ὑπό τιος Col. 2:18. — Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχιν τοῖς φυσιοῦσιν με. Hesych. φυσιοῦμεθα· ἐπαιρόμεθα, τυφοῦμεθα. — In the classic writers φυσιώω comes from φύσις, and signifies to make natural, Simplic. in Epict. p. 219. Comp. Passow s. v.

Φύσις, εως, ἡ, (φύω,) physis, nature, pp. generative and productive power, vis genitrix; like Lat. natura from nascor. Hence

a) nature, i. q. natural source or origin, generation, birth, descent. Gal. 2:15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2:27 ἡ ἐκ φύσεως ἀκροβυστία. — Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν νόον. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. p. 245. D. IV. p. 198. Tauchn. φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἑλληνες.

b) a nature, as generated, produced, naturally existing, a being, genus, kind. James 3:7 bis, πᾶσα γὰρ φύσις θηρίων . . . δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4:8 τοῖς μὴ φύσει οὖσι θεοῖς, i. q. οἱ λεγόμενοι θεοὶ in 1 Cor. 8:5.—3 Macc. 3:29 πᾶσα θνητὴ φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Sophocle. Antig. 346. Oed. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2. 49.

c) the nature of any person or thing, the natural constitution, the innate disposition, qualities, etc. (α) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2:3 τέκνα φύσει ὀργῆς. Rom. 2:14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1:4 θείας κοινωνοὶ φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition. — Wisd. 7:20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλανθρώτους. Dem. 774. 8, 11 ἡ μὲν φύσις, ἀν' ἣ πονηρὰ, πολλάκις φαῦλα βουλευέται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ἡ τοῦ χωρίου φύσις. Xen. Oec. 16. 2 τὴν φ. τῆς γῆς. — Spec. a natural feeling of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11:14 οἷδὲ αὐτὴ ἡ φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτίμια αὐτῷ ἐστὶ; doth not your own natural feeling teach you, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

rite Num. 6: 1 sq. Judg. 13: 5. 1 Sam. 1: 11; genr. Ez. 44: 20; for women, Is. 3: 24. Judith 10: 3. Luke 7: 38. For the Greek custom, comp. espec. Plut. Quaest. Rom. 14. ed. R. VII. p. 82. Hdot. 1. 82. Phocylid. 199 sq. — (β) Genr. i. q. *the nature of things*, the order and constitution of nature; e. g. *κατὰ φύσιν according to nature*, natural, Rom. 11: 21, 24 bis. *παρὰ φύσιν contrary to nature*, unnatural, Rom. 1: 26. 11: 24. Comp. Weist. N. T. II. p. 24 sq. — *κατὰ φ.* Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. *παρὰ φ.* Athen. 13. p. 605. D. οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι. Philo Leg. Spec. II. p. 306. 17 ὁ δὲ παιδευσαστὴς . . . τὴν παρὰ φύσιν ἡδονὴν διώκει. Xen. Hi. 1. 22.

Φυσίωσις, εἰς, ἡ, (φυσίος q. v.) *a puffing up, inflation*, trop. with pride and vanity, 2 Cor. 12: 20. — Hesych. *φυσίωσις*· ἔπαρσις, ὑψηλοφροσύνη.

Φυτεία, ας, ἡ, (φυτεύω,) *a planting*, the act of planting, τῆς ἀμπέλου Sept. Mic. 1: 6. Jos. Ant. 12. 3. 4. Xen. Oec. 19. 12. In N. T. *a plant*, i. q. *φύτευμα*, trop. Matt. 15: 13 πᾶσα φυτεία κ. τ. λ. i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine.—Psalm. Salom. 14: 3 ἡ φυτεία αὐτῶν ἐξῆζομένη εἰς τὸν αἰῶνα. pp. Athen. V. p. 207. E.

Φυτεύω, f. εὔσω, (φυτόν, φύω,) *to plant*, trans. Matt. 21: 33 ἐφύτευσεν ἀμπέλωνα. Mark 12: 1. Luke 20: 9. 1 Cor. 9: 7. Luke 13: 6 σκῆλην. absol. 17: 28. Pass. Luke 17: 6. Sept. for צָרַח Gen. 9: 20. Deut. 6: 11. צָרַח Ps. 1: 3.—Diod. Sic. 3. 62. Dem. 1275. 9. Xen. Oec. 4. 21. ib. 20. 4.—Trop. Matt. 15: 13, see in *φυσία*. So of a teacher planting the word of divine truth, absol. 1 Cor. 3: 6, 7, 8.

Φύω, f. φύσω, *to generate*, *to produce*, *to bring forth*, *to let grow*, e. g. plants, etc. Hom. Il. 1. 235. Luc. Epist. Sat. 20. Diod. Sic. 1. 10. καρπὸν Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, ἄνδρας φύειν *to beget*, *to bear*, Hdot. 9. 122. Eurip. Phoen. 34. Pass. *φύομαι*, also Act. aor. 2 ἔφυν and perf. πέφυκα as intrans. *to be generated*, *produced*, *to spring up*, *to grow*, e. g. plants, etc.

Sept. Prov. 26: 9. Xen. Mem. 4. 3. 10. ἔφυν Xen. Oec. 19. 8. πέφυκα Xen. Cyr. 7. 5. 11; of persons, *to be born*, *to grow up*, *to be by nature*, Plut. ed. R. VI. p. 234. 1. ἔφυν Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. πέφυκα Hdot. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 σκοπῶν, ὅπως ὁ κόσμος ἔφυν. See Buttm. § 114. p. 306. Matth. § 254.—In N. T.

a) Pass. aor. 2 ἐφύην, part. φυνείς, *to spring up*, *to grow*, e. g. a plant, see above. Luke 8: 6 καὶ φυνέν ἐξηράνθη, sc. τὸ σπέρμα v. τὸ φυτόν. v. 8 φυνέν ἐποίησε καρπόν. This form of the Aor. is used only by late writers, instead of the earlier ἔφυν, see above; Buttm. l. c. Winer § 15. p. 81.—Schol. in Apoll. Rhod. 2. 354 ἐξ ἧς [χολῆς] φυνῆναι τὸ καλούμενον ἀκόνιτον φάρμακον. So συμφυνείς Philo de Vit. Mos. II. p. 174. 12; comp. in Συμφύω.

b) Act. intrans. *to spring up*, *to grow up*. Heb. 12: 15 ἐῖσα πικρίας ἄνω φύουσα, quoted from Deut. 29: 17 where Sept. for Heb. פָּרַח.—Ecclus. 14: 18.

Φωλεύς, οὔ, ὁ, *a hole*, *burrow*, *lurking-place* of animals, Matt. 8: 20. Luke 9: 58.—Act. Thom. § 31. Ael. H. An. 6. 3. Plut. T. Graech. 9.

Φωνέω, ὤ, f. ήσω, (φωνή,) *to sound*, *to utter a sound*, *voice*, *cry*.

a) pp. and absol. (α) of animals, e. g. a cock, *to crow*, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27.—Aesop. Fab. 119. Tauchn. Of other birds, Sept. Jer. 17: 11. Is. 38: 14. Of beasts, *to cry*, Zeph. 2: 14. Of a trumpet, Sept. for צָרַח Am. 3: 6. 1 Macc. 9: 12. — (β) Of persons, *to cry out*, *to exclaim*, *to call out*; Luke 8: 8 ἐφώνει· ὁ ἔχων ὅτα κ. τ. λ. v. 54 ἐφώνησε λέγων. 16: 24. Acts 10: 18. So c. dat. of cogn. noun, Luke 23: 46 φωνήσας φωνῇ μεγάλῃ. Acts 16: 28. c. dat. pers. *to whom*, Rev. 14: 18. Sept. for צָרַח Dan. 4: 11. צָרַח 1 Chr. 15: 16. — Esdr. 8: 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

b) trans. *to cry or call to any one*, i. q. *to speak to*, *to address*, *to call*, c. acc. (α) genr. with the words spoken, as a title etc. i. q. *to call*, *to name*; John 13:

13 ἡμῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος.—Comp. Hom. Od. 4. 77.—(β) As implying invitation to approach or come, Matt. 20: 32 ἐφώνησε αὐτούς. Mark 3: 31. 9: 35 ἐφώνησε τοὺς δώδεκα. 15: 49 ter. Luke 16: 2. John 1: 49. 2: 9. 4: 16. 9: 18, 24. 11: 23 bis. 18: 33. Acts 9: 41. 10: 7. c. dat. αὐτῷ Luke 19: 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρὸς Tob. 5: 8.) Seq. ἐκ, to call one out of any place, John 12: 17; comp. 11: 43. Also, to invite to a feast, Luke 14: 12; to call out to any one for help, Matt. 27: 47 et Mark 15: 35 Ἠλὶαν φωνεῖ.—Soph. Aj. Αἰάντα φωνῶ, coll. v. 89. ib. 543. Theocr. Id. 2. 109.

Φωνή, ἦς, ἡ, (obsol. φάω, kindr. φημί) a sound, tone, as given forth or uttered.

a) genr. and spoken of things; c. g. of a trumpet or other instrument, Matt. 24: 31. 1 Cor. 14: 7, 8. (Sept. for ἥρ Ez. 2: 6, 13. Dan. 3: 5, 7, 10.) Of the wind; John 3: 8. Acts 2: 6 coll. v. 2. Sept. 1 Sam. 12: 18. Of rushing wings, chariots, waters, etc. Rev. 9: 9. 14: 2. 18: 22. 19: 6. (Sept. and ἥρ Ez. 1: 24. 3: 13. 26: 10. Nah. 3: 2.) Of thunder, φωνὴ βροντῆς Rev. 6: 1. 14: 2. 19: 6. φωναὶ καὶ βρονταὶ Rev. 4: 5. 8: 5. 11: 19. al. (Sept. and ἥρ Ex. 19: 16. 20: 18. 1 Sam. 7: 10. Ecclus. 43: 17.) So φωνὴ ῥημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. 12: 19. Comp. Ex. 19: 19.—Poll. On. 4. 11. p. 397 εἶποις δ' ἂν τὸ φθέγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτηριστὴρ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσας φωνάς.

b) spec. a voice, cry, spoken of persons. (α) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῇ μεγάλῃ Matt. 27: 46, 50. Mark 5: 7. 15: 34. Luke 8: 28. John 11: 43. Acts 8: 7. Rev. 6: 10. al. ἐν μεγάλῃ φωνῇ Rev. 14: 15. μετὰ μεγάλης φωνῆς Luke 17: 15. Sept. for ἥρ Neh. 9: 4. Job 2: 12. c. ἐν 2 Sam. 19: 4. (Hdian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφιέναι φ. μεγάλῃν to utter a loud cry, to cry with a loud voice, Mark 15: 37. αἶρεν v. εἰπάρεν φωνήν to lift

up the voice, i. q. to cry or call aloud, Luke 11: 27. 17: 13. Acts 2: 14. 4: 24. 14: 11. 22: 22; see in Αἶρω, Ἐπαίρω. (Dem. 301. 10.) Luke 23: 23 ἐπέκειντο μεγάλαις φωναῖς. So where the voice of one speaking, crying out, wailing, is said to be, to come, etc. φωνὴ ἐγένετο Luke 9: 36. Acts 7: 31; πρὸς τινα Acts 10: 13. φ. φέρεται τινι 2 Pet. 1: 17, comp. in Φέρω c. Seq. ἐκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἐκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3: 17. Luke 3: 22. John 12: 28. al. ἐκ τῆς νεφέλης Mark 9: 7. Luke 9: 35. ἐκ πάντων Acts 19: 34. Seq. ἀπό c. gen. id. Rev. 16: 17. (Sept. c. ἐκ Is. 66: 6. c. ἀπό Zeph. 1: 11.) Also ἀκούειν φωνήν v. φωνῆς, to hear a voice, Matt. 2: 18. Acts 9: 4, 7. Rev. 6: 6. Seq. ἐκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1: 18. ἐκ τῶν τεσσ. κεφ. Rev. 9: 13. ἐκ τοῦ στόματος Acts 22: 14. Rev. 1: 10 ἤκουσα ὅπισθ' μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. 3: 8, 10. 4: 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12: 19. Mark 1: 3. John 5: 25 φ. τοῦ νεοῦ τοῦ θεοῦ. v. 28, 37. Acts 12: 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4: 16. Heb. 12: 26. Rev. 5: 11. 19: 1 φ. ὄχλου. v. 6.—Sept. Gen. 27: 22. 1 Sam. 24: 17. Palaeoph. 7. 1. Xen. Apol. 12.—So of song, c. gen. φωνὴ κιθαρωδῶν Rev 18: 22. φ. νυμφίου καὶ νύμφης v. 23. So Sept. Jer. 16: 8. 25: 10. Of salutation, ἡ φ. τοῦ ἀσπασμοῦ σου, i. q. thy saluting voice, Luke 1: 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὀφθαλμός a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John 10: 16, 27. Heb. 3: 7, 15. 4: 7. So Sept. Gen. 3: 17. 16: 3. 27: 13.—Trop. Gal. 4: 20 ἀλλάξαι τὴν φωνήν μου, to change my voice, i. q. Engl. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, word, saying, Acts 13: 27 τὰς φωνὰς τῶν προφητῶν. 24: 21.—Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16.—(γ) Meton. manner of speaking, speech, language, dialect, 1 Cor. 14: 10

τοσαῦτα γένη φωνῶν ἐν τῷ κόσμῳ. v. 11. Sept. and רבֿבֿ Gen. 11: 1. — Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνική. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. AL.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light*, pp. with the idea of shining, brightness, splendour.

a) pp. and genr. (α) Of *light* in itself, 2 Cor. 4: 6 ὁ ἐπὶ τῶν ἐκ σκότους φῶς λάμπει. Matt. 17: 2 λευκά ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; text. rec. νεφ. φωτεινῇ. So Sept. and רִיחֿ Gen. 1: 3, 4, 18. — Luc. Philoptr. 13. Xen. Conv. 6. 7. — (β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνον Luke 8: 16. Rev. 18: 23; of the sun, φ. τοῦ ἡλίου Rev. 22: 5. Sept. for רִיחֿ Is. 30: 26. Jer. 25: 10. Ez. 32: 7. מִנִּי־ Is. 4: 5. Hab. 3: 10. — Andoc. 9. 38 φ. τοῦ ἡλίου. Diog. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. — (γ) Of *day-light*, *day*, John 11: 9, 10 opp. ἡ νύξ, comp. in Ἐν no. 1. c. John 3: 20 bis, ὁ φαῦλα πράσων, μισεῖ τὸ φῶς κ. τ. λ. v. 21. ἐν τῷ φωτί in the *light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10: 27. Luke 12: 3. So Eph. 5: 13 bis, opp. σκότος in v. 11; comp. in Φανερώω. Sept. and רִיחֿ 1 Sam. 25: 34, 36. Job 3: 16. — Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1 — (δ) Of the dazzling light, splendour, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. 6: 16 φῶς οὐκ ὡς ἀνθρώπου sc. ὁ Θεός. Rev. 21: 24. Comp. Ps. 104: 2. Is. 60: 1, 19, 20. Wisd. 7: 26. See in Λόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς Θεοὺς κατοικεῖν λέγουσιν . . . φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον. — Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9: 3 φῶς ἀπὸ τοῦ οὐρανοῦ, coll. v. 5. 22: 6, 9, 11. 26: 13; of glorified saints, Col. 1: 12 κλήρος τῶν ἁγίων ἐν τῷ φωτί. — Comp. Xen. Cyr. 4. 2. 15.

b) meton. a *light*, a luminous body, e. g. (α) a lamp or torch, Acts 16: 29 αἰτήσας δὲ φῶτα. Sept. and רִיחֿ Ps. 119: 105. — Xen. H. G. 5. 1. 8. — (β) A

fire, Mark 14: 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22: 56. — 1 Macc. 12: 29. Xen. Cyr. 7. 5. 27. — (γ) Of the heavenly luminaries, sun, moon and stars, James 1: 17 ἀπὸ πατρὸς τῶν φῶτων, see in Πατήρ fin. Sept. and רִיחֿ Jer. 4: 23. — So of the sun Dem. 1396. 15. — (δ) Trop. τὸ φῶς τὸ ἐν σοί, i. e. the *mind*, *conscience*, corresponding to ὁ λύνος et ὁ ὁφθαλμός, Matt. 6: 23. Luke 11: 35. Comp. Tholuck Bergpred. in Matt. 1. c.

c) trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spiritual things, Christian piety; John 3: 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. 8: 12 τὸ φῶς τῆς ζωῆς. Acts 26: 18 τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς. Rom. 13: 12. 2 Cor. 6: 14. Eph. 5: 9. 1 John 2: 8. υἱοὶ τοῦ φωτός, i. e. Christians, Luke 16: 8. John 12: 36. 1 Thess. 5: 5. τέκνα φωτός id. Eph. 5: 8. ib. ἡτέ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτί εἶναι, μένειν, 1 John 2: 9, 10. As exhibited in the life and teaching of any one; Matt. 5: 16 λαμπάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5: 35. (Sept. πορευθῶμεν ἐν τῷ φωτί κυρίου, for רִיחֿ Is. 2: 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1: 5 ὁ Θεός φῶς ἐστι. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2: 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θάναμ. αὐτοῦ φῶς. Matt. 4: 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, κ. τ. λ. quoted from Is. 9: 1 where Sept. for רִיחֿ. Acts 26: 23. So Sept. and רִיחֿ Ps. 36: 10. Is. 58: 8, 10. — So i. q. welfare, deliverance, Anth. Gr. I. p. 63. — (β) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; genr. Rom. 2: 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. 49: 6 where Sept. and רִיחֿ; also 42: 6. Espec. of Jesus as the

great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1:10); Luke 2:32 *φῶς εἰς ἀποκάλυψιν ἐθνῶν*. John 1:4, 5, 7, 8 bis, 9. 3:19 *τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον*. 8:12 *φ. τοῦ κόσμου*. 9:5. 12:35 bis, 36 bis, 46. — Test. XII Patr. p. 578 *τὸ φῶς τοῦ κόσμου* sc. the Messiah. p. 644 *ἀνατελεῖ ὑμῖν αὐτός κύριος, φῶς δικαιοσύνης*. p. 746 sq.

Φωστήρ, ἥρως, ὁ, (φῶς, φώσκω,) pp. a light, light-giver, in profane writers i. q. *a window*, Hesych. *φωστήρ· θυρὶς*. In N. T. *a light, luminary*, Phil. 2:15 *φαίνετε ὡς φωστῆρες ἐν κόσμῳ*. So Sept. of the heavenly luminaries, for *לָאָה*, Gen. 1:14, 16. — Wisd. 13:2 *φ. οὐρανοῦ*. Psalt. Sal. 18:12. Theoph. ad Autol. 2. p. 94. — Meton. *brightness, shining*, spoken of the divine glory, *δόξα*, Rev. 21:11. Comp. in *Φῶς* a. δ.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) *light-bearing, light-giving, shining, radiant*, e. g. *ὄμματα φωσφόρα* Plut. de Fortun. 3. ed. R. VI. p. 370. 8. *ἄστρον αἰθέριον καὶ φωσφόρον*, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. *ὁ φωσφόρος, Phosphorus*, Lat. *Lucifer*, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in *Φῶς* c. — pp. Plut. de Placit. Philos. 2. 15. *φωσφόρος ἄστὴρ* Aristoph. Ran. 346.

Φωτεινός, ἡ, ὅν, (φῶς,) *light, i. e. giving light, shining, bright*, Matt. 17:5 *μετέβη φωτεινὴ* in text. rec. Others *μεφ. φωτός*. — Eccclus. 17:31. Xen. Mem. 4. 3. 4. — Trop. of the body, *full of light*, Matt. 6:22. Luke 11:34, 36 bis. Comp. Act. Thom. § 6.

Φωτίζω, f. ἰσω, (φῶς,) *to light, to lighten, i. e.*

1. intrans. *to give light, to shine, c.*

ἐπὶ, Rev. 22:5 *κύριος ὁ θεὸς φωτὶ ἐπ' αὐτούς*, where for the Attic fut. see Buttm. § 95. 7, 9. Text. rec. *φωτίζει αὐτούς*, as in no. 2. So Sept. for *לָאָה*, Num. 8:2. Prov. 4:18. — Eccclus. 43:9. Theophr. *ὁ ἄνθρωπος οὐ φωτίζει ὥσπερ ἡ φλόξ*.

2. trans. *to give light to, to shine upon, to enlighten, c. acc.*

a) pp. Luke 11:36 *ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε*. Rev. 21:23. Pass. Rev. 18:1. Sept. for *לָאָה* Is. 60:19. — Diod. Sic. 3. 48 *ὁ ἥλιος . . . φωτίζει τὸν κόσμον*.

b) trop. c. acc. of pers. *to light, to enlighten, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in Φῶς c.* John 1:9 ὁ [φῶς] *φωτίζει πάντα ἄνθρωπον*. Pass. Eph. 1:18 *πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας*. Heb. 6:4. 10:32. Sept. and *לָאָה* Ps. 119:130. Bar. 1:8. — Hence i. q. *to teach, to instruct*; Eph. 3:9 *φωτίσαι πάντας, τίς ἡ οἰκονομία κ. τ. λ.* So Sept. for *לָאָה* Judg. 13. 8. 2 K. 12:2. 17:27. — Diod. Laert. 1. 57. ib. 4. 67. Hesych. *ἐφώτισεν· ἐδίδαξεν*.

c) seq. acc. of thing, i. q. *to bring to light, to make known*; 1 Cor. 4:5 *ὅς καὶ φωτίσει τὰ κρυπτά τοῦ σκοτεινοῦ*. 2 Tim. 1:10 *φωτίσαντος δὲ ζωὴν κ. τ. λ.* — Arr. Epict. 1.4.31 *τὴν ἀλήθειαν*. Pol. 23.3.10.

Φωτισμός, ου, ὁ, (φωτίζω,) *a lighting, giving light, shining*, pp. Sept. for *לָאָה*, ἐν φωτισμῷ πύρος Ps. 78:14. 44:3. Job 3:9. Hesych. *φωτισμός· ἀγνῆ, τηλανγῆς, καταναζών*. — In N. T. trop. of moral and spiritual light, illumination, comp. in *Φῶς* c. E. g. seq. gen. of that which illumines, 2 Cor. 4:4 *εἰς τὸ μὴ ἀνῆλσαι τὸν φωτισμὸν τοῦ εὐαγγελίου*. Seq. gen. of that which is illumined, 2 Cor. 4:6 *πρὸς φωτισμὸν τῆς γνώσεως*. — Sept. for *לָאָה* Ps. 27:1. Test. XII Patr. p. 578 *τὸ φῶς τοῦ κόσμου, τὸ δοθέν ἐν ὑμῖν πρὸς φωτισμὸν παντός ἀνθρώπου*.

X.

Χαίρω, f. *χαίρήσω*, later and in N. T. *χαρήσομαι* Luke 1: 14. John 16: 20, 22. Phil. 1: 18. Sept. Hab. 1: 15. Zeph. 10: 7; aor. 2 *ἐχάρην* from the Passive; see genr. Buttm. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (α) absol. Matt. 5: 12 *χαίρετε καὶ ἀγαλλιᾶσθε*. Luke 6: 23. 15: 32. 22: 5. 23: 8 *ἐχάρη λίαν*. John 4: 36. 8: 56 *καὶ εἶδε, καὶ ἐχάρη*. 16: 20, 22. Acts 11: 23. 13: 48. Rom. 12: 15 bis, *χαίρειν μετὰ χαίροντων*. 1 Cor. 7: 30 bis. 2 Cor. 7: 7. 13: 9, 11. Phil. 2: 17. 1 Thess. 5: 16. 3 John 3. Rev. 19: 7. Once seq. *ἵνα, to the end that*, 1 Pet. 4: 13; comp. in *ἴνα* 1. A. b. Part. *χαίρων*, *joying, rejoicing*, 2 Cor. 6: 10 *αἰεὶ δὲ χαίροντες*. (Sept. for *חֲמֹשׁ* 1 K. 4: 20. 8: 67.) Joined with another verb or participle, Part. *χαίρων* may often be rendered *joyfully, gladly*; as Col. 2: 5 *χαίρων καὶ βλέπων*, i. q. *joyfully beholding*, by Hendiadys. Luke 15: 5. 19: 6 *ἐπεδέξατο αὐτὸν χαίρων*. v. 37. Acts 5: 41. 8: 39. Comp. Buttm. § 144. n. 8. Sept. for *חֲמֹשׁ* Joel 2: 21. Hab. 1: 15. *חֲמֹשׁ* 1 Sam. 19: 5. Zech. 4: 10. — Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7. *χαίρων* adv. Luc. Tim. 34. Xen. An. 5. 6. 32. — (β) With the cognate noun *χαρά*, e. g. in acc. intens. Matt. 2: 10 *ἐχάρησαν χαρὰν μεγάλην*. So Sept. for *חֲמֹשׁ גְּדֹלָה* *חֲמֹשׁ* Jon. 4: 6. comp. 1 K. 1: 40. See Buttm. § 131. 3. — In the dat. John 3: 29 *χαρᾷ χαίρει*, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. 3: 9. See Winer § 58. 3. Matth. § 408. n. — (γ) Seq. dat. of cause, i. e. of that *in* or *over* which one rejoices; Rom. 12: 12 *τῇ ἐλπίδι χαίροντες*. Comp. Buttm. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. 17: 19. Ael. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. — (δ) Seq. acc. of cause; Phil. 2: 18 *τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε*, *for the same cause also do ye joy*. Rom.

16: 19 *χαίρω τὸ ἐφ' ἑμῖν*. Comp. Matth. § 414. Passow in *χαίρω* no. 3. — Hom. Il. 21. 347. Dem. 323. 6 *τὸ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν*.—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark 14: 11 *ἀκούσαντες ἐχάρησαν*. John 20: 20 *ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον*. Phil. 2: 28. —Hom. Il. 19. 185 *χαίρω ἀκούσας*. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4: 13 *ἵνα . . . χαρήτε ἀγαλλιώμενοι*. Comp. Winer § 46. 7. — (ζ) Seq. *ὅτι*, marking cause or occasion, *that, because*. Luke 10: 20 *χαίρετε δέ, ὅτι τὰ δνόματα κ. τ. λ.* John 14: 28. Acts 5: 41. 2 Cor. 7: 9 *νῦν χαίρω, οὐχ ὅτι . . . ἀλλ' ὅτι κ. τ. λ.* v. 16. 2 John 4. (Sept. Ex. 4: 31.) So *ἐν τούτῳ* *ὅτι* Luke 10: 20. *ἐν κυρίῳ* *ὅτι* Phil. 4: 10. *δι' ὑμᾶς* *ὅτι* John 11: 15. Comp. below. —(η) With prepositions expressing the cause or occasion of joy; e. g. *ἐπὶ* c. dat. comp. *Ἐπὶ* II. 3. c. e. Matth. 18: 13 *χαίρει ἐπ' αὐτῷ μάλλον ἢ κ. τ. λ.* Luke 1: 14. 13: 17. Acts 15: 31. 1 Cor. 13: 6. 16: 17. 2 Cor. 7: 13. Rev. 11: 10. (Sept. Prov. 2: 14. Hab. 3: 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) *ἐν* c. dat. *to rejoice in*, comp. *Ἐν* no. 3. c. γ. Phil. 1: 18 bis, *ἐν τούτῳ χαίρω καὶ χαρήσομαι*. Col. 1: 24. *ἐν τούτῳ* *ὅτι* Luke 10: 20, comp. above in ζ. (Sept. Zech. 10: 7. Jacobs Epigr. Gr. I. 60, *ἐν δὲ γάλακτι χαίρων*.) Also *ἐν κυρίῳ χαίρειν*, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3: 1. 4: 4 bis. *ἐν κυρίῳ* *ὅτι* 4: 10. Comp. in *Κύριος* h. β. *διὰ* c. acc. John 3: 29 *χαρᾷ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου*. 1 Thess. 3: 9. *δι' ὑμᾶς* *ὅτι* John 11: 15. Seq. *ἀπὸ* c. gen. 2 Cor. 2: 3 *ἵνα μὴ λύπην ἔχω ἀπ' ὧν ἔδει με χαίρειν*, where it is strictly for *χαρὰν ἔχειν* corresponding

to λύπην ἔχω, comp. 3 John 4. Comp. Ἀπό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (a) Imper. χαῖρε, χαίρετε, in a personal salutation, pp. joy to thee! joy to you! i. q. hail! Lat. salve! Matt. 26: 49 χαῖρε Παῖσι. 27: 29 χαῖρε ὁ βασιλεὺς. 28: 9. Mark 15: 18. Luke 1: 28. John 19: 3. — Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. — (β) Infin. χαίρειν, pp. fully λέγω χαίρειν to wish joy, to bid hail! i. q. to salute, 2 John v. 10, 11. Absol. χαίρειν, like Engl. greeting! i. q. to send greeting, at the beginning of an epistle, Acts 15: 23. 23: 26. James 1: 1. Sept. absol. for חַיְרֵי Is. 48: 22. 57: 21. — So εἰπὼν χαίρειν Anthol. Gr. II. p. 182. αἰδῶ χαίρειν ib. IV. p. 279. absol. 2 Macc. 1: 10 χαίρειν καὶ ὑγιαίνειν. Jos. Ant. 11. 1. 3. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in Ρώννημι.

Χάλαζα, ας, ἡ, (χαλάω,) hail, pp. 'something let go, let fall.' Rev. 8: 7. 11: 19. 16: 21 bis. Sept. for חֲרָרָה Ex. 9: 18, 19 sq. — Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Oec. 18.

Χαλάω, f. ἄσω, aor. 1 Pass. ἐχάλασθην, (obsol. χάω,) to let go, to relax, to loosen, τὰ ἴστια Sept. for חֲרֵץ Is. 33: 23. τὰ δευρά Xen. Eq. 5. 4. In N. T. to let down, to lower, trans. Mark 2: 4 χαλῶσι τὸν κράββατον. Luke 5: 4 τὰ δίκτυα. v. 5. Acts 9: 25. 27: 17, 30. Pass. 2 Cor. 11: 33. Sept. for חֲרַץ Jer. 38: 6. — Test. XII Patr. p. 578. Aleiphr. Ep. I. 1.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. οἱ Χαλδαῖοι the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1: 3. 11: 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων Acts 7: 4. So חֲרַץ בְּרִיחַ, Heb. ἐν τῇ χώρᾳ τῶν Χαλδαίων, Gen. 11: 28. Sept. γῆ Χαλδαίων for בְּרִיחַ Jer. 24: 5. 25: 12. See Gesen. Lex. art. חֲרַץ.

Χαλεπός, ἡ, ὄν, pp. heavy, difficult, i. e.

a) of things, hard, burdensome, perilous, connected with toil, suffering,

peril; 2 Tim. 3: 1 καιροὶ χαλεποί. — Wisd. 3: 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα. Conv. 4. 37.

b) of persons, harsh, stern, cruel, Hldian. 3. 8. 6 ἐχθρὸς χαλ. Xen. An. 2. 6. 9. Hence in N. T. of demoniacs, fierce, furious, raving, Matt. 8: 28. — So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ὦ, f. ἦσω, (χαλινός, ἄγω,) pp. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James 1: 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3: 2 ὅλον σῶμα. — Luc. Tyrann. 4 τὰς ἡδονῶν ὀρεῖς χαλιναγωγεῖν. de Saltat. 70. Comp. Kypke Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οῦ, ὁ, (χαλάω,) a bit, curb, James 3: 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14: 20. Sept. for חֲרָרָה 2 K. 19: 28. Is. 37: 29. — 2 Macc. 10: 29. Philo de Agric. p. 201. B, χαλινούς ἐμβαλόντες. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έα, εον, contr. χαλκοῦς, ἡ, οὖν, (χαλκός,) of copper or brass, brazen, Rev. 9: 20. Sept. for חֲרַץ Ex. 26: 11, 37. חֲרַץ 2 Sam. 22: 35. — Hldian. 6. 4. 6. Xen. An. 5. 2. 29.

Χάλκεύς, έως, ὁ, (χαλκός,) pp. a brasier, copper-smith; then genr. of any worker in metals, a smith, 2 Tim. 4: 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for חֲרַץ Gen. 4: 22. חֲרַץ 2 Chr. 24: 12. — Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 χαλκεὺς, comp. Ag. 1. 26 where it is σιδηρεὺς.

Χαλκηδών, όνος, ὁ, chalcedony, a gem including several varieties, one of which is the modern carnelian; Rev. 21: 19; later edit. καρχηδών carbuncle. — Eriphan. ἀνθραξ... γίνεται δὲ ἐν καρχηδόνι τῆς Λιβύης· ἔστι δὲ ὁ χαλκηδόνης καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 8 or 15. Comp. Rees' Cyclop. art. Chalcedony and Gems engraved.

Χαλκίον, ου, τό, (χαλκός,) i. q.
χαλκίον, a brazen vessel, Mark 7: 4. —
Poll. On. 6. 109. Xen. Oec. 8. 19.

Χαλκολίβανον, ου, τό, Rev. 1:
15. 2: 18, Vulg. aurichalcum, i. e. white
brass, fine brass, a factitious metal
among the ancients, formed of the same
ingredients as brass, but in other pro-
portions; see Rees' Cyclop. art. Ori-
chalcum. — Suid. χαλκολίβανον· εἶδος
ἡλεκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ τὸ
ἡλεκτρον ἀλλότνπον χρυσίον μεμιγμένον
ἑλῶ καὶ λιθίῳ. The ἡλεκτρον, elec-
trum, of the ancients, here meant, was
not amber, but a mixed metal composed
of some four parts gold and one part
silver, and distinguished for its bril-
liancy; see Pausan. 5. 12. 6. Plin. H.
N. 33. 4 or 23. Buttman über das
Elektron, in his Mythol. II. p. 337 sq.
Passow art. ἡλεκτρον. — In a similar con-
nexion Ez. 1: 4, 27, and espec. 8: 2,
stands Heb. בְּרָשֶׁת, burnished brass,
Sept. and Vulg. ἡλεκτρον, electrum; but
in Ez. 1: 7 it is בְּרָשֶׁת נֹפֶת; id. Sept.
ἐξαστράπτων χαλκός. Hence Gesenius
suggests, that χαλκολίβανον may be ex-
plained from χαλκὸν λιπαρόν, i. q.
בְּרָשֶׁת; Heb. Lex. s. v. — Others regard
it as from Greek χαλκός and λιβανός
pp. whiteness, from Heb. לָבַן to be
white, i. q. white or shining brass; so
Bochart Hieroz. 6. 16. Thom. II. p. 883
sq. Eichhorn in Apoc. 1: 15.

Χαλκός, οὔ, ὁ, pp. ore, metal, of
any kind, Hesych. χαλκός· ὁ σιδήρος.
Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ
ἀργύρου ἔλεγον. Comp. Passow s. v.
Genr. and in N. T. copper, brass, espec.
as wrought and tempered for arms,
utensils, etc.

a) pp. Rev. 18: 12 πᾶν σκεῦος ἐκ . . .
χαλκοῦ καὶ σιδήρου. Sept. for נְזֶפֶת;
Gen. 4: 22. Ezra 8: 26. — Palaeph. 10. 2.
Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper
or brass; e. g. 1 Cor. 13: 1 χαλκός ἡχῶν,
sounding brass, i. e. a trumpet or cym-
bal. Also brass or copper coin, money,
Matt. 10: 9. Mark 6: 8. 12: 41. — Liban.
Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ
τὸν χαλκόν, ὁβελὸν ἐκλέγων. So χαλ-
κοῦς Pol. 5. 26. 23. Dem. 1283. 4.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. humi, to or on
the ground, John 9: 6 ἔπυνσε χαμαί. 18:
6 ἔπυσον χαμαί. Sept. for חַמָּא Job
1: 20. Dan. 8: 12. — Judith 12: 14. Jos.
Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen.
Ag. 2. 14.

Χαναάν, ὁ, indec. Canaan, Heb.
יְרֵדָה, the ancient name of Judea or
Palestine, pp. 'the low lands,' in dis-
tinction from the highlands of Libanus
and Syria; comp. the like distinction
in Scotland. Spoken genr. of the coun-
try on this side Jordan, in antith. to
Gilead, Num. 33: 51. Josh. 22: 9. Jos.
Ant. 2. 15. 3. Also spec. of Phenicia,
the northern part of Canaan at the foot
of Mount Lebanon, whose inhabitants
call themselves יְרֵדָה on coins, Is. 23: 11
in Heb. and Sept. So too the Cartha-
ginians, as a colony of the Phenicians,
called themselves Chanani, August. in
Expos. Ep. ad Rom. See Gesen. Lex.
art. יְרֵדָה. Rosenm. Bibl. Geogr. II. i.
p. 69. — In N. T. genr. Acts 7: 11. 13:
19 ἔθνη ἐπὶ τὰ ἐν γῇ Χαναάν, see in Deut.
7: 1. — Jos. Ant. 1. 6. 2 Χανααίαν τὴν
νῦν Ἰουδαίαν καλουμένην.

Χαναανίος, α, ον, (Χαναάν,) i.
Canaanitish, Plur. οἱ Χαναανῖοι the Ca-
naanites, Heb. יְרֵדָה collect. pp. 'the
lowlanders,' as inhabiting the plains of
the Jordan and sea coast, opp. to the
inhabitants of the highlands, Num. 13:
29. Josh. 11: 3; comp. in Χαναάν.
Then, as a general name for the inhabi-
tants of Canaan or Palestine, Gen. 12: 6.
24: 3. 34: 30. Josh. 17: 12. Judg. 1: 27 sq.
Also spec. of the Phenicians, Judg. 1:
32, coll. v. 31; see in Χαναάν. See
Rosenm. Bibl. Geogr. II. i. p. 251 sq.
Calmet art. Canaanites. — In N. T. of a
Phenician woman, γυνὴ Χανααῖα Matt.
15: 22; comp. Mark 7: 26 where it is
Συροφοίνικισσα q. v. Sept. ἁνθρ. Χα-
ναναῖος for יְרֵדָה Gen. 38: 2.

Χαρά, ἄς, ἡ, (χαίρω,) joy, rejoic-
ing, gladness.

a) genr. Matt. 2: 10 ἐχάρησαν χαρὰν
μεγάλην, see in Χαίρω α. β. Luke 1:
14 ἔσται χαρά σοι καὶ ἀγαλλίασις. 15: 7,
10. John 3: 29 bis χαρὰ χαίρει κ. τ. λ.

see in Χαίρω a. β. John 15: 11 bis. 16: 20, 21, 22, 24. 17: 13. Acts 8: 8. 13: 52. 15: 3. Rom. 14: 17 χαρά ἐν πνεύματι ἁγίῳ joy in the Holy Ghost, i. e. the joy which the Holy Spirit imparts by his influences; and so 15: 13. 2 Cor. 1: 24. 2: 3. 7: 4, 13. 8: 2. Gal. 5: 22. Phil. 1: 25 χαρὰ τῆς πίστεως joy of faith, i. e. in and arising from the faith of the Gospel. 2: 2, 29. 1 Thess. 1: 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14: 17 above. 1 Thess. 3: 9. 2 Tim. 1: 4. Philem. 7 in some edit. James 4: 9. 1 Pet. 1: 8. 1 John 1: 4. 2 John 12. ἀπό χαρᾶς from or for joy Matt. 13: 44. Luke 24: 41. Acts 12: 14. μετὰ χαρᾶς with joy, joyfully, rejoicingly, Matt. 13: 20. 28: 8. Mark 4: 16. Luke 8: 13. 10: 17. 24: 52. Acts 20: 24. Phil. 1: 4. Col. 1: 11. Heb. 10: 34. 12: 11. 13: 17. ἐν χαρᾷ in joy, joyfully, Rom. 15: 32. Sept. for חַדְוָה Jer. 15: 16. Jon. 4: 7. c. μετὰ 1 Chr. 29: 22. חִשְׁוֹ Zech. 8: 19. — Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. μετὰ χαρᾶς Xen. Hi. 1. 25.

b) meton. i. q. cause, ground, occasion of joy, Luke 2: 10. Phil. 4: 1 χαρὰ καὶ στέφανός μου. 1 Thess. 2: 19, 20. James 1: 2. 3 John 4.

c) meton. i. q. enjoyment, fruition of joy, bliss, Matt. 25: 21, 23 εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου, i. e. the bliss prepared for thee of thy Lord. Heb. 12: 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. — Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ Θεοῦ] ἀναπαύσῃ, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσῃ. ib. § 7.

Χάραγμα, αἶος, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. a graving, sculpture, sculptured work, as images, idols, Acts 17: 29.—Anthol. Gr. IV. p. 33.

b) i. q. a mark cut in or stamped, a stamp, sign, Rev. 13: 16, 17. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4.—Anacr. 55. 2 πῦρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοῖσιν ἔχοντος.

Χαρακτὴρ, ἥρος, ὁ, (χαράσσω,) pp. a graver, graving tool, Lat. *caelum*, Steph. Byzant. in Λακεδαιμόν. Usually, something graven, cut in, stamped, etc. a character, e. g. a letter, mark, sign,

Jos. Ant. 12. 2. 1. Luc. Hermot. 44. Diod. Sic. 3. 67; stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. impress, image, form; Heb. 1: 3 χαρακτὴρ ὑποστάσεως τοῦ πατρὸς, i. e. the express image or counterpart of God's essence or being; comp. in Τρόστασις c.—Hesych. χαρακτὴρ ὁμοίωσις. Philo Quod det. potior. p. 170 τύπον τινὰ καὶ χαρακτὴρα θεῶς δυνάμεως. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἔσονται τῶν ἀντιμώρων χαρακτῆρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Trop. Plut. Thes. 7 ἐμφανὴ χαρακτῆρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακος, ὁ, (χαράσσω,) a pointed stake, pale, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. a pale, palisade, Lat. *vallus*, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. a rampart, mound, Lat. *vallum*, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke 19: 43. Comp. Adam's Rom. Ant. p. 373. Sept. for חֲזָזִים Is. 37: 33. Ez. 4: 2.—Jos. Vit. § 43 βαλλόμενος χάρακα πρὸ τῆς Πτολεμαίων πόλεως. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ἵσμαι, depon. Mid. (χάρις,) pp. to gratify, to do what is grateful and pleasing to any one, c. dat. of pers. Ael. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5. — In N. T. seq. acc. c. dat. of pers. to gratify one with any thing, i. e. to give, to grant, to bestow, sc. as a matter of gratification, favour. Aor. 1 Pass. ἐχαρίσθη in pass. sense Acts 3: 14. 1 Cor. 2: 12. Phil. 1: 29; also fut. 1 Pass. χαρισθήσομαι Philem. 22; see Buttm. § 113. n. 6.

a) genr. Luke 7: 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, i. e. he gave them sight. Rom. 8: 32. 1 Cor. 2: 12. Gal. 3: 18. Phil. 1: 29. 2: 9. — 2 Macc. 7: 22. Jos. Ant. 7. 8. 4. Hdian. 1. 17. 3. Pol. 16. 24. 9.

b) i. q. to give up any thing to any one. (a) Of persons, i. q. to deliver up

or over, in answer to the demand or prayer of any one; Acts 3: 14 ἡτίσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. 27: 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25: 11, 16 εἰς ἀπώλειαν. — Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init. — (β) Of things, e. g. a debt, i. q. *to remit, to forgive*, not to exact; Luke 7: 42, 43 ὃ δὲ πλεον ἔχαρισατο. Genr. of wrong, sin, *to forgive*, not to punish, 2 Cor. 2: 7, 10 ter. 12: 13 χαρίσασθαι μοι τὴν ἀδικίαν ταύτην. Eph. 4: 32 bis. Col. 2: 13. 3: 13 bis. — Dion. H. Ant. 5. 4 φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλίαις χαρίζεσθαι τὰς ἑχθρας.

Χάριν, adv. see in **Χάρις** c.

Χάρις, ιος, ἡ, acc. **χάριν**, (χαίρω,) *grace*, Lat. *gratia*, pp. what causes joy, pleasure, gratification.

a) *grace*, i. e. of external form or manner; pp. of person, gracefulness, elegance, Ecclus. 26: 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. Ἀσπασία... χαρίτων μὲν ἀφθονίαν εἶχεν. — In N. T. only of words, discourse, i. q. *gratefulness, agreeableness, acceptableness*; Luke 4: 22 ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. gracious words, Buttin. § 123. n. 4. Eph. 4: 29 ἵνα δι᾽ χάριν τοὺς ἀκούονσι, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. *χαρίεντα εἶναι*. Col. 4: 6 λόγος ἐν χάριτι, i. q. *λόγος χαρίεις*. So Sept. and ᾱ Ps. 45: 3. — Ecclus. 21: 16. Hom. Od. 8. 175. Dem. 51. 9.

b) *grace*, i. e. in disposition, feeling towards any one, i. q. *favour, kindness, good-will, benevolence*. (α) genr. Luke 2: 40, 52 προέκοπτε χάριτι παρὰ θεῷ καὶ ἀνθρώποις. (Sept. Ex. 33: 12.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, *having favour with all the people*. 4: 33. 7: 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαρισαίων. (Sept. Gen. 39: 21.) So εὕρισκεν χάριν *to find grace or favour*, παρὰ θεῷ Luke 1: 30. ἐνώπιον τοῦ θεοῦ Acts 7: 46. impl. Heb. 4: 16. (Sept. Gen. 6: 18. 18: 3. Esth. 2: 16. al.) Also καταθέσθαι χάριν τινί, *to lay down* [Engl. *to lay up*] *favour with any one, to gain favour*, Acts 25: 9. 24: 27 χάριτας καταθέσθαι τοῖς Ἰουδαίοις, where for the plur. comp.

the Engl. phrase, 'to be in one's good graces.' Meton. object of favour, something acceptable, 1 Pet. 2: 19, 20 τοῦτο χάρις παρὰ θεῷ, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2: 3. 5: 4. Col. 3: 20. — genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. καταθ. χάριν Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. — (β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with εὐρίνη, ἔλεος, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. 1: 7. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3; and so in the introduction to most of the epistles. Rev. 1: 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 2 Cor. 13: 13. Gal. 6: 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6: 24. Col. 4: 18. 1 Tim. 6: 21. 2 Tim. 4: 22. Tit. 3: 15. Heb. 13: 25. — Of Christ, genr. Acts 15: 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σωθῆναι. 2 Cor. 8: 9. 1 Tim. 1: 14. — Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in α. So c. τοῦ θεοῦ or the like, Acts 14: 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, *the word of his grace*, i. e. the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ 20: 24. Acts 14: 26 et 15: 40 παραδοθεὶς τῇ χάριτι τοῦ θεοῦ. Rom. 3: 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15: 10 ter. 2 Cor. 1: 12. 9: 14. 12: 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1: 15. Eph. 1: 6. Heb. 2: 9. 1 Pet. 4: 10. al. With τοῦ θεοῦ or the like implied, Acts 18: 27 τοῖς πεπιστευκασι διὰ τῆς χάριτος. Rom. 4: 16. 11: 5 comp. in Ἐκλογῇ. 11: 6 quater. 12: 6. 2 Thess. 2: 16. Heb. 2: 9 χάριτι θεοῦ i. e. through the gracious counsel of God. 4: 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5: 15, ἐν χάριτι Χρ. Gal. 1: 6, i. e. *the grace of God through Christ*; also Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος *the Spirit of grace*, i. e. which is the gift and earnest of the divine favour. — (γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces

benefits on man; 2 Cor. 4: 15 ἵνα ἡ χάρις πλεονάσῃ διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ. 8: 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. James 4: 6 bis. 1 Pet. 5: 5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. 4: 7. 1 Pet. 1: 10 οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητευσάντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ Θεοῦ, Rom. 5: 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά. Gal. 2: 21. Tit. 2: 11. 3: 7. 1 Pet. 5: 12. χάρις ζωῆς 1 Pet. 3: 7. Simpl. id. Rom. 1: 5. 5: 2, 17, 20, 21. 6: 1, 14, 15 οὐκ ἐσμέν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5: 4. Eph. 2: 5, 8 χάριτι ἐστε σωσμένοι. 1 Pet. 1: 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. *favour conferred, a kindness, benefit, benefaction*. (α) *genr.* Rom. 4: 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25: 3 αἰτοῦμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of a gift, alms, 1 Cor. 16: 3 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλὴμ. 2 Cor. 8: 4, 6, 7, 19. — Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 8. 4. — (β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; *genr.* John 1: 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντὶ χάριτος, see in Ἀντί no. 1. v. 17. Acts 11: 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1: 4. 2 Cor. 9: 8. Col. 1: 6. 1 Pet. 4: 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts 13: 43 προσμένει τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6: 1. Phil. 1: 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12: 15. 13: 9 καλὸν γὰρ χάριτι βεβαιουῖσθαι τὴν καρδίαν, οὐ βρωμασθαι, *it is good that the heart be made steadfast in grace, not in meats*, i. e. in the grace of the Gospel, the Gospel doctrines; *comp.* for the sense, Rom. 14: 15, 17. — Spec. of the grace or gift of the apostleship, the apostolic office. Rom. 12: 3 λέγω γὰρ, διὰ τῆς χάριτος

τῆς δοθείσης μοι. 15: 15. 1 Cor. 3: 10. Gal. 2: 9. Eph. 3: 2, 8. 2 Tim. 2: 1. — (γ) *Meton.* i. q. *gratification, pleasure, joy*, sc. as arising from a favour or benefit received; 2 Cor. 1: 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχετε, where some Mss. read χαράν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαράν. — Opp. to λύπη Tob. 7: 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα . . . πλέον ἔχει χάριτος ἢ λύπης.

d) *grace*, sc. in return for favours, benefits, Lat. *gratia*, French *grâces*, i. q. *gratitude, thanks*; e. g. ποῖα ὑμῖν χάρις ἐστί; *what thank have ye?* i. e. what thanks do ye deserve, Luke 6: 32, 33, 34. χάριν ἔχειν τινί, Lat. *gratias habere, to give thanks*, Luke 17: 9. 1 Tim. 1: 12. 2 Tim. 1: 3. Heb. 12: 23; *comp.* in Ἔχω c. β. (2 Macc. 3: 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6: 17. 1 Cor. 15: 57. 2 Cor. 2: 14. 8: 16. 9: 15. Dat. χάριτι *with thanks, thankfully*, 1 Cor. 10: 30. ἐν χάριτι id. Col. 3: 16. — *genr.* Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εἰσεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Αἰῶ πλείστη χάρις. Asin. 4. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) *Accus. χάριν* as adv. or prep. c. *gen.* Buttm. § 146. n. 2. § 115. 4; Lat. *gratiā*, pp. *in favour of, in behalf of*, hence i. q. *on account of, because of*, usually put like *gratiā* after the case it governs, Buttm. l. c. Luke 7: 47 οὗ χάριν, *on which account, wherefore*. Eph. 3: 1 et 14 τούτου χάριν, *on this account, for this cause*. Gal. 3: 19 τῶν παραβάσεων χάριν. 1 Tim. 5: 14. Tit. 1: 5, 11. Jude 16. Once before its case in an interrogation, 1 John 3: 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; *comp.* Herm. ad Vig. p. 700. Non. al. — Ecclus. 35 [32]: 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its gen. Ecclus. 37: 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. AL.

Χάρισμα, αἶος, τό, (χαρίζομαι q. v.) *a gift, grant, benefit, a good conferred*, Hesych. χάρισμα· δῶρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1: 11; a gift or quality of the

mind, 1 Cor. 7: 7; gifts of Christian knowledge, consolation, confidence, Rom. 1: 11. 1 Cor. 1: 7; redemption, salvation through Christ, Rom. 5: 15, 16. 6: 23. 11: 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9 *χαρίσματα ἱαμάτων*. v. 28, 30, 31. 1 Pet. 4: 10. As communicated with the laying on of hands, 1 Tim. 4: 14. 2 Tim. 1: 6. Comp. *Πνεῦμα* p. 676. β.

Χαριτόω, ὤ, f. ὥσω, (χάρις,) to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Pass. to be gracious, grateful, acceptable, Eccclus. 18: 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke 1: 28 *χαῖρε, κεχαριτωμένη*, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1: 6 ἐν ᾗ [χάρτι] ἐχαρίτωσεν ἡμᾶς with which [grace] he hath graced us, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.—Test. XII Patr. p. 698 ἐν φυλακῇ ἡμῃ, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεισμοῖς, καὶ ἔλυσέ με.

Χαρράν, ἡ, indec. *Charran*, Heb. חָרָן *Haran*, also *Χάρραν* Jos. Ant. 1. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7: 2, 4. Comp. Gen. 11: 31. 12: 5. Jos. Ant. 1. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάρραι*, *Carrae*, and became celebrated by the defeat and death of Crassus. See Rosemn. Bibl. Geogr. I. ii. p. 149.

Χάρτης, ου, ὁ, (χαράσσω,) paper, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

Χάσμα, αἰος, τό, (χαλνω v. χάσσω to yawn,) a chasm, gulf, Luke 16: 26. Sept. for Γολ. 2 Sam. 18: 17.—Jos. Ant. 6. 2. 2. Palaeoph. 29: 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

Χεῖλος, εος, ους, τό, a lip; Plur. τὰ χεῖλη, the lips.

a) pp. Rom. 3: 13 ὁς ἀσπιδων ὑπὸ τὰ χεῖλη αὐτῶν. Heb. 13: 15 καρπὸν χειλέων, see in *Καρπός* b. δ. 1 Pet. 3: 10. So as the instrument of speech, the lips, as speaking, Matt. 15: 8 et Mark 7: 6 ὁ λαὸς οὗτος τοῖς χεῖλεσί με τιμᾷ, i. e. only with their lips, in words only, quoted from Is. 29: 13 where Sept. for *ἡρῶ*; as also Job 2: 10. Prov. 17: 4. saep.—Eccclus. 1: 23. Palaeoph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7. — Meton. from the Heb. language, dialect, like tongue; 1 Cor. 14: 21 ἐν χεῖλεσι ἐτέροις, in allusion to Is. 28: 11 where Sept. and *ἡρῶ*. So also Sept. and *ἡρῶ* Gen. 11: 1, 6, 9. Heb. *ἡרῶ*, Sept. *γλώσσα*, Is. 19: 18.

b) trop. *χεῖλος τῆς θαλάσσης*, lip of the sea, i. q. the shore, brink, bank, Heb. 11: 12. So Sept. and *ἡρῶ* Gen. 22: 17. Ex. 14: 31. al. *χ. τοῦ ποταμοῦ* Ex. 7: 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. *χ. τῆς τάφου* Thuc. 3. 23.

Χειμάζω, f. ἄσω, (χεῖμα, see χειμών,) to storm, to raise a storm, Xen. Oec. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15. — In N. T. Pass. *χειμάζομαι*, to be storm-beaten, tempest-tossed at sea, Acts 27: 18 σφοδρῶς δὲ χειμαζομένων ἡμῶν. — Jos. Ant. 12. 3. 3 *χειμαζομένης νέως*. Luc. D. Deor. 26. 2 *γαῖται χ.* Diod. Sic. 4. 43. Thuc. 3. 69.

Χειμάρρος, ου, ὁ, ἡ, adj. (χεῖμα, see χειμών, and ῥέω,) pp. flowing in wintry, wintry, as *χ. ποταμός* Hom. II. 5. 88. Soph. Antig. 712. Epict. Fragm. 1. ed. Schweigh. In N. T. Subst. ὁ *χειμάρρος*, a storm-brook, wintry torrent, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, *Κεδρών* q. v. John 18: 1. So Sept. and *כֶּדְרוֹן* of the Cedron, 2 Sam. 15: 23. 1 K. 2: 38. 15: 13. —Luc. Hermot. 86. Xen. H. G. 4. 4. 7. Strictly poet. for *χειμάρροος*, Lob. ad Phryn. p. 234, 669.

Χειμών, ὄνως, ὁ, (χεῖμα rain, storm, from χέω to pour,) pp. rain,

storm, tempest, storm with rain, foul weather.

a) genr. Matt. 16: 3 καὶ προῶν· σήμερον χειμῶν. Acts 27: 20 χειμῶνός τε οὐκ ὀλίγον επικειμένον. Sept. for עֲשָׂא Ezra 10: 9. Job 37: 6. — Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19, 28 τοῦ χειμῶνος επικειμένον. Xen. Mem. 3. 5. 6.

b) meton. season of rains and storms, the rainy season, winter; for the winter of Palestine see Jahn § 21. Calmet p. 240, 242. John 10: 22 καὶ χειμῶν ἦν. 2 Tim. 4: 21. Genit. as time when, χειμῶνος in winter, Matt. 24: 20. Mark 13: 18. Sept. for יָדָה Cant. 2: 11. — Eclus. 21: 8. Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

Χείρ, ρός, ἡ, the hand; Plur. αἱ χεῖρες, the hands.

a) pp. and genr. as of men, Matt. 3: 12 οὐ τὸ πύλον ἐν τῇ χειρὶ αὐτοῦ. 5: 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8: 15. 12: 10 τὴν χεῖρα ἔχων ξηράν v. ἐξηραμμένην Mark 3: 1, 3. Matt. 15: 20 ἀνίπτοις χερσὶν φαγεῖν. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τραβήκῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27: 24. Mark 3: 5. Luke 6: 1. 24: 39. John 20: 25, 27. Acts 3: 7. 17: 25. 28: 3, 4. 1 Cor. 4: 12 et 1 Thess. 4: 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6: 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4: 18 ὁ ἀσπασμός τῇ ἐμῇ χειρὶ. Heb. 12: 12. James 4: 8. 1 John 1: 1. al. saep. So of angels etc. Matt. 4: 6 ἐπὶ χειρῶν ἁγγελοῦ σε. Luke 4: 11. Rev. 1: 16, 17. 6: 5. 8: 4. al. Sept. saepiss. for יָד, as Gen. 22: 6. 24: 2. Prov. 26: 15. Is. 6: 6. — Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1. — In phrases; e. g. ἔργα χειρῶν τινός the works of one's hands, i. e. an idol Acts 7: 41; evil deeds or conduct, Rev. 9: 20; of God, the works of creation, Heb. 1: 10. 2: 7; comp. below in b, and also in "Ergon c. αἴρειν τὴν χεῖρα Rev. 10: 5, see in Αἴρω no. 1. a. For other frequent phrases and constructions, see the following articles: Δέξιος a; Ἰκτείνω a; Ἐπαίρω a; Ἐπιβάλλω a; Ἐπιθεσις, Ἐπιτίθημι a. β; Ἐπιλαμβάνω a; Κατασίω; Κρατέω a, b; Νίπτω.

b) anthropopath. of God, i. q. the

powerful hand of God; e. g. Acts 4: 30 ἐν τῇ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἕαν, comp. in Ἐκτείνω a. — Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in Ὁφθαλμός a. γ. Acts 4: 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλὴ σου προώρισεν γενέσθαι. 7: 50 οὐχὶ ἡ χεῖρ μου ἐποίησεν ταῦτα πάντα; 1 Pet. 5: 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in a, and in Ἐργον c. Comp. Sept. and יָד Is. 66: 2. Ps. 103: 22. 8: 6. — So ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1: 66. Acts 11: 21. So Sept. and יָד יְהוָה יְד יְהוָה 1 Sam. 22: 17. 2 Sam. 3: 12. — Further, Acts 13: 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. So Sept. for יָד יְהוָה יְד יְהוָה Am. 1: 8. יָד יְהוָה Ez. 13: 9. יָד יְהוָה 1 Sam. 7: 13. 12: 15. Comp. Gesen. Lex. יָד b, c. Non al.

c) With prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) διὰ χειρός v. χειρῶν τιros, by the hand or hands of any one, by his intervention, i. q. διὰ τιros. Mark 6: 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2: 23. 5: 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7: 25. 11: 30. 14: 3. 15: 23. 19: 11. non al. So Sept. and יָד יְהוָה Lev. 10: 11. 2 Chr. 34: 14. Sept. often ἐν χειρὶ, 1 K. 2: 25. 12: 15; comp. below in γ. See Gesen. Lex. יָד aa. — (β) εἰς χεῖράς τιros, into the hands of any one, i. e. into his power, i. q. εἰς τινα; so chiefly παραδιδόναι εἰς γ. Matt. 17: 22. 26: 45. Mark 9: 31. 14: 41. Luke 9: 44. 24: 7. Acts 21: 11. 28: 17. non al. Comp. in Παραδίδωμι a. So Sept. for יָד יְהוָה יְד יְהוָה 1 Sam. 23: 4, 12, 14. Job 16: 11. al. Sept. of tener ἐν χειρὶ, Judg. 2: 14. 6: 1. al. — Also with verbs of committing, διδόναι τι εἰς γ. John 13: 3. παρατίθημι εἰς γ. Luke 23: 46. Sept. and Heb. Gen. 42: 37. — Pol. 3. 52. 7. Dem. 32. 1. — Once ἐπιτίθεν εἰς χεῖράς τιros, to fall into the hands of any one, into his power, sc. for

punishment, Heb. 10: 31. So Sept. for **בְּיָד בְּבָרָה** 2 Sam. 24: 14. 1 Chr. 21: 13. — Ecclus. 2: 18. 38: 15. Comp. **ἐλθεῖν εἰς χεῖρας**, Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. — (γ) **ἐν χειρὶ τινος**, i. e. once i. q. **εἰς χεῖρας τινος**, comp. **Ἐν** no. 4. John 3: 35 **πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ**. So Sept. for **בְּיָד בְּרָה** Josh. 2: 24. Judg. 1: 2. — Elsewhere i. q. **διὰ χειρὸς τινος**, see above in α, i. e. *by* or *through* the intervention of any one, Acts 7: 35 **ἐν χ. ἀγγέλου**. Gal. 3: 19 **ἐν χ. μεσίτου**. So Sept. for **בְּיָד** Num. 15: 23. 2 Chr. 29: 25. Jer. 37: 2. — Ecclus. 48: 20. 49: 6. — (δ) **ἐκ χειρὸς τινος**, out of the hand of any one, out of his power, after verbs of freeing, delivering, and the like. Luke 1: 71 **σωτηρίαν ἐκ χειρὸς πάντων κ. τ. λ. v.** 74. John 10: 28, 29, 39. Acts 12: 11. 24: 7. So Sept. for **בְּיָד** Gen. 32: 11. Ex. 18: 9, 10. — Jos. Vit. § 15 **θεὸν ὀφείσασθαι με ἐκ τῆς ἐκείνων χειρὸς**. comp. Luc. D. Deor. 11. 2. AL.

Χειραγωγέω, **ῶ**, f. ἦσω, (**χειραγωγός**), to lead by the hand, trans. Acts 9: 8. 22: 11. — Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

Χειραγωγός, **οὔ**, ὁ, ἡ, (**χείρ**, ἄγω, ἄγωγή), a hand-leader, one who leads by the hand, Acts 13: 11. — Artemid. 1. 50 **τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρῶσινται**. Plut. de Fortun. 2 fin.

Χειρογράφων, **ου**, τό, (neut. of adj. **χειρογράφος**, from **χείρ**, **γράφω**), chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2: 14; comp. Eph. 2: 15, and see **Γράμμα** b. — So of a written obligation, bond, Tob. 5: 3. 9: 5. Artemid. 3. 40.

Χειροποίητος, **ου**, ὁ, ἡ, adj. (**χείρ**, **ποιέω**), made with hands, and hence artificial, external, e. g. **ναὸς χειροποίητος** Mark 14: 58. Acts 7: 48. 17: 24. Eph. 2: 11 **περιτομή χ.** Heb. 9: 11, 24. — Judith 8: 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.

Χειροτονέω, **ῶ**, f. ἦσω, (**χειροτόνος**, from **χείρ**, **τείνω**), to stretch out the hand, to hold up the hand, as in voting;

hence *to vote*, *to give one's vote*, sc. by holding up the hand, intrans. Pol. 9. 30. 5. — In N. T. trans. *to choose by vote*, *to appoint*; Acts 14: 23 **χειροτονήσαντες αὐτοῖς πρεσβυτέρους**. Pass. 2 Cor. 8: 19. [2 Tim. 4: 23. Tit. 3: 16.] — Jos. Ant. 13. 2. 2 **χειροτονούμεν δὲ σε σήμερον ἄρχιερέα**. Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen. H. G. 6. 2. 11.

Χείρων, **ονος**, ὁ, ἡ, worse, irreg. comparat. to **κακός**, from an obsol. posit. **χέρης**, see Buutm. § 68. 2; spoken of state, condition, quality, etc. Matt. 9: 16 et Mark 2: 21 **σχίσμα χείρων γίνεται**. Matt. 12: 45 **τὰ ἔσχατα τοῦ ἀνθρ. ἐκείνου γίνεται χείρονα τῶν πρώτων**. 27: 64. Mark 5: 26. Luke 11: 26. John 5: 14. 2 Pet. 2: 20. So of punishment, worse, more severe, Heb. 10: 29. — Wisd. 15: 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6. — Trop. of persons, in a moral sense; 1 Tim. 5: 8 **ἀπιστοῦ χείρων**. 2 Tim. 3: 13. — Aeschin. 60. 15. Xen. Mem. 1. 2. 32.

Χερουβίμ, i. q. Heb. plur. **כְּרֻבִים**, Cherubim, from sing. **כְּרֻב**, Sept. **χερούβ** Ez. 41: 18, a cherub; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. 9: 5. Comp. Sept. and Heb. Ex. 25: 18 sq. — The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. 3: 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22: 11. Ps. 18: 12. Ez. i. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. 25: 18 sq. and as the ark was the seat of God's visible presence, he is hence said to dwell between the Cherubim, 1 Sam. 4: 4. 2 Sam. 6: 2. Ps. 80: 2. 99: 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6: 23 sq. 8: 6 sq. Comp. espec. Gesen. Lex. art. **כְּרֻב**. Jahn § 333. — Jos. Ant. 3. 6. 5 **τῷ δ' ἐπιθέματι ἀντὶς [τῆς κιβωτοῦ] ἦσαν προστεκνείες δύο Χερου-**

βῆς μὲν αἰτοὺς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

Χήρα, ας, ἡ, (fem. of adj. χῆρος bereaved,) pp. adj. *bereaved* sc. of one's husband, *widowed*, Luke 4: 26 πρὸς γυναικα χήραν to a widow woman. So Sept. γυνή χ. for חַיָּלָה 2 Sam. 14: 5. 1 K. 7: 14. — Jos. Ant. 8. 13. 2. Plut. Mor. II, p. 28. Tauchn. — Subst. ἡ χήρα, a widow, Matt. 23: 14 οἰκίας τῶν χηρῶν. Mark 12: 40, 42 μία χήρα πτωχή. v. 43. Luke 2: 37. 4: 25. 7: 12. 18: 3, 5. 20: 47. 21: 2, 3. Acts 6: 1. 9: 39, 41. 1 Cor. 7: 8. 1 Tim. 5: 3, 4, 5, 9, 11, 16 bis. James 1: 27. Sept. for חַיָּלָה Gen. 38: 11. Ex. 22: 22, 24. al. — 2 Macc. 3: 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12. — Poet. of a city left desolate, Rev. 18: 7; comp. Is. 47: 8. Lam. 1: 1.

Χθές, adv. *yesterday*, John 4: 52. Acts 7: 28. Heb. 13: 8. Sept. for חִתָּה Gen. 31: 2. 2 Sam. 3: 17. — Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also ἐχθές, comp. Lob. ad Phryn. p. 323.

Χιλίαρχος, ου, ὁ, (χίλιοι, ἄρχω,) a chiliarch, captain of a thousand, Sept. for חִיָּלָרְחָשׁ חַיָּלָרְחָשׁ Deut. 1: 15. 2 Sam. 18: 1. Xen. Cyr. 3. 3. 11 συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξιάρχους καὶ λοχαγούς. — In N. T. a chiliarch, i. e. genr. a commander, captain, a military chief, viz.

a) genr. Mark 6: 21. Acts 25: 23. Rev. 6: 15. 19: 18. — Jos. Ant. 7. 2. 2.

b) spec. a tribune, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name χιλίαρχος; comp. Adam's Rom. Ant. p. 369, coll. p. 193. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21: 31, 32, 33, 37. 22: 24, 26, 27, 28, 29. 23: 10, 15, 17, 18, 19, 22. 24: 7, 22. — Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) spoken of the captain or prefect of

the temple, John 13: 12. See fully in Στρατηγός b, and Σπείρα b.

Χιλιάς, ἄδος, ἡ, (χίλιοι,) a chiliad, a thousand in number, Luke 14: 31 bis. Acts 4: 4. 1 Cor. 10: 8. Rev. 5: 11. 7: 4, 5, 6, 7, 8. 11: 13. 14: 1, 3. 21: 16. Sept. for חִלָּה Gen. 24: 60. Ex. 12: 37. — Luc. Hermet. 56. Comp. Buttin. § 71. 4.

Χίλιοι, αι, α, num. adj. a thousand, 2 Pet. 3: 8 bis. Rev. 11: 3. 12: 6. 14: 20. 20: 2, 3, 4, 5, 6, 7. Sept. for חִלָּה Gen. 20: 16. Ex. 38: 25. — Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Buttin. § 70. 4.

Χίος, ου, ἡ, Chios, now Scio, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastix and wine. Acts 20: 15. — Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

Χιτών, ὄνος, ὁ, (Heb. חִטָּה,) a tunic, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ancles; see Gesen. Lex. art. חִטָּה. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. 5: 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke 6: 29. John 19: 23 bis. Acts 9: 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10: 10. Mark 6: 9. Luke 3: 11. 9: 3. Hence is said of the high priest, διαρρήξας τοὺς χιτῶνας αὐτοῦ Mark 14: 63; comp. 2 Macc. 4: 38. Jos. Ant. 3. 7. 4, where χιτών is spoken of the חִטָּה or outer tunic. Sept. genr. for חִטָּה Gen. 37: 3. 2 Sam. 15: 32. Cant. 5: 4. — Ael. V. H. 1. 16 ἐνδύντα αὐτὸν τὸν χιτῶνα, καὶ θοιμέτιον περιβαλλόμενον. Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

Χιών, ὄνος, ἡ, snow, Matt. 28: 3. Mark 9: 3. Rev. 1: 14. Sept. for חִיָּה Job 37: 6. Is. 1: 18. 55: 10. — Ael. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

Χλαμύς, ὕδος, ἡ, chlamys, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

7; by military officers, 2 Macc. 12: 35. Ael. V. H. 14. 10; by soldiers and others, Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2. —In N. T. spoken prob. of the Roman *paludamentum*, or *officer's cloak*, usually of scarlet, Matt. 27: 28, 31. Comp. Adam's Rom. Ant. p. 371. See in *Πορφύρα* fin.

Χλευάζω, *f. άσω*, (*χλευή* jest, derision,) *to jest, to deride, to scoff*, absol. Acts 17: 32. So Acts 2: 13 in text. rec. Others *διαχλευάζω* q. v.—Wisd. 11: 14. Pol. 4. 3. 13. Aristoph. Rau. 376. c. acc. Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

Χλιαρός, *ά, όν*, (*χλιαίνω*, *χλίω*), *warm, lukewarm*, Rev. 3: 16. —*ἔδωκε χλ.* Athien. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

Χλόη, *ης, ή*, *Chloe*, pr. n. of a female Christian at Corinth, 1 Cor. 1: 11.

Χλωρός, *ά, όν*, (*χλόη*, *χλόος*), pp. *pale-green, yellowish-green*, like the colour of the first shoots of grass and herbage; hence

a) *genr. green, verdant*, like young herbage; Mark 6: 39 *ἐπὶ τῷ χλωρῷ χόρῳ*. Rev. 8: 7. 9: 4. So Sept. for *קָרַךְ* Gen. 1: 30. Is. 15: 6. *קָרַךְ* 2 K. 19: 26. —Ael. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) i. q. *pale, yellowish*; Rev. 6: 8 *ἔπλεος χλωρός*.—Artemid. 1. 77 or 79 *χλωρός γὰρ ὁ χροσός*. Anthol. Gr. III. p. 11 *χλωρὴν σάρκα*. Hom. Il. 11. 631.

Χξς', *six hundred and sixty six*, the number for which these letters stand, viz. *χ'* 600, *ξ'* 60, *ς'* 6; see Buttm. § 2. n. 3. Rev. 13: 18.

Χοικός, *ής, όν*, (*χόος*, *χοῦς*), *of earth, earthy, terrene*, 1 Cor. 15: 47, 48 bis, 49.—Only in N. T.

Χοῖνιξ, *ικος, ή*, *a choenix*, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to *one quart* English; comp. in *Κόρος* and *Μόδιος*. A choenix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. See

Boeckh Staatsh. der Ath. I. p. 99 sq. Rev. 6: 6 bis, *χοῖνιξ σίτου δηναρίον, καὶ τρεῖς χοῖνικες κριθῆς δηναρίον*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmae or denarii; see Boeckh l. c. p. 102 sq. —Sept. Ez. 45: 10, 11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. 1. 5. 6.

Χοῖρος, *ου, ό, ή*, *a swine, porker*; Matt. 7: 6, comp. in *Κύων* b. Matt. 8: 30, 31, 32 bis. Mark 5: 11, 12, 13, [14.] 16. Luke 8: 32, 33. 15: 15, 16.—Ael. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.

Χολάω, *ῶ, f. ήσω*, (*χολή* bile, gall,) pp. *to be bilious, melancholy, mad*, i. q. *μελαγχολάω*, Aristoph. Nub. 833.—Later and in N. T. i. q. *χολοῦμαι*, *to be full of gall, to be angry, enraged*, intrans. c. dat. pers. John 7: 23 *ἐμοὶ χολᾷτε*;—3 Macc. 3: 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, *χολᾶν· παρὰ τοῖς Ἀττικοῖς, τὸ μαλινεσθαι· παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι*.

Χολή, *ής, ή*, (*χέω* to pour out,) *the bile, gall*, Palaeph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of *anger, choler, wrath*, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

a) i. q. *poison, venom*, trop. Acts 8: 23 *εἰς γὰρ χολὴν πικρίας . . ὅρῳ σε ὄντα*, i. q. *εἰς χολὴν πικράν, bitter gall, venom*; comp. Buttm. § 123. n. 4. Sept. pp. for *פֶּשֶׁת* poppy, poison, Deut. 29: 17. 32: 32.—Plut. Romul. 17 *ὥσπερ ἰοῦ καὶ χολῆς ἐνίων θηρίων*.

b) from the Heb. *bitter herbs*, e. g. wormwood, poppy, myrrh, etc. Matt. 27: 34 *ἔδωκαν αὐτῷ πίνειν ὅσος μετὰ χολῆς μεμιγμένον*, comp. Mark 15: 23; see fully in *Ὁξος*. —Sept. for *פֶּשֶׁת* wormwood, Prov. 5: 4. Lam. 3: 15; and for *פֶּשֶׁת* poppy, Ps. 69: 22. Jer. 8: 14.

Χόος, *ός, (χέω, χόω)* contr. nominat. *χοῦς*, gen. *χοός*, dat. *χοῖ*, acc. *χοῦν*, comp. Passow s. v. Buttm. § 58. p. 101; *earth*, as dug out and thrown up, *heap of earth, mound*, Hdot. 1. 150 *ὁ χοῦς ὁ ἐξορυχθεὶς*. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. *genr. loose earth, dirt, dust*;

Mark 6: 11 ἐκτινάξατε τὸν χοῦν κ. τ. λ. i. q. κοινόρτος in Matt. 10: 14; see in Ἐκτινάσσω. (So Sept. for רָעַע Is. 52: 2.) Rev. 18: 19 ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, sc. in token of grief, mourning; see in Σποδός, and so Sept. for רָעַע Josh. 7: 6. Sept. genr. for רָעַע Gen. 2: 7. 2 Chr. 1: 9.—Hdian. 8. 4. 11.

Χοραζίν, ἡ, indec. Chorazin, written also in Mss. Χοραζίν, Χωραζίν, or χώρα Ζίν, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. 11: 21. Luke 10: 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palaest. p. 721 sq.

Χορηγέω, ὦ, f. ἴσω, (χορηγός chorus-leader, from χορός, ἄγω,) to be chorus-leader, to lead a chorus of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Neevom. 16. Plato Theact. 27. p. 179. D. Then, to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλούσιοι. Comp. Sturz Lex. Xenoph. art. χορηγός. Potter's Gr. Ant. I. p. 86.—Hence genr. and in N. T. to furnish, to supply, to give, c. acc. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς [ἡ] χορηγεῖ ὁ θεός. 2 Cor. 9: 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι . . . χορηγήσαι καὶ πληθύναι τὸν σπόρον ὑμῶν, for the Opt. comp. Matth. § 513. Buttm. § 139. n. 7. Winer § 42. 5. p. 236.—Ecclus. 1: 10, 25. Ael. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνως.

Χορός, οὗ, ὁ, dance, ring-dance, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke 15: 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for חֲזָזָה Ex. 15: 20. Judg. 11: 34.—Hom. Il. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

Χορτάζω, f. ἄσω, (χόρτος q. v.) to

feed with grass, hay, etc. to fodder, pp. of beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 65: Tauchn.—In N. T. genr. to feed, to fill with food, to satisfy, to satiate; spoken a) of fowls, Pass. c. ἔκ τινος, Rev. 19: 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν. Comp. Ex no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. 15: 33 ὥστε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14: 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15: 37. Mark 6: 42. 7: 27. 8: 8. Luke 9: 17. John 6: 26. Phil. 4: 12. James 2: 16. So Sept. for רָעַע Jer. 5: 7. Ps. 37: 19. —Arr. Epict. 1. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433. —With a further adjunct of the material, viz. c. gen. Mark 8: 4 τοὺτους . . . χορτάσαι ἄρτων. Matth. § 352. So c. ἀπό, Luke 16: 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for רָעַע Lam. 3: 15, 30. c. ἀπό for רָעַע Ps. 104: 13.—c. gen. Anthol. Gr. III. p. 22. —Trop. to fill the desire of any one, to satisfy, Pass. Matth. 5: 6. Luke 6: 21.

Χόρτισμα, αἰος, τό, (χορτάζω,) fodder, green or dry, for animals, Sept. for רִעְוָה Gen. 24: 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. food, sustenance, for persons, Acts 7: 11. —So χόρτος Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

Χόρτος, ου, ὁ, pp. an enclosure, yard, court, Hom. Il. 11. 773 or 774; espec. for cattle, ib. 24. 640. Then of a place or range of pasturage, a pasture, range, Eurip. Iph. Taur. 134 χόρτοι εὐδενδροι. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 χόρτοι λέοντος. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 χόρτον κοῦφον. —Hence genr. and in N. T. grass, herbage; Matt. 6: 30 τὸν χόρτον τοῦ ἄγρου. 14: 19. Mark 6: 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Luke 12: 28. John 6: 10. 1 Cor. 3: 12. James 1: 10, 11. 1 Pet. 1: 24 ter. Rev. 8: 7. 9: 4. Also of springing grain, Matt. 13: 26. Mark 4: 28.

Sept. for חֲצִיר Ps. 38: 2. Is. 40: 7, 8. חֲצִיר Gen. 2: 5. Prov. 19: 12. — Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλή ἦν ἅπανα ἡ χώρα.

Χουζᾶς, ᾶ, ὁ, Chuzas, pr. n. of the steward of Herod Antipas, Luke 8: 3. See in Ἐπίτροπος a.

Χοῦς, see in Χόος.

Χράω, ᾧ, f. ἦσω, contracted in η instead of α, like ζῶω, Butt. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω to utter an oracle, not found in N. T.; κίχρημι to lend; χράομαι to use; χρή impers. it needs, behooves; see in Butt. § 114. p. 307 sq. and more fully Passow in χράω.

I. Κίχρημι, to lend, see in its order.

II. Χράομαι, f. ἦσομαι, depon. Mid. to use, to make use of, seq. dat. Butt. § 133. 3. 1. Matth. § 396. 1. So of things, Acts 27: 17 βοηθείαις ἐχρῶντο. 1 Cor. 7: 21, 31. 9: 12, 15. 2 Cor. 1: 17. 3: 12. 1 Tim. 1: 8. 5: 23 οἶνον ὀλίγον χρῶ. — Wisd. 2: 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4. — Of persons, i. q. to use well or ill, to treat, c. dat. Acts 27: 3 φιλανθρωπῶς τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος. impl. 2 Cor. 13: 10. Sept. for חֲצִיר Gen. 16: 6. 19: 8. — 1 Macc. 13: 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. χροῖ, imperf. ἐχρῶν, inf. χρῆναι, Butt. § 114. p. 308; pp. 'there is use for,' i. q. it needs, it behooves, it ought, Germ. es braucht; c. inf. James 3: 10 οὐ χροῖ . . . ταῦτα οὕτω γίνεσθαι, i. e. these things ought not so to be. Comp. Butt. § 129. 10. — Jos. Ant. 14. 13. 7 τί χροῖ ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

Χρεία, ας, ἡ, (χρέος, χροῖ, χράομαι.)

1. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου χρείαν. ib. 2. 4. 1. In N. T. mention that in which one is employed, an employment, affair, business; Acts 6: 3 οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. — 2 Macc. 7: 24. 15: 5. Jos. B. J. 2. 20. 3 οὐκ ἐπίστησαν [αὐτὸν] ταῖς χρείαις.

Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν χρείαν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) genr. Eph. 4: 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, i. e. as adj. for needful edification; comp. Butt. § 123. n. 4. Winer § 34. 2. So χρεία ἐστί, there is need, opus est, c. gen. Luke 10: 42 ἐνὸς δὲ ἐστὶ χρεία, one thing is needful; also c. infin. Heb. 7: 11. — Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Ecclus. 3: 22. Pol. 3. 111. 10 οὐκ ἔτι λόγων, ἀλλ' ἔργων ἐστὶν ἡ χρεία. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts 20: 34 ταῖς χρείαις μου . . . ἐπηρέτησαν αἱ χεῖρες αὐταί. Rom. 12: 13. Phil. 2: 25. 4: 19. εἰς τὴν χρείαν for one's need or wants, Phil. 4: 16. εἰς τὰς χρείας id. Tit. 3: 14. τὰ πρὸς χρείαν, things for need, such things as were necessary to us, Acts 28: 10. — Ecclus. 29: 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase χρείαν ἔχει, to have need, i. q. to need, to want, c. g. (α) genr. and seq. genit. to have need of; Matt. 9: 12 οὐ χρείαν ἔχουσιν οἱ ἰσχυρότεροι ἰατροῦ. 21: 3. 26: 65 τί ἔτι χρείαν ἔχομεν μαρτύρων; Mark 2: 17. 11: 3. 14: 63. Luke 5: 31. 9: 11 τοῖς χρείαν ἔχοντας θεραπείας. 15: 7. 19: 31, 34. 22: 71. John 13: 29. 1 Cor. 12: 21 bis, 24 οὐ χρείαν ἔχει sc. εὐσημμοσύνης. Heb. 5: 12 bis. 10: 36. Rev. 21: 23. 22: 5. Seq. infin. act. Matt. 14: 16 οὐ χρείαν ἔχουσιν ἀπελθεῖν. John 13: 10. 1 Thess. 1: 8. 4: 9; also inf. pass. Matt. 3: 14. 1 Thess. 5: 1. Comp. Butt. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in ἵνα no. 3. a. e. John 2: 25. 16: 30. 1 John 2: 27. Sept. c. gen. for ὕμνη Prov. 18: 2. Is. 13: 17. — c. gen. Ecclus. 13: 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. — (β) Of personal need, want; c. gen. Matt. 6: 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν χρείαν ἔχετε. 1 Thess. 4: 12. Rev. 3: 17. Absol. to have need, i. q. to be in need, to be in want, Mark 2: 25 τί ἐποίησε Δαβὶδ, ὅτε χρείαν ἔσχ. Acts 2: 45. 4: 35. Eph. 4: 28 μεταδιδόναι τῷ χρείαν ἔχοντι. 1 John 3: 17.

Χρεωφειλῆτης, ου, ὁ, (χρέος, Att.

χρεὼς debt, ὀφειλὼ,) a debt-ower, debtor, Luke 7: 41. 16: 5. — Sept. Prov. 29: 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

Χρή, impers. verb, see in Χράω III.

Χρηζέω, f. ῥάω, (χρή, χρεία,) to need, to have need of, to want, to desire; seq. gen. Matt. 6: 32 et Luke 12: 30 οὐδε γὰρ ὁ πατήρ ὑμῶν . . . ὅτι χρηζέτε τούτων πάντων. Luke 11: 8. Rom. 16: 2. 2 Cor. 3: 1. — Symm. for צָרַק Job 22: 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρημα, αἶτος, τὸ, (χράομαι) pp. something usable, useful, what one can use, what one needs, Xen. Oec. 1. 7 sq. Hence genr. and in N. T. profit, riches, wealth, usually Plur. τὰ χρηματα, Matt. 10: 23 οἱ τὰ χρηματα ἔχοντες, i. e. the rich. v. 24 πεποιθὸς ἐπὶ ταῖς χρημασίαις. Luke 18: 24. Sept. for צָרַק Josh. 22: 8. 2 Chr. 1: 11, 12. — Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρηματα ἔχόντων. — Spec. money; once Sing. Acts 4: 37 ἦνεγκε τὸ χρῆμα, i. e. the price, i. q. τιμή in 5: 2. Plur. Acts 8: 18, 20. 24: 26. Sept. for צָרַק Job 27: 17. — 1 Macc. 14: 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106. — In Greek writers also i: q. thing, matter, business, πρᾶγμα, Palaeph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ῖσσι, (χρῆμα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18: 27. Ael. V. H. 3. 4 χρηματίζων ὑπὲρ τινων δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . . καθεύδων ἐν ᾧ χρηματίζειν εἰώθη τότῳ. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2. — Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. to give

response, to speak as an oracle, to warn from God, absol. Heb. 12: 25 τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for צָרַק Jer. 26: 2; of God, 30: 2. 36: 4. — Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . . χρηματίσαντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτῷ κατὰ τοὺς ἔννοιους ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κεχρηματικέναι. — Pass. of persons, to receive a divine response, warning, etc. to be warned or admonished of God, absol. Heb. 8: 5 ὡς κεχρημάτισται Μωϋσῆς. Seq. inf. Matt. 2: 12. Acts 10: 22 ὑπὸ ἀγγέλου. Seq. περὶ τινος Heb. 11: 7. c. καὶ ὅρατο Matt. 2: 12, 22. Of things, to be given in response, to be revealed, Luke 2: 26 ἦν αὐτῷ καχρηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. — Jos. Ant. 11. 8. 4 τὸ χρηματισθέν, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, as any one;' hence genr. to take or bear a name, to be named, called, constr. with the name in apposit. Acts 11: 26 χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7: 3 μοιχαλὶς χρηματίζε. — Jos. Ant. 13. 11. 3 Ἀριστοβούλος . . . χρηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . . νέα τοῖς ἐχρημάτιζε. Diod. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.

Χρηματισμός, οὗ, ὁ, (χρηματίζω) pp. 'the doing of business;' hence, business, profit, gain, Plut. Philopoem. 4. Dem. 568. 18. the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. 11: 4. — 2 Macc. 2: 4.

Χρησίμιος, η, ον, (χράομαι,) usable, useful, profitable. 2 Tim. 2: 14 εἰς οὐδὲν χρήσιμον. Sept. for צָרַק Gen. 37: 26. פָּצַח Ez. 15: 4. — Wisd. 8: 7. Plut. de Ira cohilb. 6 ἐπ' οὐδενὶ χρησίμῳ. Xen. Mem. 2. 7. 7.

Χρησίζω, εως, ῃ, (χράομαι,) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

course, Rom. 1: 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρεῖσιν. Luc. Amor. 25 χρεῖσι παιδική, comp. 19.

Χρηστεύομαι, depon. Mid. (χρηστός,) *to show oneself χρηστός*, i. e. *to be good-natured, gentle, kind*; 1 Cor. 13: 4 ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται. — Only in N. T.

Χρηστολογία, ας, ἡ, (χρηστός, λόγος,) *good-natured discourse, good words, kind address*; Rom. 16: 18 διὰ τῆς χρηστολογίας καὶ εὐλογίας. — Theophyl. ad h. l. χρηστολογία· κολακεία, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμονσα. Eustath. in Il. ψ, p. 1437. 55. Comp. χρηστοὶ λόγοι Hdian. 8. 3. 10.

Χρησιός, ἡ, ὄν, (χράομαι,) *useful, profitable, fit, good* for any use, e. g.

a) of things; Luke 5: 39 ὁ παλαιὸς [οἶνος] χρησιότερός ἐστι, *is better* sc. for drinking. Comp. Wetst. N. T. I. p. 689 sq. So Sept. of figs, for בָּרֵךְ, Jer. 24: 2, 5. — Athen. XIII. p. 585. E, οἶνον χρησιόν μὲν, ὀλίγον δὲ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22. — Trop. *good, gentle, easy* to use or bear, Matt. 11: 30 ὁ γὰρ ζυγὸς μου χρηστός. So in a moral sense, *useful, good, virtuous*, in the proverb 1 Cor. 15: 33 φθείρουσιν ἡθὴ χρηστὰ ὁμιλία κακαί, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. — So ἡθὴ χρ. Aristoph. Nub. 956 or 959. ἡθὺς χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ χρηστὰ.

b) of persons, *useful* towards others; hence *good-natured, good, gentle, kind*. Luke 6: 35 αὐτὸς [ὁ Θεός] χρηστός ἐστι ἐπὶ τοῖς ἀχαριστοῖς καὶ πονηροῖς. Eph. 4: 32. 1 Pet. 2: 3. Νεμετ, τὰ χρησιόν, *goodness, kindness*, i. q. ἡ χρηστότης. Rom. 2: 4. Sept. genr. for בָּרֵךְ Ps. 34: 9, 86: 5. — 1 Macb. 6: 11. Jos. Ant. 8. 8. 1. Hdian. 2. 6. 3. Dem. 1845. 10. Xen. Mem. 1. 2. 20.

Χρησιότης, ητιός, ἡ, (χρηστός,) pp. *usefulness*, sc. of persons towards others, i. q. *goodness, gentleness, kindness*.

a) genr. Rom. 2: 4 ἡ τοῦ πλοῦτου τῆς χρησιότητος αὐτοῦ . . . καταφρονεῖς; 11:

22 ter, ἰδὲ οὖν χρηστ. Θεοῦ . . . ἐπὶ δὲ σε χρησιότητι, ἐὰν ἐπιμελῇς τῇ χρησιότητι, i. e. *if thou continue in his kindness*, if thou continue worthy of it. 2 Cor. 6: 6. Gal. 5: 22. Eph. 2: 7. Col. 3: 12. Tit. 3: 4. Sept. for בָּרֵךְ Ps. 25: 7. 31: 20. 145: 7. — Jos. Ant. 1. 16. 2. Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, *goodness*, i. q. *good, righteousness, uprightness*, comp. in Χρηστός α, fin. Rom. 3: 12 οὐκ ἔστι ποιῶν χρησιότητα, quoted from Ps. 14: 1, 3, where Sept. for בָּרֵךְ. — Hdian. 2. 10. 7.

Χρίσμα, ατιος, τό, (χρίω,) pp. 'something rubbed in, ointed,' e. g. *oil* for anointing, ointment, unguent, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism, an anointing, unction*, Sept. for חֲרִימָה Ex. 29: 7. 30: 25. — In N. T. trop. of Christians, *an anointing, unction* from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2: 20 ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἰδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10: 1. 16: 13. 1 K. 1: 39. Ex. 28: 41. 40: 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34: 9. Joel 3: 1 [2: 28]. Jos. Ant. 6. 8. 2. Comp. Matt. 3: 16, 17. Acts 2: 1 sq. 8: 15, 17. 1 Cor. c. 12.

Χριστιανός, οῦ, ὁ, (Χριστός,) a *Christian*, Acts 11: 26. 26: 28. 1 Pet. 4: 16. — Act. Thom. 22. Luc. de Mort. Peregr. 12.

Χριστός, ἡ, ὄν, (χρίω,) *anointed*, as Sept. ὁ ἱερεὺς ὁ χριστός for הַכֹּהֵן הַגָּדוֹל, the high-priest, Lev. 4: 3, 5, 16; also 2 Macc. 1: 10; comp. Ex. 28: 41. 40: 15. Subst. ὁ χριστός sc. τοῦ κυρίου, *the anointed of the Lord*, spoken of the Hebrew kings, comp. in Χρίσμα fin. 1 Sam. 12: 3, 5. 16: 6. 2 Sam. 1: 14. Ps. 18: 51. 28: 8; once of Cyrus, Is. 45: 1. — In N. T. ὁ Χριστός, *the Christ, the Anointed*, i. q. הַמָּשִׁיחַ, the Messiah, the King constituted of

God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in *Βασιλεία* c.

a) pp. as an appellative: (α) Absol. ὁ Χριστός, the Christ, the Messiah; Mark 15: 32 ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραὴλ. John 1: 42 τὸν Μεσσίαν, ὃ ἐστι μεθερμηνεύμενον ὁ Χριστός. 4: 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts 2: 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τούτῳ τὸν Ἰησοῦν. 9: 22. 18: 28. So Matt. 1: 17. 2: 4. 16: 16. Mark 12: 35. 13: 21. Luke 2: 11, 26 τὸν Χρ. κυρίου. 4: 41. 23: 2. John 1: 20, 25. Acts 2: 30. 3: 18. Rom. 8: 11. 1 John 2: 22. 5: 1, 6. Rev. 11: 15. 12: 10. al. saepiss. So Sept. and תַּחֲשִׁיךְ Dan. 9: 25. Ps. 2: 2. comp. 4: 13.—Psalt. Salom. 18: 6 ὁ Χρ. τοῦ κυρίου. 17: 36. 18: 8 ὁ Χρ. κύριος. — (β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts 5: 42. 9: 34. 1 Cor. 3: 11. al. Ἰησοῦς Χριστός, John 17: 3 ὃν ἀπέστειλας Ἰ. Χριστόν. Acts 2: 38. 3: 20. 1 John 4: 2, 3. 2 John 7. ὁ Χριστός Ἰησοῦς Acts 17: 3. 18: 5, 28. 19: 4.

b) as pr. name or cognomen, *Christ*: (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. 5: 6, 8. 8: 10 ὁ ἐγείρας τὸν Χρ. ἐκ νεκρῶν. 1 Cor. 1: 12. 3: 23. Gal. 1: 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ. 2: 20 Χριστῷ συνεσταύρωμαι. Eph. 4: 12. Heb. 3: 6. 5: 5. 1 Pet. 1: 11. 4: 14. al. saep. — (β) Oftener joined with Ἰησοῦς, as Matt. 1: 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. 1: 1, 18. Mark 1: 1. John 1: 17; elsewhere often, Acts 3: 6 ἐν τῷ ὀνόματι Ἰ. Χρ. 4: 10. 8: 12. 10: 36. 28: 31. Rom. 1: 1, 6, 8. 1 Cor. 1: 1. 5: 4. al. saepiss. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1: 30. Gal. 3: 14, 26. 4: 14. Phil. 2: 5. 3: 3, 8. Col. 1: 4. al. and so in Heb. 3: 1. — For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see in Κύριος B. h. β.

c) meton. (α) i. q. ὁ λόγος τοῦ Χρ. the word or doctrine of Christ, the Gospel, 2 Cor. 1: 19, 21. Eph. 4: 20. — (β) i. q. τὸ σῶμα τοῦ Χρ. Christ's body, i. e. the church, 1 Cor. 12: 12.—(γ) i. q. the salvation of Christ, obtained through him, Gal. 3: 27 Χρ. ἐνεδύσασθε. Phil.

3: 8 ἵνα Χρ. κερδήσω.—(δ) ἐν Χριστῷ, see fully in Ἐν no. 1. c. α; comp. ἐν κυρίῳ in Κύριος B. h. β. AL.

Χρίω, f. ἴσω, pp. to rub gently the surface of a body, comp. Passow; hence genr. to oint, to anoint, with oil, ointment, as a shield, armour, etc. Sept. for חֲשִׁיךְ 2 Sam. 1: 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also to anoint, as a sacred rite, i. e. to consecrate by unction to any office, comp. in Χρίσμα fin. So Sept. and Heb. חֲשִׁיךְ of a priest, Ex. 28: 41. 40: 15; of a prophet, 1 K. 19: 16. Is. 61: 1; espec. a king, 1 Sam. 10: 1. 15: 1. 2 Sam. 2: 4. 1 K. 1: 34. Eccles. 46: 13. 48: 8.—Hence in N. T. to anoint, i. e. to consecrate as by unction, to set apart for a sacred work, trans.

a) of Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4: 27 ὃν ἔχρισας. As a prophet, c. infin. Luke 4: 18 ἔχρισέ με εὐαγγελίζεσθαι πτωχοῖς, from Is. 61: 1 where Sept. for חֲשִׁיךְ; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10: 38. c. dupl. acc. Heb. 1: 9 ἔχρισέ σε ὁ θεός... ἔλαιον ἁγαλλιᾶσεως, quoted from Ps. 45: 8 where Sept. so for חֲשִׁיךְ; comp. Butt. § 131. 5 and n. 4. Gesen. Lehrs. p. 812.

b) of Christians, as anointed, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Χρίσμα. 2 Cor. 1: 21 ὁ δὲ βεβαίων ἡμᾶς... καὶ χρίσας ἡμᾶς, θεός· ὁ καὶ... δοὺς τὸν ἁγίασμα τοῦ πνεύματος κ. τ. λ.

Χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιώ Heb. 10: 37, comp. Butt. § 95. 7, 9; to while away time, i. q. to linger, to delay, ὡς βεβῆναι in coming or doing, intrans. and absol. Matt. 25: 5 χρονίζοντες δὲ τοῦ νυμφίου. Heb. 10: 37 (Sept. Hab. 2* 3.) c. ἐν, Luke 1: 21 ἐν τῷ ναῷ. Seq. inf. ἔρχεσθαι Luke 12: 45, εἰθεῖν Matt. 24: 48. Sept. for חָרַץ Judg. 5: 28. Dan. 9: 19. c. inf. Gen. 34: 19. Deut. 23: 22.—Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. ἐν τῇ ῥώμῃ Pol. 33. 16. 6.

Χρόνος, ου, ὁ, time, i. e. in the

abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (α) Mark 9: 21 πόσος χρόνος ἐστίν; Luke 4: 5 ἐν στιγμή χρόνου. Acts 7: 23 τεσσαρακονταετής χρόνος. 27: 9. Gal. 4: 4, comp. in Πλήρωμα d. Heb. 11: 32. Rev. 2: 21 ἔδωκα αὐτῇ χρόνον, see in *Δίδωμι* a. γ. 2. Rev. 10: 6. So διατρίβειν τὸν χρόνον, see in *Διατρίβω*, Acts 14: 3, 28. ποιῆσαι τὸν χρόνον Acts 15: 33. 18: 23; see in *Ποιέω* no. 2. e.—Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δούναί. Dem. 178. 9. Xen. An. 7. 7. 47. — With prepositions: διὰ τὸν χρόνον Heb. 5: 12, see in *Διά* H. J. a. ἐκ χρόνων ἱκανῶν of or from long times Luke 8: 27. ἐν παντὶ χρόνῳ Acts 1: 21. (Sept. Josh. 4: 24.) ἐπὶ χρόνον for a time Luke 18: 4. Acts 18: 20. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1. μετὰ χρόνον πολὺν after long time Matt. 25: 19. Heb. 4: 7.—c. διά Dem. 615. 10. c. ἐκ, Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 5. 7. c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2. — (β) Accus. χρόνον, χρόνους, marking duration, time how long, Butt. § 131. 8. Mark 2: 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20: 9 ἀπεδήμησε χρόνους ἱκανούς. John 5: 6 πολὺν χρόνον. 7: 33 μικρὸν χρόνον. 12: 35. 14: 9. Acts 13: 18. 19: 22. 20: 18. 1 Cor. 16: 7. Rev. 6: 11. 20: 3. So Sept. for עֲשָׂרָה Deut. 12: 19. 22: 19. Josh. 4: 14. χρ. μικρὸν for עֲשָׂרָה Is. 54: 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσούτους χρόνους. Xen. Mem. 3. 6. 13. — (γ) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Butt. § 133. 3. 4. Luke 8: 29 πολλοῖς γὰρ χρόνοις συναρπάκει αὐτόν, i. e. in, during, since long time. Acts 8: 11. Rom. 16: 25 χρόνοις αἰωνίοις, comp. below in b.—Hdian. 5. 3. 5 μακροῦ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like καὶρός, comp. Tittm. l. c. E. g. plur. joined with καιροί, Acts 1: 7 γινῶναι χρόνους ἢ καιροὺς. 1 Thess. 5: 1. Seq. genit. of event or the like; Matt. 2: 7 τὸν χρόνον τοῦ φαι-

νομένου ἀστέρος. Luke 1: 57 ὁ χρ. τοῦ τεκεῖν. Acts 3: 21. 7: 17. 17: 30. 1 Pet. 1: 17. 4: 3 ὁ παρεληλυθὼς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. 2: 16 κατὰ τὸν χρόνον ὃν ἠκριβώσε. Acts 1: 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1: 20 ἐπ' ἐσχάτων χρόνων, see in *Ἐσχάτος* b. β. 2 Tim. 1: 9 et Tit. 1: 2 πρὸ χρόνων αἰωνίων, see in *Αἰώνιος* b. 1 Pet. 4: 2 τὸν ἐπίλοιπον ἐν σαρκὶ χρόνον. So Sept. for עֲשָׂרָה Ecc. 3: 1.—Palaeph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ᾧ, f. ἦσω, (χρόνος, τριβω,) to wear away time, to spend time, to delay, intrans. Acts 20: 16.—Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρῦσεος, ἐή, εον, contr. χρυσούς, ἦ, ουν, (χρυσός,) golden, of gold; 2 Tim. 2: 20 σκεῦη χρυσά. Heb. 9: 4 bis, στάμνος χρυσῇ. Rev. 1: 12, 13, 20. 2: 1. 4: 4. 5: 8. 8: 3 bis. 9: [7]. 13, 20. 14: 14. 15: 6, 7. 17: 4. 21: 15. Sept. for עֲשָׂרָה Gen. 41: 42. Ex. 3: 22.—Jos. Ant. 11. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσίον, ου, τό, (dim. of χρυσός,) gold, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. 9: 4 τὴν κιβωτὸν . . . περιεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1: 7. Rev. 3: 18. 21: 18, 21. Sept. for עֲשָׂרָה Ex. 37: 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (α) a golden ornament; 1 Pet. 3: 3 περίθεις χρυσίων. Rev. 17: 4 et 18: 16 in later edit.—Sept. Job 27: 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις. — (β) gold coin, money, Acts 3: 6. 20: 33. 1 Pet. 1: 18.—Ecclus. 40: 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος q. v.) gold-ringed, having gold rings upon the fingers, James 2: 2.—So Arr. Epict. 1. 22. 18 χρυσοὺς δακτυλίους ἔχων πολλοίς. Comp. Luc. Tim. 20 χρυσόχηρες.

Χρυσόλιθος, ου, ό, (χρυσός, λίθος,) chrysolite, pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the topaz of the moderns. Rev. 21: 20. Sept. for יָשָׁפֶט topaz Ex. 28: 20, 39: 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. Gems, Topaz and Chrysolite.

Χρυσόπρασος, ου, ό, (χρυσός, πράσινον a leek,) chrysoprase, a precious stone of a greenish golden colour, like a leek, i. e. usually apple-green passing into a grass-green. Rev. 21: 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. Chrysoprase and Gems.

Χρυσός, οὔ, ό, gold. a) genr. Matt. 2: 11 χρυσόν, καὶ λίβανον. 23: 16, 17 bis. Acts 17: 29. 1 Cor. 3: 12. Rev. 18: 12. 9: 7 in text. rec. Sept. for כֶּהָרִי 2 Chr. 3: 7. Ezra 1: 6. Prov. 17: 3. — Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (α) i. q. *golden ornaments*, 1 Tim. 2: 9 ἢ χρυσῶ, ἢ μαργαρίταις. Rev. 17: 4 et 18: 16 in text. rec. — Luc. de Dom. 8 τῷ χρυσῷ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure*, Matt. 10: 9. James 5: 3. — Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

Χρυσοῦς, see Χρύσεος.

Χρυσόω, ὦ, f. ὠσω, (χρυσός,) to gild, to deck with gold, trans. Rev. 17: 4 κεχρυσωμένη χρυσῷ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18: 16. So Sept. χρυσόω χρυσίῳ for כֶּהָרִי כֶּהָרִי Ex. 26: 32, 37. 36: 34. simpl. 2 K. 18: 16. — Luc. Philops. 19. Plut. Philopoen. 9. Diod. Sic. 4. 47.

Χρῶς, χρωτός, ό, (kindr. χροά, χροία, χρώμα,) pp. surface of a body, espec. of the human body, the skin, Sept. for כָּרִי Ex. 34: 29, 30. Xen. Oec. 10. 5; also colour, complexion, tint of the skin, Diod. Sic. 2. 6. Genr. and in N. T. the body, Acts 19: 12 ἀπὸ τοῦ χρωτός συνδύειν, i. e. which had been on his body. Sept. for כָּרִי Lev. 13: 2 sq. — Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

Χωλός, ή, όν, (obsol. χάω, χαλάω,) lame, halt, crippled in the feet, spoken of persons; Matt. 11: 5 καὶ χωλοὶ περιπατοῦσι. 15: 30, 31. 18: 8. 21: 14. Luke 7: 22. 14: 13, 21. John 5: 3. Acts 3: 2, [11]. 8: 7. 14: 8. Trop. Heb. 12: 13, see in Ἐκτρέπω a. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mark 9: 45; comp. Lob. ad Phr. p. 474 marg. Sept. for חָוָה Lev. 21: 17. Deut. 15: 21. — Ael. V. H. 11. 9 διέξας χωλόν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

Χώρα, ας, ή, (i. q. χῶρος, fr. obsol. χάω,) pp. space, which receives, contains, surrounds any thing; and so, place, spot, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20. — Hence genr. and in N. T. a country, land, region, province, etc.

a) genr. (α) pp. Luke 3: 1 τῆς Ἰουδαίας καὶ Τραχωνίτιδος χώρας. 15: 13, 14, 15. 19: 12. John 11: 54, 55. Acts 8: 1 τὰς χώρας Ἰουδαίας καὶ Συμαρείας. 10: 39. 13: 49. 16: 6 et 18: 23 τὴν Γαλιτικὴν χώραν, the Galatian country, the region or province of Galatia. 26: 20. c. gen. αὐτῶν Matt. 2: 12. So genr. Matt. 4: 16 ἐν χώρᾳ καὶ σκιᾷ θανάτου, comp. in Θάνατος d. (Is. 9: 1.) Opp. to the sea, Acts 27: 27. Sept. for אֶרֶץ Gen. 42: 9. Job 1: 1. Jon. 1: 8. כְּנָרָה 1 K. 20: 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφεροτάτη ἐστί.—(β) Meton. for the inhabitants of a country or region; Mark 1: 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12: 20.—Ecclus. 47: 18.

b) put with the name of a town or city, etc. a district, territory, around and belonging to that city; Matt. 8: 28 εἰς τὴν χώραν τῶν Γεργεσῶν. Mark 5: 1. Luke 8: 26. impl. Mark 5: 10. Luke 2: 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. the country, the open country, fields; as opp. to the city, Luke 21: 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἱερουσαλήμ in v. 20. — Dem. 255. ult. Xen. Cyr. 7. 1.

43. — As sown, tilled, harvested, Luke 12:16. John 4:35 *θείαασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν.* James 5:4. — Ecclus. 43:3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

Χωραζίν, see *Χοραζίν*.

Χωρέω, ὦ, f. ἦσα, (χώρα, χώρος space, place,) to give space, place, room; to give way, to yield, Hom. II. 16. 592. c. gen. to retire or retreat from ib. 15. 655.—Hence in N. T.

a) i. q. to go away from a place, i. e. (α) genr. to go, to pass, intraus. c. εἰς, Matt. 15:17 *εἰς τὴν κοιλίαν χωρεῖ.* Trop. 2 Pet. 3:9 *πάντας εἰς μετάνοιαν χωρήσας.* — Aeschyl. Pers. 379 or 385 *πῦς ἀνὴρ . . . ἐς νῦν ἐχώρει.* Xen. Ag. 1. 29. c. ἐπὶ Hdian. 8. 5. 13. Hesych. *χώρει πορεύου.* — (β) i. q. to go forward, trop. to go well, to succeed, to have success or progress; John 8. 37 *ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ἡμῖν*, i. e. in or among you.—2 Macc. 15:37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Aeschyl. Pers. 582 or 589 *νῦν ἐχώρει.*

b) spoken of capacity, to make place or room, i. q. to take in or receive, to hold, to contain. (α) pp. as a vessel, c. acc. of measure, John 2:6 *ἵδού . . . χωροῦσαι ἀρὰ μετρητῆς δύο ἡ τρεῖς.* Genr. of a place, c. acc. of thing, Mark 2:2 *ὥστε μηκέτι χωρεῖν* sc. αὐτοῦς. John 21:25 *οὐ . . . τὸν κόσμον χωρήσαι τὰ γραφ. βιβλία.* Sept. of a vessel, for *כִּי יָכִיל* 1 K. 7:25. 2 Chr. 4:5. genr. for *יָכִיל* Gen. 13:6. — So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 *τὴν δυν. μὴ χωρομένην τῷ τόπῳ.* Ael. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. to receive, e. g. a doctrine, matter, to admit, to assent to, c. acc. Matt. 19:11 *οὐ πάντες χωροῦσι τὸν λόγον τοῦτον.* impl. v. 12 bis.—Act. Thom. §50. Plut. Cato Min. 64 *οὐδὲ τὸ Κάτωνος φρόνημα χωροῦσι.* — Also persons, to receive to one's heart, affection; 2 Cor. 7:2 *χωρήσατε ἡμῶς*, in allusion to c. 6:11, 12, 13. So Chrysost. ad h. l. *φιλήσατέ με.*

Χωρίζω, f. ἴσω, (χωρίς,) to put apart, to separate, to sunder, trans.

n) Act. Matt. 19:6 et Mark 10:9 *ἃ οὖν ὁ θεὸς συνέσεν, ἄνθρωπος μὴ χωρήσει.* Seq. ἀπό c. gen. from any thing,

Rom. 8:35 *τίς ἡμᾶς χωρήσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39.* Pass. Heb. 7:26. — Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4. c. ἀπὸ Wisd. 1:3. *χωρισμός ἀπὸ Plato Phaedo 12.*

b) Mid. *χωρίζομαι*, and aor. 1 pass. *ἐχωρίσθην* as Mid. to separate oneself, to depart, e. g. from a person, c. ἀπὸ, 1 Cor. 7:10 *γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρίσθῃναι.* absol. v. 11, 15 bis. Philem. 15. — Of a wife, Isaews 73. 2. genr. Sept. for *נִשְׁאַר* Neh. 9:2. Xen. Cyr. 6. 1. 8. — From a place, i. q. to go away, to depart, c. ἀπὸ, Acts 1:4 *ἀπὸ Ἰεροσ. μὴ χωρίζεσθαι.* c. ἐκ, Acts 18:1 *χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν.* v. 2. — c. ἐκ, Pol. 3. 90. 2. c. εἰς, 2 Macc. 5:21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

Χωρίον, ου, τό, (χώρος, χώρα,) dimin. in form but not in sense, comp. Butt. § 119. n. 15. p. 330; place, spot, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. a country, region, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. place, i. q. a field, firm, possession; Matt. 26:36 et Mark 14:32 *εἰς χωρίον λεγόμενον Γεθσημανῆ,* comp. John 18:1 where it is *κλήπος.* John 4:5. Acts 1:18 *ἐκτίσας χωρίον.* v. 19 bis. 5:3, 8. Plur. τὰ χωρία, possessions, estates, Acts 4:34. 28:7. Sept. for *נִשְׁאַר* 1 Chr. 27:27. — Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

Χωρίς, adv. and prep. (obsol. *χάω*, kindr. with *χώρος, χώρα*), apart, separately, asunder; comp. Butt. § 146. 2. Winer § 58. 6.

a) Adv. John 20:7 *χωρίς ἐντετυλιγμένον.*—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Butt. and Winer l. c. *apart from*, i. q. *without*. (α) genr. Matt. 13:34 et Mark 4:34 *χωρίς παραβολῆς.* Luke 6:49 *χωρίς θεμελίου.* John 1:3 *χωρίς αὐτοῦ ἐγένετο οὐδὲ ἓν.* 15:5. Rom. 3:21 *χωρίς νόμου.* v. 28. 4:6. 7:8, 9. 10:14. 1 Cor. 4:8. 11:11 bis. Eph. 2:12. Phil. 2:14. 1 Tim. 2:8. 5:21. Philem. 14. Heb. 4:15 *χωρίς ἁμαρτίας, yet without sin.* 7:7, 20, 21. 9:7, 18, 22, 28. 10:28. 11:6, 40. 12:8, 14. James 2:20, 26 bis. — Luc. Parasit. 17 *οὔτε ἵππεύειν χωρὶς ἵππου.* Diod. Sic. 3. 34 bis, *χωρὶς υποδέσσεως . . .*

χωρίς πυρός. Xen. An. 1. 4. 13.—(β) i. q. besides, exclusive of; Matt. 14: 21 et 15: 38 χωρίς γυναικῶν καὶ παιδίων. 2 Cor. 11: 28. So Sept. for כְּבָרִים Gen. 46: 26. Num. 16: 49. מִן כְּבָרִים 1 K. 5: 16.—Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Caes. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. the north-west, the quarter whence Corus blows, Acts 27: 12.

Ψ.

Ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψάλλ' ἔθειραν Aeschyl. Pers. 1062. Suid. ψαλλομένη· τιλλομένη. Espec. a string, to twang, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξον νευρὰν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πεμπίδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γὰρ αὐτεῖν ἐνι χωρὶς αὐλῶν, οὔτε ψάλλειν ἀνευ λύρας. More general than κισθαρίζειν and distinguished from it, Hidot. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for יָמַי 1 Sam. 16: 23. 18: 10. 19: 9.—In Sept. and N. T. to sing, to chant, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. to or in honour of whom, Rom. 15: 9 τῷ ὀνόματί σου ψαλῶ. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14: 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νοῦ. Sept. oft c. dat. pers. for יָמַי Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ὑμνον ψάλλειν τῷ θεῷ.

Ψαλμός, οὔ, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τοξοῦ Eurip. Jon. 173 or 175; of stringed

instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Ἀύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μοῦσα συρίγγων καὶ αὐλῶν, ᾧδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T. a psalm, a song, in praise of God.

a) genr. 1 Cor. 14: 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5: 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾧδαῖς πνευματικαῖς. Col. 3: 16. So Sept. for יָמַי Ps. 95: 2. יָמַי in superscript. Ps. 3, 4, 5, sq.—Psalt. Sal. 15: 5 ψαλμὸν καὶ αἶνον.

b) spec. of the Psalms, the book of Psalms, as a part of the O. T. Luke 20: 42. 24: 44. Acts 1: 20. So Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης a. β, and Νόμος c. β.

Ψευδαδελφός, οὔ, ὁ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11: 13.

Ψευδής, έός, οὗς, ὁ, ἡ, adj. (ψεῦδομαι,) false, lying, deceiving; Acts 6: 13 μάργυνας ψευδεῖς. Rev. 2: 2. Sept. for יָמַי 1 K. 22: 22, 23. Prov. 12: 23. 19: 5, 9.—Arr. Epict. 3. 7. 15. Plut. de adul. et amic. 24. Thuc. 4. 27.—By impl. false towards God, wicked, ungodly, Rev. 21: 8 εἰδωλολάτραις καὶ πᾶσι

ἐπερίσσειον, comp. v. 3, 4, 5. Comp. in Ψεῦδος, Ἀδικία no. 2.

Ψεύσις, ου, ὁ, (ψεύδω,) *one false, a liar, deceiver*, John 8: 44, 45. 1 Tim. 1: 10. Tit. 1: 12. 1 John 1: 10. 2: 4. 4: 20. 5: 10. So of a false teacher, impostor, 1 John 1: 22, coll. v. 18.—Ecclus. 25: 2. Diod. Sic. 1. 76. Dem. 404. 5.—By impl. *one false toward God, an apostate, wicked person*, Rom. 3: 4. Comp. in Ψεῦσμα. So Sept. for בִּזְיוֹ Prov. 19: 22, opp. δίκαιος. —Ecclus. 15: 8 ἄνδρες ψεύσται, parall. ἄνδρες ἀμαρτωλοί in v. 7.

Ψηλαφάω, ᾧ, φ. ἴσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*, trans. Luke 24: 39 ψηλαφήσατέ με. Heb. 12: 18. 1 John 1: 1. Trop. *to feel after*, Acts 17: 27 εἰ ἄρα γε ψηλαθήσειαν αὐτὸν καὶ εὗροιν. Sept. pp. for שָׁחַט Gen. 27: 12, 21, 22. Judg. 16: 27.—Aristoph. Eccles. 315 ὅτε δ' ἦδ' ἐκείνο ψηλαφῶν οὐκ ἐδυναίμην εἰρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, f. ἴσω, (ψῆφος q. v.) pp. *to count or reckon with pebbles, counters, ψῆφοι*, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus*. In N. T. genr. *to count up, to reckon*, c. acc. Luke 14: 28 ψηφίζει τὴν διαπάνην. Rev. 13: 18.—Aquil. for חָשַׁב Ps. 48: 14. Palaeph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς ἡγορεῖς μισθόν, καὶ τί νοσῶν [δαπανᾷ].—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ἡ, (ψάω, ψέω,) *a small stone*, pp. as worn smooth by water, *a gravel-stone, pebble*, Lat. *calculus*, genr. Ex. 4: 25. Lam. 3: 16. Ecclus. 18: 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of the stones or counters for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Diod. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus*. Also of dice, lots, used in a kind of magic, ἡ διὰ τῶν ψήφων μαντική, Heyne Apollodor. 3. 10. 2. 9. p. 274.

Most freq. *a vote*, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλη ἀντὶ τῆς λευκῆς ψῆφον. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψῆφον φερόντων, ἐκείνοι μόνον ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλιστα ὅσῳ τὴν λευκὴν αἰεὶ καὶ σώζουσιν φέρεις. Aeschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119.—Hence in N. T.

a) meton. *vote, voice, suffrage*; Acts 26: 10 κατήνεγκα ψῆφον *I gave my vote*, sc. with alacrity, zeal; see in Καταφέρω no. 2.—Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἤδη κατ' αὐτῶν ψῆφον ἤνεγκε. Ael. V. H. 1. 34 τὴν καταδικάζουσιν ἀγαγεῖν ψῆφον. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token*; Rev. 2: 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψῆφον λευκὴν καὶ ἐπὶ τὴν ψῆφον ὄνομα καινόν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace dice or tokens inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes tesserae or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the λευκὴ ψῆφος was a symbol of good-fortune and prosperity; Hésych. λευκὴ ψῆφος: παροιμία ἐπὶ τῶν εὐδαιμόνως . . . ζώντων.—In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψῆφον αὐτοῖς ὑπάρχειν,

ὡς ἀγαθοῖς καὶ θεοῖς τὴν φύσιν ἀπο-
τέροις. Comp. further in Elsner l. c. p.
443. Weist. N. T. II. p. 758.

Ψιθυρισμός, οὖ, ὁ, (ψιθυρίζω to
whisper, Sept. 2 Sam. 12: 19. Pol. 15.
27. 10,) *a whispering*, Plut. de rect. Rat.
Audiendi 13 fin. Luc. Amor. 15. In
N. T. i. q. *secret slander, detraction*, 2
Cor. 12: 20. — Plut. Conjug. Praec. 40.
ed. R. VI. p. 543. 8.

Ψιθυριστής, οὖ, ὁ, (ψιθυρίζω,) *a
whisperer*, and by impl. *a secret slan-
derer, detractor*, Rom. 1: 30. — Dem.
1358. 6 παρὰ τὸν ψιθυριστὴν Ἐρμῆν.

Ψιχίον, ου, τό, (dim. of ψίξ a bit,
crumb, from ψίω, ψάω,) *a little bit,
crumb*, of bread, meat, etc. Matt. 15:
27. Mark 7: 28. Luke 16: 21. — Found
only in N. T.

Ψυχή, ἥς, ἡ, (ψύχω q. v.) pp. *the
breath*, Sept. for ψῆξ Job 41: 13. Gen.
1: 30. Usually and in N. T. *vital breath*,
Lat. *anima*, through which the body
lives and feels, i. e. the principle of
life manifested in the breath, *the soul*,
Heb. שָׁמַיִל.

a) pp. *the soul* as the vital principle,
Lat. *anima*, i. e. the animal soul, the
vital spirit. (α) genr. Luke 12: 20 ταύ-
τη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν
ἀπὸ σοῦ. Acts 20: 10 ἡ γὰρ ψυχὴ αὐτοῦ
ἐν αὐτῷ ἐστι. Of beasts etc. Rev. 8:
9 τὰ κτίσματα ἔχοντα ψυχὰς. So Sept.
and ψῆξ Gen. 35: 18. 1 K. 17: 21.—
Wisd. 15: 8. Jos. Ant. 5. 2. 8. Hdian.
2. 13. 16. Plut. Romul. 28. Xen. Cyr.
8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς
ἐξελεύσεως sc. τοῦ σώματος.—(β) Meton.
life itself; Matt. 6: 25 bis, μὴ μεριμνᾶτε τῇ
ψυχῇ . . . οὐχὶ ἡ ψυχὴ πλείον ἐστι τῆς
τροφῆς; Luke 12: 22, 23. Matt. 20: 28
et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ
λύτρον. Mark 3: 4 et Luke 6: 9 σῶσαι
τὴν ψυχὴν. Luke 14: 26. 21: 19 see in
Κτάσμαι. Acts 15: 26. 20: 24. 27: 10,
22. Rom. 16: 4. Phil. 2: 30. 1 Thess. 2:
8. Rev. 12: 11. So τιθέναι τὴν ψυχὴν
to lay down one's life John 10: 11, 15, 17.
13: 37, 38. 15: 13. 1 John 3: 16 bis;
comp. in Τίθημι b. β. ζητεῖν τὴν ψυχὴν
τινος *to seek one's life* Matt. 2: 20. Rom.
11: 3; so Sept. and ψῆξ ψῆξ Ex. 4:

19. 1 Sam. 20: 1. So Sept. genr. for
ψῆξ Gen. 19: 17, 19. 44: 30. Ex. 21: 23.
—Ael. V. H. 13. 20. Pol. 28. 9. 4. Eu-
rip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δι-
δομ' ἐκοῦσα. Xen. An. 4. 6. 4. ib. 3. 3.
44.—In antithetic declarations of Jesus,
ψυχή refers not only to natural life, but
also to life as continued beyond the
grave; John 12: 25 bis, ὁ φιλῶν τὴν ψυ-
χὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν
τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς
ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐ-
τήν (for τὴν ψυχὴν) refers to eternal
life. So Matt. 10: 39 bis. 16: 25 bis.
Mark 8: 35 bis. Luke 9: 24 bis. 17: 33.
So as including the idea of life or the
spirit both natural and eternal, Matt. 16:
26 bis. Mark 8: 36, 37; comp. Luke 9:
25.—(γ) Of a departed soul, ghost, shade,
separate from the body; spoken in
Greek mythology of the shades, manes
ghosts, inhabiting Hades; comp. Passow
no. 2. Rev. 6: 9 τὰς ψυχὰς τῶν ἐσφαγμέ-
νων διὰ τὸν λόγον τοῦ θεοῦ. 20: 4. Acts
2: 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν
μου εἰς ᾄδον, quoted from Ps. 16: 10
where Sept. for ψῆξ. — Wisd. 3: 1 δι-
καίων δὲ ψυχὰ ἐν χειρὶ θεοῦ. Act. Thom.
§ 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς
τῶν τεθνηκότων ψυχὰς ἐκκαλοῦμενον. ib.
κελεύει τὴν Σαμουήλον ψυχὴν ἀναγαγεῖν.
Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib.
17. 1. ib. 10. 11.

b) spec. *the soul* as the sentient prin-
ciple, Lat. *animus*. (α) As the seat of
the senses, desires, affections, appetites,
passions, i. e. the lower and animal na-
ture common to man with the beasts;
distinguished in the Pythagorean and
Platonic philosophy from the higher
rational nature, ὁ νοῦς, τὸ πνεῦμα, be-
longing to man alone; see espec. Loes-
ner Obs. e Philon. p. 381, 503. This
distinction is also followed by the LXX,
and sometimes in N. T. comp. in Πνεῦ-
μα no. 2. b. So 1 Thess. 5: 23 τὸ πνεῦ-
μα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, i. e. the
whole man. Heb. 4: 12 ἄχρι μερισμοῦ
ψυχῆς τε καὶ πνεύματος. Luke 1: 46
μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ
ἀγαλλίασε τὸ πνεῦμά μου. As distin-
guished from διάνοια, Matt. 22: 37.
Mark 12: 30. Luke 10: 27; from σύνε-
σις Mark 12: 33.—So Wisd. 15: 11. Jos.
Ant. 1. 1. 2 ἐπλάσεν ὁ θεὸς τὸν ἄνθρωπον

πον χοῦν ἀπὸ τῆς γῆς λαβὼν, καὶ πνεῦμα ἐνήκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.—Simpl. the soul, i. q. the mind, feelings; Matt. 11: 29 εὐρήσετε ἀνάπαισιν ταῖς ψυχαῖς ὑμῶν. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία. John 10: 24. Acts 14: 2, 22. 15: 24. Heb. 12: 3. 1 Pet. 1: 22. 2 Pet. 2: 8, 14. So Sept. for פֶּשַׁח Ex. 23. 9. 1 Sam. 1: 15. בָּזָה 1 K. 11: 2. Prov. 26: 25. Is. 44: 19. ul. (Arr. Epict. 4. 11. 6 ἔρχα ψυχῆς, ὁρμῆν, ἀφορμῆν, ὀρέγεσθαι, κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ with all one's soul Matt. 22: 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark 12: 30, 33. Luke 10: 27. So Sept. and פֶּשַׁח Deut. 26: 16. 30: 2, 6, 10. בָּבָזָה 2 Chr. 15: 15. 31: 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλη τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς from the soul, heartily, Eph. 6: 6. Col. 3: 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι to be of one soul, unanimous, united in affection and will, Acts 4: 32. Phil. 1: 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστι φῖλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. — To the soul, ψυχὴ, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26: 38 ἐπὶ Mark 14: 34 περιλύπός ἐστιν ἡ ψυχὴ μου. Luke 1: 46. 12: 19 bis. John 12: 27. Heb. 10: 38. 3 John 2. Rev. 18: 14. So Sept. and פֶּשַׁח Gen. 27: 4, 19. Is. 1: 14. בָּזָה Is. 33: 18.—Eccelus. 7: 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.—(β) Genr. the soul of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. 10: 28 bis, μὴ φοβεῖσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε μᾶλλον τὸν δυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 1 Cor. 1: 23. 12: 15. Heb. 6: 19. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπώλεια. 13: 17. James 1: 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. 5: 20. 1 Pet. 1: 9 σωτηρίαν ψυχῶν. 2: 11, 25. 4: 19. — Wisd. 1: 4, 11 στόμα καταφενδόμενον ἀναιρεῖ ψυχὴν. 9: 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἵσχιν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Di-od. Sic. 16. 20. Plato Phaedo 9, 28 ἐν

τῷ αὐτῷ ὡς ψυχὴ καὶ σῶμα . . . τῇ δὲ, ἄρχειν καὶ δεσπόζειν . . . ἡ μὲν ψυχὴ τῷ θεῷ ἔοικε κ. τ. λ. Xen. Mem. 1. 4. 13, 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θεοῦ μετέχει κ. τ. λ.

c) meton. a soul, i. e. a living thing, animal, in which is ἡ ψυχὴ, life; like Heb. פֶּשַׁח. (α) genr. and from the Heb. 1 Cor. 15: 45 ἐγένετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. a living soul or animal, in allusion to Gen. 2: 7 where Sept. for פֶּשַׁח פֶּשַׁח. Rev. 16: 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπέθα-νεν ἐν τῇ θαλάσῃ. So Sept. and פֶּשַׁח Gen. 1: 24. 2: 19. 9: 10, 12, 15. Comp. Gesen. Lex. art. פֶּשַׁח no. 4.—(β) Oftener of nian, a soul, i. q. a living person, man, πᾶσα ψυχὴ every soul, every person, every one, Acts 2: 43. 3: 23. Rom. 13: 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου i. q. every man, Rom. 2: 9. ψυχὰς ἀνθρώπων, men, Luke 9: 56 in text. rec. Sept. and פֶּשַׁח genr. Gen. 17: 14. Deut. 24: 7. Lev. 5: 1, 2. ψυχὴ ἀνθρώπου for פֶּשַׁח Num. 19: 11, 13.—Eurip. Phoen. 1315 φόνιαι ψυχαί. — So in enumerations; Acts 2: 41 ψυχαὶ ὡσεὶ τρισχίλια. 7: 14. 27: 37. 1 Pet. 3: 20. Sept. and פֶּשַׁח Gen. 46: 15, 18, 26, 27. Ex. 1: 5. Deut. 10: 22.—1 Macc. 2: 38. Pol. 8. 5. 3 μία ψυχὴ. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ κεφαλήν τὸν ἀνθρώπου ἐώθαμεν ἀπὸ τῶν κυριοτάτων ὑποκορίζεσθαι.—(γ) Spec. for a servant, slave; Rev. 18: 13 ψυχὰς ἀνθρώπων, here prob. female slaves, in distinction from the preced. σώματα. Comp. in Ἀνθρωπος no. 1. c. ε. So Sept. ψ. ἀνθρ. for פֶּשַׁח Ex. 27: 13. Simpl. ψυχὴ and פֶּשַׁח Gen. 12: 5. — 1 Macc. 10: 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragn. 33. ed. Schweigh. III. p. 77, πολλὰς δουλεύειν ψυχὰς.

Ψυχικός, ἡ, ὄν, (ψυχῇ,) breathing, animal, possessing animal life.

a) pp. of the body, σῶμα ψυχικόν, animal body, having breath and animal life, 1 Cor. 15: 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός a.—Di-od. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

b) spoken of the soul, mind, animal,

natural, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. α. and Πνευματικός b. 1 Cor. 2: 14 ψυχικός ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3: 15 ἡ σοφία ψυχική.—Comp. ψυχὴ Eccles. 5: 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω), *cold*, *frigus*, John 18: 18 ὅτι ψύχος ἦν. Acts 28: 2. 2 Cor. 11: 27. Sept. for רָך Gen. 8: 22. רָךְ Ps. 147: 17.—Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ἄ, ὄν, (ψύχω), *cold*, *cool*, *fresh*, *refreshing*, e. g. ποτήριον ψυχροῦ sc. ὕδατος Matt. 10: 42.—So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβὼν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρὸν πίνειν. Fully, ψυχρὸν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold*, *cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρός, οὔτε ζεστός. Rev. 3: 15 bis, 16.—Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἔπισι.

Ψύχω, f. ὑξω, aor. 2 pass. ἐψύγην

Buttm. § 100. n. 8; *to breathe*, *to blow*, Hom. Il. 20. 440. c. acc. to blow upon, *to cool*, Sept. Jer. 6: 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled*, *to grow cold*, trop. of affection, Matt. 24: 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ἰσω, (ψωμός a bit, morsel, mouthful, from ψάω, ψάω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quaest. Rom. 21. In N. T. genr. *to feed*, *to supply with food*, c. acc. pers. Rom. 12: 20. Seq. acc. of thing, *to feed out*, 1 Cor. 13: 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμιεῖ κρέα, for לֶחֶם נֶאֱמָר Num. 11: 4. Deut. 8: 16. Eccles. 15: 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμιζουσι τὰ νεόττια. Plut. Sympos. 5. prooem.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίω,) *a bit*, *morsel*, *mouthful*, John 13: 26 bis, 27, 30.—Diog. Laert. 6. 37.

Ψάω, f. ξω, (ψάω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6: 1.—Etyim. Mag. ψάχοντες· θρύπτοντες, λεπτινόντες. Comp. Ion. κατασάχω Hdot. 4. 75.

Ω.

Ω, *Omega*, the last letter of the Greek alphabet; hence poet. for the last, i. q. ὁ ἔσχατος and τέλος, Rev. 1: 8, [11]. 21: 6. 22: 13. Comp. in Α.

Ω, interj. *O!* before the Vocative in a direct address; Matt. 15: 28 ὦ γύναι. 17: 17. Mark 9: 19. Luke 9: 41. 24: 45. Acts 1: 1 ὦ Θεόφιλε. 13: 10. 18: 14. 27: 21. Rom. 2: 1, 3. 9: 20. Gal. 3: 1. 1 Tim. 6: 20. James 2: 20.—Sept. Jer. 4: 10. Jos. Ant. 3. 5. 3. Ceb. Tab.

2, 3, 4. Xen. H. G. 1. 7. 16.—Once in admiration, Rom. 11: 33 ὦ βάθος κ. τ. λ. *O the depth!* usually in this sense written ὦ, Buttm. § 117. n. 4. Sept. for וְיֵן Is. 6: 5. וְיֵן Nah. 3: 1. Zeph. 3: 3.—Soph. Ajax 372.

Ωβήδ, ὁ, indec. *Obed*, Heb. עֲבֵד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1: 5 bis, Luke 3: 32. Comp. Ruth 4: 13 sq.

Ωδε, demonstr. adv. (ὅδε, comp.

Buttm. § 116. 7, and n. 7,) pp. *thus, so*, in this way or manner, Hom. Il. 1. 181. ib. 18. 392. Palaeph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. to or in this place, viz.

a) *hither*, to this place, after verbs of motion; Matt. 8: 29 ἡλθες ὧδε. 14: 18 et 17: 17 φέρετέ μοι αὐτοὺς ὧδε. 22: 12. Mark 11: 3. Luke 9: 41. 14: 21. 19: 27. John 6: 25. 20: 27. Acts 9: 21. Rev. 4: 1. 11: 12. ἕως ὧδε Luke 23: 5. So Sept. for הִנֵּה Ex. 3: 5. Ruth. 2: 14. — Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here*, in this place, after verbs implying rest and the like: (α) pp. Matt. 12: 6 οὗ τοῦ ἱεροῦ μεῖζων ἔστιν ὧδε. v. 41, 42 πλεῖον Σολομώντος ὧδε. 14: 8, 17. 16: 28. 17: 4 bis. 20: 6 τί ὧδε ἐστηκατε ἄγριοι; 24: 2. 26: 38. 28: 6. Mark 6: 3 ὧδε πρὸς ἡμᾶς *here* in our city. 8: 4. 9: 1, 5. 14: 32, 34. 16: 6. Luke 4: 23. 9: 12 ὧδε ἐν ἐρήμῳ τόπῳ. v. 27, 33. 11: 31, 32. 22: 38. 24: 6. John 6: 9. 11: 21, 32. Acts 9: 14 ὧδε *here* in this city. Heb. 7: 8 et 13: 14 ὧδε *here* on earth. James 2: 3 κάθον ὧδε, and so Sept. for הִנֵּה Ruth 4: 1, 2. 2 K. 7: 3. So c. ἐκεῖ opp. Mark 13: 21. Luke 17: 21, 23. James 2: 3; or repeated, ἄδε . . . ὧδε id. Matt. 24: 23. τὰ ὧδε *the things* done *here* Col. 4: 9. Sept. genr. for הִנֵּה Gen. 19: 12. Num. 32: 16. Judg. 19: 9. — Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin.—(β) Trop. *herein*, in this thing, Rev. 13: 10, 18. 14: 12 bis. 17: 9.

ᾠδῇ, i. e. ὠδῇ, ἦς, ἦ, (contr. for αἰοιδῇ, from αἰείδω, ἄδω to sing,) *an ode, song*, e. g. in praise of God, Eph. 5: 19. Col. 3: 16. Rev. 5: 9. 14: 3 bis. 15: 3 bis. Sept. for רָשָׁה Judg. 5: 12. 1 K. 4: 32. Ps. 42: 9. — Ecclus. 39: 19. Jos. Ant. 7. 12. 3 ᾠδὰς εἰς Θεὸν καὶ ὕμνους. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

ᾠδίν, ἴνος, ἦ, (kindr. ὀδύνη,) a very late form of the nominative, 1 Thess. 5: 3. Sept. Is. 37: 3; instead of the usual ἦ ὠδὶς, ἴνος, see Passow in ὠδὶς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41.

n. 4; a *throe, pain, pang*, sc. of a woman in travail.

a) pp. 1 Thess. 5: 3 ὅλεθρος, ὥσπερ ἡ ὠδὴν τῇ ἐν γαστρὶ ἐχούσῃ. So Sept. for הָרָה Is. 22: 23. Hos. 13: 3. comp. Is. 37: 3.—Jos. Ant. 2. 9. 2, 4. Ael. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theaet. 6. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. 24: 8 et Mark 13: 9 ταῦτα ἀρχὴ ὠδίνων. So Sept. and הָרָה Job 21: 17. הָרָה Ez. 15: 14. הָרָה Nah. 2: 11. — So Acts 2: 24 λύσας τὰς ὠδίνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18: 5 where Sept. ὠδίνες θανάτου for Heb. מְרִירַת הָרָה, which the LXX refer to הָרָה a *throe, pain*, instead of הָרָה a *band, snare*, comp. v. 6. The phrase λύνειν ὠδίνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σφῆς ὠδίνας ἐξέλυσσε λαθρολαῖς γονῆς. Ael. H. An. 12. 5 τοὺς τῶν ὠδίνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίων αἱ γυναῖκες . . . τὴν ὠδὴν ἀπολύσασαί καὶ ἐξανασταῖσαι κ. τ. λ. Also Liban. Epist. 1080. p. 514, τούτων ἕκαστον ἄνθρωπον μὲν ἂν λύσειε. Strabo XVI. p. 1107, λύει δὲ κεφαλαιγίας θανάμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job 39: 3.

ᾠδίνω, f. ἰνῶ, (ὠδὶς,) *to be in the throes, to travail* in childbirth, absol. Rev. 12: 2 ἐν γαστρὶ ἔχουσα κράζει, ὠδίνουσα, *being in travail*. Gal. 4: 27 ἡ οὐκ ὠδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ἡ στεῖρα. Sept. for הָרָה Is. 23: 4. 26: 18. 66: 7, 8. הָרָה Cant. 8: 5.—Hom. Il. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. s. Gall. 19. Plut. Vit. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. 4: 19. Comp. Γεννάω I. a. α.

ᾠμος, ου, ὅ, (prob. obsol. οἶω i. q. φέρω,) *a shoulder*, Matt. 23: 4. Luke 15: 5. Sept. for הָוֶה Gen. 21: 14. Is. 9: 6. הָוֶה Num. 7: 9. Is. 49: 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

ᾠνέομαι, οὔμαι, f. ἥσομαι, *depon.* Mid. Aor. 1 ὠνησάμην a form condemned by the Atticists, instead of

which Attic writers used *ἐπιοῖμην*, comp. Phryn. et Lob. p. 137 sq. Buttm. § 114 fin.—*Τὸ buy*, to purchase, c. acc. et gen. of price, Acts 7: 16 ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου.—Aor. ὠνήσαμην, Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ὠνήσαμην, καὶ τροπωτῆρα δύο ὀβολῶν. ib. Hermot. 81. c. acc. Jos. Ant. 2. 4. 1. Ael. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ῥόν, οὔ, τό, an egg, Lat. *ovum*, Luke 11: 12. Sept. for *ἡν* Deut. 22: 6. Job 39: 14.—Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ῥρα, ας, ἡ, whence Lat. *hora*, Engl. *hour*, pp. a time, season, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ θερούς Jos. Ant. 4. 5. 2. Ael. V. H. 3. 1. Xen. Venat. 9. 20. ὥρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V. 7. 13. Thuc. 4. 6. χειμῶν, θερός . . . τὰς δὲ ἄλλας ὥρας Xen. Ven. 6. 13. An. 1. 4. 10. ὥ. τοῦ ἔτους Hdian. 8. 4. 3. Ael. V. H. 1. 15. αἱ κατ' ἐνιαυτὸν ὥραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. *bloom, beauty, vigour*; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. 15. 2. 6 ὥρα τε κάλλιστον ὄντα τὸν Ἀριστοβούλον. Plut. Marcell. 2. Aeschin. 19. 4 κάλλει καὶ ὥρα. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ὥρα διαλύποι.—In N. T. of shorter intervals, a time, season, hour, viz.

a) of the day generally, *day-time, day*; Matt. 14: 15 ἡ ὥρα ἤδη παρήλθε. Mark 6: 35 bis, ἡδὴ ὥρας πολλῆς γενομένης, κ. τ. λ. 11: 11 ὥρας ἤδη οὔσης τῆς ὥρας.—Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἑως, *μεσημβρία, ἑσπέρα, νύξ*, Passow ὥρα no. 2; or also morning, noon and evening, ὄρθρος, καὶρός

μεσημβρινός, κ. δειλινός, κ. ἑσπερος, Sturz Lex. Xenoph. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὃ ἡλῖος φωτεινός ὦν τὰς τε ὥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἐωθινή. Comp. Jahn § 101. In N. T. an hour, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. 24: 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. 25: 13. Mark 13: 32. Luke 22: 59. John 4: 52 ἐπύθετο παρ' αὐτῶν τὴν ὥραν. 11: 9 οὐχὶ δώδεκα εἰσι ὥραι τῆς ἡμέρας. Acts 5: 7 ὥς ὥρῶν τριῶν διαστήμα. 10: 30 μέχρι ταύτης τῆς ὥρας. Rev. 9: 15. Dat. c. ἐν, of time when; Matt. 8: 13. 24: 50 ἐν ἡμέρᾳ . . . καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει. Luke 12: 46. John 4: 53. Accus. of time how long; Matt. 20: 12 μίαν ὥραν ἐποίησαν, see in Ποιέω no. 2. b. 26: 40 μίαν ὥραν γρηγορήσαι. Mark 14: 37. ὥς ἐπὶ ὥρας δύο Acts 19: 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20: 3 περὶ τὴν τρίτην ὥραν. v. 5, 6, 9. 27: 45 bis, ἀπὸ δὲ ἑκτῆς ὥρας . . . ἕως ὥρας ἑννάτης. v. 46. Mark 15: 25, 33 bis, 34. Luke 23: 44 bis. John 1: 40. 4: 6, 52. 19: 14 ἥρα δὲ ὥσπερ ἑκτη. Acts 2: 15 ὥρα τρίτη τῆς ἡμέρας. 3: 1 ὥραν τῆς προσευχῆς, τὴν ἑννάτην. 10: 3, 9, 30. So of the hours of the night, as counted from sunset; Acts 16: 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23: 23 ἀπὸ τρίτης ὥρας τῆς νυκτός.—Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτὸς ἑννάτης ὥρας, ὑπὲρ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἑνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἕξ ὥραι.—(β) Trop. i. q. a short time, a brief interval, as acc. μίαν ὥραν Rev. 17: 12; dat. μὲν ὥρα Rev. 18: 10, 16, 19. πρὸς ὥραν John 5: 35. 2 Cor. 7: 8. Gal. 2: 5. Philem. 15. πρὸς καιρὸν ὥρας id. 1 Thess. 2: 17.

c) meton. *hour, i. q. time, period*, spoken of any definite point or space of time.—(α) With adjuncts;

e. g. an adj. or pron. ἀπο τῆς ὥρας ἐκλή-
νης Matt. 9: 22. 15: 28. 17: 18. John
19: 27. Dat. of time when, αὐτῇ τῇ
ᾠρᾷ Luke 2: 38. 24: 33. Acts 16: 18.
22: 13. ποιεῖ ὥρα, ἢ ὥρα, Matt. 24: 42,
44. Luke 12: 39, 40. (Sept. Dan. 3: 6,
18.) ἐν αὐτῇ τῇ ᾠρᾷ id. Luke 7: 21. 10:
21. 12: 12. 20: 19. ἐν ἐκείνῃ τῇ ᾠρᾷ
Matt. 10: 19. 18: 1. 26: 55. Mark 13: 11.
Rev. 11: 13. So Rev. 3: 3. 1 Cor. 4:
11 ἄχρι τῆς ἄρτι ὥρας. 15: 30 πᾶσαν
ᾠραν *all the time*. (Sept. for כָּכָה
Ex. 18: 22, 26.) With an adverb or
relative etc. John 4: 21 ἔρχεται ὥρα,
ὅτε κ. τ. λ. v. 23. 5: 25, 28 ἔρχεται ὥρα
ἐν ᾗ κ. τ. λ. 16: 25. So c. ἴνα, see in
ἴνα no. 3. d, John 12: 23. 13: 1. 16: 2,
32. Seq. gen. of thing to be done or
to happen; Luke 1: 10, coll. Sept. Dan.
9: 21. Luke 14: 17 τῇ ᾠρᾷ τοῦ δείπνου
the time of the supper or feast. Rev. 3:
10. 14: 7, 15. impl. Luke 22: 14. c.
inf. Rom. 13: 11 ὥρα ἡμᾶς ἥδη ἐξ ὕπνου
ἐγερθεῖναι. (c. gen. Sept. for כָּכָה 2 Sam.
24: 15. Dan. 9: 21. Diod. Sic. 13. 94.
c. inf. Sept. Gen. 29: 7. Ael. V. H. 1.
21.) Seq. gen. of pers. *one's time*, i. e.
appointed to him, in which he is to do
or suffer, Luke 22: 53. John 16: 21;
elsewhere of Christ, John 2: 4. 7: 30.
8: 20. 13: 1.—(β) Simply, *the time*, i. e.
spoken of, or otherwise understood;
Matt. 26: 45 ἡγγικεν ἡ ὥρα. Mark 14: 41.
John 16: 4. 1 John 2: 18 bis, see in
Ἐσχάτος b. β. (Xen. Mem. 2. 1. 2.)
Emphat. John 17: 1; and so by impl.
time or hour of trial, sorrow, suffering,
Mark 14: 35. John 12: 27 bis.

Ωραιος, α, ον, (ὥρα,) *timely*,
seasonable, *tempestivus*, as fruits, like
Engl. 'fruits of the season,' Ael. V. H.
1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv.
8. 25. Trop. of a virgin ripe for mar-
riage, Ael. V. H. 4. 1. Xen. Cyr. 4. 6.
9. In N. T. only trop. *fair*, *comely*,
beautiful, spoken of things; comp. in
Ωρα init. Matt. 23: 27 τάφοις . . . οὕτως
ἐξωθεν μὲν φαίνονται ὡραῖοι. Rom. 10:
15, see in Ἰούς ε. Sept. of things, for
כָּכָה Gen. 2: 9. 3: 6; of persons for
כָּכָה Gen. 24: 17. 39: 6. — Of things,
πλὸς ὥρ. Anthol. Gr. I. p. 168. πρόσω-
πον Hdian. 5. 6. 24. Of persons, Luc.
D. Deor. 5. 5. Plut. Cato Maj. 4. Xen.
Mem. 1. 3. 10, 13, 14. Conv. 2. 1. —

Spoken of a gate of the temple, Acts
3: 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην
ὡραίαν, and v. 10 ἐπὶ τῇ ὡραίᾳ πύλῃ,
supposed by some to have been the
large gate leading from the court of
the Gentiles to the court of the Israel-
ites, over against the eastern side of the
ναός, otherwise called the gate of Nica-
nor, and described by Josephus as cov-
ered with plates of gold and silver, and
very splendid and massive; Jos. B. J.
5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5.
Lightf. Hor. Heb. in Chorogr. Cent.
Matthaeo praem. c. 30. Comp. espec.
Weist. N. T. II. p. 471 sq. But from
Acts 3: 3, 8, it would seem rather to
have been one of the external gates,
leading from without into the court of
the Gentiles, in which also was Solo-
mon's porch, v. 11; comp. in Ἱερὸν d.
Hence it is referred with better reason
to one of the two gates on the south
side of the temple, leading from the
city, called חֲזַקְתָּהּ, *Portae Hhul-*
dae, perhaps from חֲזַק time, season,
age; of which θύρα ὡραία would then
be a translation; *porta tempestiva*; Jos.
Ant. 15. 11. 5. Lightf. Hor. Heb. in
Acts 3: 2. Disq. Chor. Johanni praem.
c. 6. § 1. Kuinoel in loc.

Ωρόμαι, f. ὕσμαι, depon. Mid.
(kindr. ὀρύγω, ἐρυγεῖν, ἐρεύγομαι,) *to*
roar, *to howl*, as beasts of prey from
rage or hunger; e. g. a lion, 1 Pet. 5:
8 ὡς λέων ὠρόμενος. Sept. of a lion for
לָהּ Judg. 14: 5. Ps. 22: 4. — Apollon.
Rh. Arg. 4. 1339. Of wolves, Theoc. I.
71; of dogs id. 2. 35. Luc. D. Mort.
10. 13.

Ως, relat. adv. (ὅς,) correl. to πῶς,
τὼς, Buttm. § 116. 4; pp. *in which way*,
in what way, and hence genr. *as*, *so*, *as*,
how; sometimes equivalent to a con-
junction, see below in D. Comp. Pas-
sow in ὡς. Buttm. § 149 init. Matth. §
628. — For ὡς ἄν, see in ἄν I. 2. a, b;
also II. 2.

A) In comparisons; see Passow A. I.
Matth. l. c. p. 1283. In Attic writers
ὥσπερ is the prevailing word in this
usage; see Passow s. v. (α) pp. fully,
with a corresponding demonstr. adv.
as οὕτως or the like, either preceding
or following; e. g. οὕτως—ὡς, *so—as*,

Mark 4: 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἐάν ἄνθρωπος κ. τ. λ. John 7: 46. 1 Cor. 3: 15. ὡς—οὕτως, *as—so*, Acts 8: 32 ὡς ἄμνός . . . οὕτως οὐκ ἀνοίγει κ. τ. λ. quoted from Is. 53: 7 where Sept. for י . . . ב. Acts 23: 11. ὡς γὰρ . . . οὕτω Rom. 5: 15, 18. 2 Cor. 7: 14. 11: 3. 1 Thess. 2: 7. 5: 2. So ἵσως . . . ὡς Acts 11: 17. ὁμοίως καὶ ὡς Luke 17: 28. Also ὡς . . . καί, where οὕτως is strictly implied, comp. in Καί no. 2. b; Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7: 51. Gal. 1: 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. 11: 5. 1 Macc. 3: 60. Ael. V. H. 4. 17. Plut. de cohob. Ira 8. ὡς—καὶ Plut. Mor. II. p. 9. Tauchn. Hdor. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. 6: 29 οὐ [οὕτως] περιεβάλετο ὡς ἐν τούτων. 10: 25 ἀρκεῖν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark 1: 22 ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke 6: 10, 40. 21: 35. Acts 7: 37. Rom. 4: 17. 5: 16. 1 Cor. 14: 33. Gal. 4: 12. 1 Thess. 5: 6. Heb. 1: 11. 1 Pet. 2: 25. 1 John 1: 7. Rev. 20: 8. al. saep. (Hom. II. 13. 389. Palaeph. 31. 2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark 4: 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ θεοῦ ἐστι, coll. v. 30. Mark 13: 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστί, or ἐγώ εἰμι, comp. v. 26. — (β) Genr. before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. Passow I. fin. Buttm. Lexil. I. p. 239. So Matt. 10: 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. 13: 43 τότε οἱ δίκαιοι ἐκλάμπουσιν ὡς ὁ ἥλιος. 28: 3. Mark 6: 15. Luke 10: 3 ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 22: 31. John 15: 6. Acts 11: 5. 1 Cor. 3: 10. Heb. 6: 19. James 1: 10. Jude 10. Rev. 1: 14. 8: 10. 10: 1. 22: 1. al. saep. So Sept. for ב Judg. 8: 18. 1 Sam. 25: 36. — Hom. II. 2. 144. Eurip. Phoen. 848 sq. or 852. Palaeph. 53. 6. Hdian. 1. 17. 19. comp. Ael. V. H. 1. 13. — Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied by the noun after ὡς, as Luke 10: 18 τὸν Σατανᾶν

ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πεσόντα, comp. Matt. 3: 16. Mark 1: 10. So where the noun before ὡς is also implied after it, as Rev. 1: 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνὴν] σάλπιγγος. 16: 3. Sept. and ב Jer. 4: 31. (Palaeph. 7. 1 σώμα ἔχον, ὡς κυνός.) Sometimes the noun after ὡς is implied before it; Rev. 6: 1 ἤκουσα ἐνός . . . λέγοντος [φωνῇ] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. 4: 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνῃ, pp. something like a sea of glass, *as it were* a sea of glass. 15: 2. 8: 8 ὅρος μέγα *as it were* a great mountain. 9: 7 ὡς στέφανοι χρυσοῦ. Accus. Rev. 19: 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice etc. v. 6. So Sept. and ב Dan. 10: 18 ἡψατό μου ὡς ὄρμισις ἀνθρώπου, for ב; see Gesen. Lex. art. ב B. 1. a. — Act. Thom. § 40 ἀπήντησέ μοι ὡς ἄνθρωπος τις.

B) Implying *quality*, character, circumstances, as known or *supposed* to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Buttm. § 145. n. 5.—(a) Before a Nominat. as referring to a preceding subject; Luke 16: 1 οὗτος διαβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts 23: 20 ὡς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire etc. 28: 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγορήσαι, *not as having*, i. e. not supposing that I have, etc. Rom. 15: 15. 1 Cor. 4: 7. 5: 3. 7: 25. 2 Cor. 6: 9 ter, 10 bis. 10: 14. 13: 2. Col. 2: 20. 1 Thess. 2: 4. Heb. 11: 27. 13: 3 bis, 17. James 2: 12. al. So c. part. impl. Eph. 6: 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4: 11. Sept. for ב Gen. 27: 12. — 2 Macc. 3: 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1. — (β) Genit. refer-

ring to a preceding noun; Heb. 12: 27 δηλοῖ τῶν σαλευομένων τὴν μετὰθεσιν, ὡς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohib. Ira 9 init.) Often with a genit. absol. 1 Cor. 4: 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφυσιώθησαν τινες, i. e. they supposing that I shall not come. 2 Cor. 5: 20. 1 Pet. 4: 12. 2 Pet. 1: 3. So after προφάσει Acts 27: 30; comp. 2 Macc. 3: 8. See Passow C. no. 3. Matth. § 568. 2. Buttm. § 145. n. 5. Winer § 67. 6. — Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. — (γ) Dat. referring to a preceding noun; Acts 3: 12 ἡμῖν τί ἀνενίζετε ὡς . . . πεποιημένοι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2: 14. — Xen. Mem. 1. 2. 35 ὡς οὐπῶ φρονίμοις οὖσι. — (δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Buttm. l. c. Acts 23: 15 πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ. Rom. 6: 13. 2 Cor. 10: 2. Rev. 5: 6. Ellipt. John 1: 14 δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ. — Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. — (ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10: 9 ἵνα μὴ δόξω ὡς ἂν [βουλούμενος] ἐκφοβεῖν ὑμᾶς. Comp. Matth. § 545. — Plato Crito 3. p. 44. B, καὶ πολλοῖς δόξω, ὡς, οἷός τ' ὦν σε σώζειν, . . . ἀμελήσαι, alii ἀμελήσαιμι. Comp. in An II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though*. Here the part. ὦν, οὖσα, ὄν, or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. 6: 4 συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι. 11: 15. Eph. 5: 1, 8 ὡς τέκνα φωτὸς περιπατεῖτε, i. e. as it becomes children of the light, as they are supposed to walk. 6: 6. Col. 3: 12, 22, 23. Heb. 3: 5, 6. James 2: 9. 1 Pet. 1: 14. 2: 2, 5, 16. 4: 10. Rom. 3: 7 τί ἔτι καὶ γὰρ ὡς ἁμαρτωλὸς κρίνομαι; i. e. *as though* I were a sinner. 2 Cor. 6: 8, 10. 13: 7. 1 Pet. 4: 15, 16. Once preced. τοιοῦτος, Philem. 9 τοιοῦτος ὢν, ὡς Παῦ-

λος πρεσβύτες, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. — Esdr. 8: 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότατόν ἐστι, τοιοῦτος ὢν, ὡς εὔνους τῷ δήμῳ τοὺς λόγους ποιεῖται. — (β) Genit. as referring to a preceding noun; 1 Pet. 2: 12 ὑμῶν ὡς κακοποιῶν. 3: 16. With a genit. absol. comp. above in a. β. — (γ) Dat. as referring to a preceding noun; 1 Cor. 3: 1 ter, ὑμῖν ὡς πνευματικοῖς κ. τ. λ. 10: 15. 2 Cor. 6: 13. Heb. 12: 5, 7. 1 Pet. 2: 13. 3: 7. 4: 19. 2 Pet. 1: 19. Impl. 1 Pet. 1: 19 αἵματι ὡς [αἵματι] ἁμοῦ κ. τ. λ. — Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὡς πολέμιοις αὐτοῖς χρωῖνται. — (δ) Accus. as referring to another object; Matt. 14: 5 ὅτι ὡς προφήτην αὐτόν εἶχον. Luke 6: 22. 15: 19 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Rom. 1: 21 οὐχ ὡς Θεὸν ἐδόξασαν sc. αὐτόν. 1 Cor. 4: 9, 14. 8: 7. 2 Cor. 11: 16. Heb. 11: 9. οὕτως ὡς 2 Cor. 9: 5. — Hdian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7.

c) before Prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. διά, 2 Thess. 2: 2 μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γεγραμμένης. c. ἐν, John 7: 10 οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβῆς. Rom. 13: 13. c. ἐκ, Rom. 9: 32 οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμον sc. διώκων, comp. v. 31. 2 Cor. 2: 17 bis. 3: 5. 1 Pet. 4: 11. c. ἐπὶ, Gal. 3: 16 ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ενός sc. λέγων. Matt. 26: 55 ὡς ἐπὶ ληστὴν *as though* against a robber. — Xen. Cyr. 7. 5. 25 ὡς ἐν κώμῳ. Hdot. 8. 101 Ξέρξης ὡς ἐκ κακῶν ἔχρη. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν. Xen. Cyr. 4. 5. 8 αὐτὸς μεθύσκειτο . . . ὡς ἐπ' εὐτυχίᾳ. An. 4. 3. 11. — (β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, *as if to*, i. q. *towards, in the direction of*, leaving it undetermined whether one arrives at the place or not; comp. Buttm. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπὶ, Acts 17: 14 πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν.

—Arr. Exp. Al. M. 3.1. 6 κατέπλει κατὰ τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Diod. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. *as it were*, *about*, marking a supposed or conjectural number; comp. Buttm. § 149 init. Passow ὡς D. III. Mark 5: 13 ἦσαν δὲ ὡς διασχίλοι. 8: 9. Luke 2: 37. 8: 42. John 1: 40 ὥρα δὲ ἦν ὡς δεκάτῃ. 6: 19. 21: 8. Acts 1: 15. 5: 7. 19: 34. Rev. 8: 1. al. Sept. for 3 Ruth 1: 4. 1 K. 22: 6. —Jos. Ant. 5. 6. 5. Pol. 1. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. 10: 15 ὡς ὠραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet etc.* 11: 33. Once before the comparative; Acts 17: 22 ὡς δεισδαμονιστέρονες ἡμᾶς θεωρῶ, lit. *how much more religiously inclined do I behold you sc. than other cities or nations.* Comp. genr. Passow D. I. Matth. § 628. 3. Sept. for 78 Ps. 73: 1. —Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός. ib. 1. 4. 11.

C) Implying manner, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as*; Matt. 1: 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8: 13 ὡς ἐπίστευσας, γενεθίῃτω σοι. 20: 14. Luke 14: 22. Rom. 12: 3. 1 Cor. 3: 5. Col. 2: 6. 4: 4. Tit. 1: 5. Rev. 9: 3. 18: 6. 22: 12. Once c. οὕτω corresponding, 1 Cor. 7: 17 ἕκαστον ὡς κέκληκεν ὁ θεός, οὕτω περιπατεῖται. —Sept. Ezra 7: 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction, ὡς καί, like the relat. ὅς, serves as a connective particle; comp. Ὅς II. 2. a, on p. 583. Matth. § 628. p. 1282. Acts 13: 33 ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. 17: 28. 22: 5. 25: 10. Rom. 9: 25. —Plut. de cohib. Ira 4. —(β) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow I. c. Matt. 27: 65 ὑπάγετε, ἀσφαλισάσθε ὡς οἰδατε. Mark

4: 27. 10: 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke 3: 23 ὧν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2: 15. 1 Cor. 12: 2. 1 Pet. 5: 12. 2 Pet. 3: 9. Rev. 2: 24. —Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. —(γ) Before a superlative, intens. like Lat. *quam*; comp. above in B. e. So ὡς τάχιστα, pp. 'in what way most speedily,' i. e. *as speedily as possible*, Acts 17: 15. Comp. Buttm. § 149 init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Diod. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; *in what way, how, as, etc.* often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how, i. q. ὅπως* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12: 26 οὐκ ἀνέγινωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κ. τ. λ. Luke 8: 47. 23: 55 ἐθεύσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 24: 35. Acts 11: 16. Rom. 11: 2. 2 Cor. 7: 15. Pleonast. Luke 22: 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preceded. Luke 6: 3, 4 οὐδὲ τοῦτο ἀνέγινωτε . . . ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ.—Jos. B. J. proem. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ. —So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. 5: 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεός ἦν ἐν Χριστῷ κ. τ. λ. 11: 21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν, *I speak as to the reproach [cast upon us], how that we are weak*, i. q. *as though we were weak.* 2 Thess. 2: 2 μήτε δι' ἐπιστολῆς . . . ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that etc.* —Dion. Hal. Ant. 9. 14 ἐπιγινούς, ὡς ὅτι ἐν ἐσχάτοις εἰσὶν. Dinarch. 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. Ὅτι no. 1. c. Buttm. I. c. Matth. § 628. 2. Pas-

σθαι, ὥστε εἶναι σφίσι καταφυγὴν. An. 3. 4. 21.

b) seq. Indicat. c. οὕτως preced. John 3: 16 οὕτω γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. 2: 13. — c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that*, i. q. *consequently*, *therefore*, *wherefore*; comp. Matth. Buttm. II. cc. Winer p. 249. So c. Indic. Matt. 12: 12 ὥστε ἔξεστι τοῖς σάββασιν καλῶς ποιῆν. 23: 31. Mark 2: 28. 10: 8. Rom. 7: 12 ὥστε ὁ μὲν νόμον ἄγιος κ. τ. λ. 1 Cor. 3: 7. 7: 38. Gal. 3: 9, 24. al. Seq. Imperat. 1 Cor. 3: 21. 15: 58. Phil. 2: 12. 4: 1. 1 Thess. 4: 18. James 1: 19. 1 Pet. 4: 19. al. — Wisd. 6: 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θάρσει. AL.

Ῥτίον, ου, τό, (dimin. of οὖς,) *an ear*, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. 26: 51 ἀφῆλὲν αὐτοῦ τὸ ὠτίον. Mark 14: 47. Luke 22: 51. John 18: 10, 26. Sept. for יָד 1 Sam. 9: 15. 20: 2. Am. 3: 12. — Eccclus. 43: 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίσῃ μὲν ἐν ὠτίον.

Ῥφέλεια, ας, ἡ, (ὠφελῆω,) *a furthering, help, aid*, in war, 2 Macc. 8: 20. Thuc. 1. 35; from a physician, *ιατρικὴ ὠφέλεια* Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. 3: 1 τίς ἡ ἀφέλεια τῆς περιτομῆς; Jude 16. Sept. for עֲנֵי Job 22: 3. Ps. 30: 10. — Eccclus. 20: 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

Ῥφελέω, ὦ, f. ἦσω, (ὄφελος q. v.) *to further, to help, to profit, to be of use*, viz.

a) Act. absol. Rom. 2: 25 περιτομὴ μὲν γὰρ ὠφελεῖ. — Xen. An. 5. 1. 12. — Seq. dupl. accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark 8: 36 τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κ. τ. λ. 1 Cor. 14: 6. Gal. 5: 2. Seq. acc. of pers. simpl. Heb. 4: 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27: 24. John 6: 63. 12: 19. Sept. c. acc. pers. for עֲנֵי Prov. 10: 2. Is. 30: 5, 6. — c. dupl. acc. Wisd. 5: 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί etc. Arr. Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. 16: 26 τί γὰρ ὠφελῆται ἄνθρωπος, εἰάν κ. τ. λ. Mark 5: 26. Luke 9: 25. 1 Cor. 13: 3. — Jos. Ant. 2. 5. 5. Hdtian. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2. — Seq. ἐκ c. gen. *to be profited of or by any one*, c. neut. ὅ, Matt. 15: 5 δῶρον, ὃ εἰάν ἐξ ἐμοῦ ὠφελήθῃς. Mark 7: 11. — Sept. Jer. 2: 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελῆται. Xen. Mem. 2. 4. 1. ἀπό τίνος Epict. Ench. 18. Xen. Cyr. 5. 4. 34. — Seq. ἐν c. dat. Heb. 13: 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

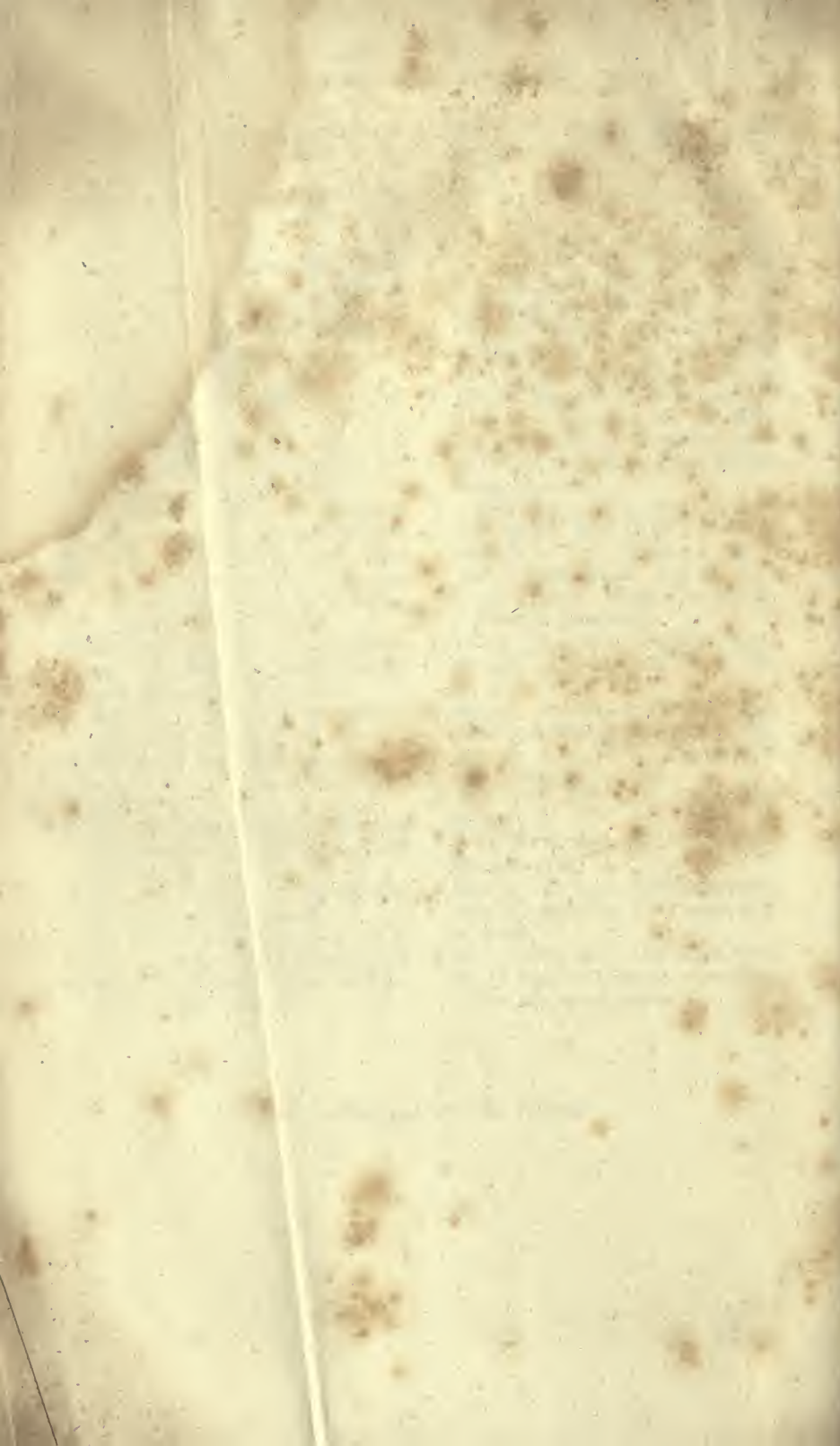
Ῥφέλιμος, ου, ὁ, ἡ, adj. (ὠφελῆω,) *helpful, profitable, useful*; c. πρὸς τι, 1 Tim. 4: 8 bis, ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κ. τ. λ. 2 Tim. 3: 16. c. dat. Tit. 3: 8. — Ceb. Tab. 37. πρὸς τὸ παρόν Hdtian. 2. 5. 6. εἰς τὸν βίον Xen. Oec. 5. 11. c. dat. Ael. V. H. 12. 54. Xen. Mem. 2. 7. 9.

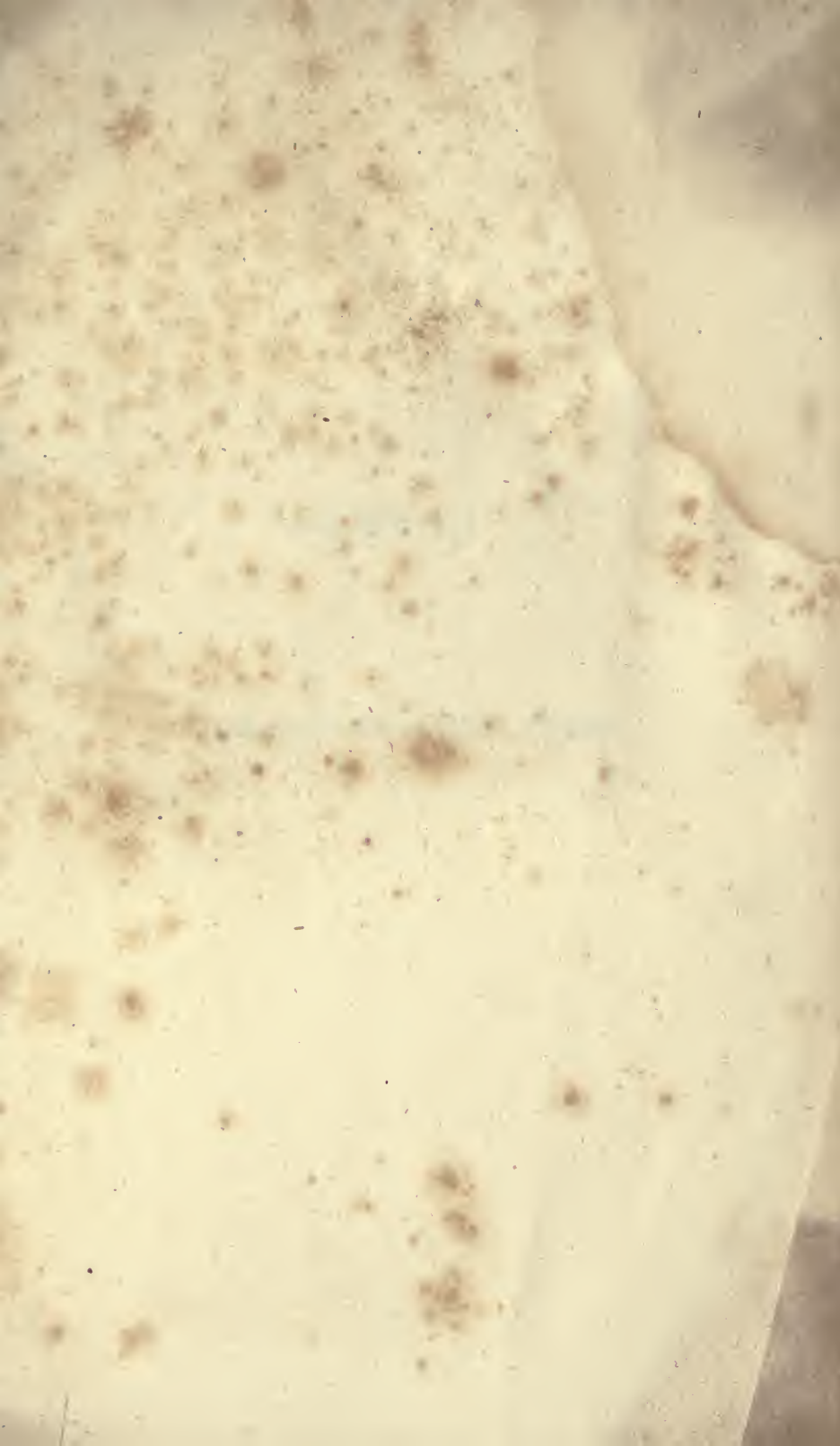
ADDITIONS AND CORRECTIONS.

- PAGE 3. A, line 1. Dele 22: 10; and in line 8 at the end of the paragraph add:—Once of external condition, appearance, dress, etc. Matt. 22: 10. See in *Πορηγός* fin.
- P. 6. B, art. *Ἀγγελία* ult. after 11, add: So 1 John 1: 5 in later edit.
- P. 7. B, art. *Ἅγιος* l. 4, for ground, read: primary.
- P. 9. B, art. *Ἀγνωστος* l. 3, 4, dele the ref. to Calmet, and read: *to the unknown God*, the Great Supreme, for whom all nations long and ignorantly seek. Nothing certain is known from classic writers respecting this inscription.
- P. 11. art. *Ἄγω* l. 6, after the ref. to Buttmann, add: Winer § 15. Lob. ad Phryn. p. 287, 735.
- P. 12. art. *Ἀγωνίζομαι* l. 1, read: depon. Mid.
- P. 13. A, par. g, read: one of the same nature, *a fellow-man*.
- P. 22. art. *Ἀιτιόομαι* l. 1, add: depon. Mid.
- P. 25. art. *Ἀκοή* l. 3, dele 2 Pet. 2: 8.—Then in no. 2. l. ult. after Heb. 4: 2, add: So 2 Pet. 2: 8, see in *Βλέμμα*.
- P. 26. B. l. 3 from bott. after al. add: Seq. *ὅτι* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al.
- P. 29. art. *Ἀλείφω* l. 15, after Ps. 23: 5, add: 45: 8.
- P. 34. A, l. 11, add: — c. dat. Hdot. 7. 152. *ἐν* c. dat. Soph. Ant. 945.
- P. 35. art. *Ἀλοάω* l. 1, read: pp. *to beat, to thresh*, see Passow; in N. T. *to drive round* etc.
- P. 40. art. *Ἀμφιπόλις* ult. dele the ref. to Calmet, and add: — Liv. 45. 29 'capita regionum, ubi concilia fierent, primae regionis Amphipolin.' Wetst. N. T. II. p. 559.
- P. 42. B. l. 13, read: *as if I would terrify you*.
- P. 61. B. l. 34, end of no 4. a, add: Plur. Sept. for *בְּנֵי הָאָדָם* Gen. 11: 5. Ecc. 2: 8. 3: 18, 19. 8: 11. *בְּנֵי אָדָם* Ps. 4: 2. Comp. the freq. *νῆες Ἀχαιῶν* of Homer. Matth. § 430. p. 799.
- P. 67. art. *Ἀντιλαμβάνω* l. 3, read: *to take hold of in one's turn, to take part in*, etc.
- P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz or Gialobitch.
- P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. *ἀξιούν ἵνα* Dem. 279. 8.
- P. 85. art. *Ἀποκρίνομαι* l. 10, read: But Mid. *ἀποκρίνομαι* is pp. *to give a judicial answer*, and hence genr. *to answer*, etc.
- P. 97. A. l. 6 sq. read: The Attic *drachma* was equivalent to 16½ cents nearly, Boeckh Staatsh. der Ath. I. p. 16, 17. II. p. 349; which would make the shekel to be worth 66⅔ cents; but etc.
- P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — Also l. 19, add: Comp. in *Τέλος* b.
- P. 117. B. l. 3, for 14: 3, read 11: 15.—In l. 5, add at end: Dem. 378. 12.
- P. 132. B. l. 4 from bott. after 'gallons,' add: According to Ideler and Boeckh it was about 11½ gallons; see in *Κόρος*.
- P. 134. art. *Βέλος*, instead of the last two lines, read: — Apollodor. Bibl. 2. 4. *πυρφόρα βέλη* Arr. Exp. Al. M. 2. 18. 12. *πυρφόροι ὄιστοι* ib. 2. 21. 3. Thuc. 2. 75. comp. Xen. An. 5. 2. 14.
- P. 149. B. l. 6 from bott. after 399, add: Luc. D. Deor. 17. 2.
- P. 162. art. *Γόης* l. 5, after 16, add: Luc. Pisc. 15.
- P. 167. art. *Δαιμονίζομαι*, add at the end: Plut. de Fluv. 16, de Nilo 2. T. X. p. 722. Reisk.
- P. 173. art. *Δέομαι* l. 1, add: depon. Pass.

- P. 178. A. l. 20, 19, from bott. read: as if passing through fire, 1 Cor. 3: 15; see in Πύρ b.—
- P. 202. art. Διψάω l. 11, add: Rev. 7: 16.
- P. 203. B. c. l. 2, read: (α) i. q. pers. to think, etc.
- P. 215. B. l. 18 from bott. after 12: 11, read: Once ἐλθὼν εἰς ἑαυτὸν id. Luke 15: 17.—
- P. 220. A. l. 14 from bott. before AL. insert: Arr. Epict. 2. 19. 16. ib. 1. 1. 16.
- P. 225. A. ult. add: See in 'Ο, ἡ, τό, p. 553. col. A.
- P. 261. B. l. 16. For all the article after 1 Pet. 2: 16, substitute the following in a new paragraph:
b) metaph. free from the slavery of sin, John 8: 36. Rom. 6: 20 ἐλευθεροὶ τῇ δικαιοσύνῃ, free as to righteousness, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.
- P. 262. art. Ἐλισάβετ l. 1, after Elisabeth, add: Heb. אֱלִישֶׁבֶת (God is her oath) Elisheba Ex. 6: 23, etc.
- P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.
- P. 293. B. l. 5 from bott. read: Metaph. to lift up or exalt oneself, sc. καθ' ἑμῶν 2 Cor. 11: 20.
- P. 294. art. Ἐπακολουθεῖω l. 8, read: are manifest also subsequently; see in Κρίσις b. β.
- P. 332. A. l. 30, 31, read: In the sense of foreign, strange, Jude 7.
- P. 348. B. l. 13 from bott. read: to be, etc. See Buttm. § 150. p. 442. E. g.
- P. 359. B. l. 9, after Cler. add: or Poet. Gnom. p. 187. Tauchn.
- P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.
- P. 372. B. l. 2, add: See in Σπείρω a, fin.
- P. 385. A. l. 15 from bott. dele ἀγορά.— B. l. 25, read: ἡ ἄνω πόλις v. ἀγορά.
- P. 404. A. l. 4 from bott. after τέθνηκε, add: Eurip. Iph. Taur. 595.
- P. 411. art. Κάλαμος b. β, read: (β) a stalk or stem of hyssop, Matt. 27: 48. Mark 15: 19. Comp. John 19: 29.—
- P. 414. art. Κάμηλος l. 9, after impossible, add: So the Arabs and Rabins of an elephant, comp. etc.—After the art. Κάμηλος, add also the following new article:
Κάμιλος, ου, ὁ, a cable, i. q. Heb. כַּבֵּל, in Mss. Matt. 19: 24. See Gesen. Lex. art. כַּבֵּל. Passow s. voc.
- P. 417. art. Καρχηδών, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.
- P. 419. A. l. 21, after Acts 3: 13, read: Without genit. Acts 25: 16. 2 Cor. 10: 1.
- P. 441. art. Κεράτιον l. 16, after Cerationia, add: Miss. Herald 1835. p. 398.
- P. 480. art. Λιβανός l. 1, before pp. insert: (Heb. לְבָנוֹן.)
- P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.
- P. 486. A. b. 21, after 22 sq. add: Wisd. 7: 21 sq.
- P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to b. α, above.
- P. 803. A. l. 34, read: Diod. Sic. 1. 11 fin. τὸ σῶμα τοῦ κόσμου συγκρίσθαι πᾶν ἐκ τῶν προειρημένων.

See also ERRATA, after the Preface.





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